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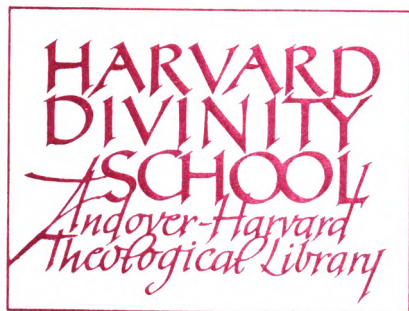
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THE
MISSIONARY HERALD.

VOL. XXIII.

JANUARY, 1827.

NO. I.

BRIEF VIEW OF THE MISSIONS

UNDER THE DIRECTION OF THE
AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

INTRODUCTORY REMARKS.

Our first and principal object in this Survey, will be, to present a brief summary of the more important facts relating to the missions under the care of the Board. We may afterwards exhibit the prominent features of other Protestant missions. A concise and rapid view, however, is all we shall attempt.—It is apprehended, that the survey will properly be introduced, by the remarks of the Prudential Committee of the Board, which conclude their last Annual Report. To these remarks we invite the serious attention of all our readers.

It is frequently said, that we live in a peculiarly favored age of the world; and this declaration is assented to, sometimes with little attention to its meaning, and sometimes with a more intelligent and lively apprehension of its bearing on our duties and our destiny. But it may fairly be doubted, whether Christians generally, and even those who are accounted leaders in the church, do not greatly err, by forming too low an estimate of the moral changes which the world is experiencing, and of the moral influence which is placed at their disposal. The present times are distinguished not only by large and comprehensive plans of beneficent action, but by new and more compendious means of execution. Not only is the multitude of laborers increasing, but the power of each is augmenting; and the combined effect of the whole, must be great to an extent hitherto unparalleled. The full effect, indeed, does not yet appear; nor can it be exactly anticipated; but enough is seen to warm the heart with joyful expectation, and inspire the soul with high and exulting praises. It would seem, that if a man were permitted to choose the epoch of his short residence on earth, with a sole view to his greatest usefulness to the church of Christ, it would be difficult for him to prefer any other time to the present. In former ages, the faithful were obliged to look forward through a long succession of gloomy years, till the domination of the man of sin, and of the false prophet, should be completed; but now we are able to see under the borders of that black and baleful curtain, which the god of this world has drawn over its guilty surface, and is now struggling in vain to hold to its original fastenings. The light shines not only in Goshen; but the Egyptian darkness of six thousand years begins to break away; and glimpses of the Sun of Righteousness are beheld from many a mountain and plain never visited by his beams before; sure presage of that effluence of light, which shall cast an air of splendor and beauty over the habitations of men, penetrate the darkest cavern to

which guilt has retreated, and melt the massy bars of the dampest dungeon in which either innocence or guilt has been immured. Two or three centuries hence, and the battle will have been fought, the victory achieved, and the opportunity for gaining laurels in this warfare will have passed away. But now is the time for vigorous action, for holy enterprise, for exploits which shall become the theme of grateful recollection and lofty celebration forever. Where is the man emulous of a distinction which God will approve, and panting after a renown which shall never mock the possessor? Let him put on his armor, and gird himself for the pending controversy. Has he the faculty of speaking in public, and of pleading the cause of millions, groaning under the tyranny of sin, and exposed to its penalty? Let him fill his mouth with arguments, and pour forth from a warm heart such a flood of eloquence, as shall sweep away the defences of avarice, and the objections of covert infidelity. Let him raise his voice to such a pitch of vehement expostulation, as shall awaken the half-slumbering churches, and excite the friends of the Redeemer to deeds worthy of their high calling. Does he hold the pen of a ready writer? He may address himself to the reason and consciences of men,—call into action their dormant energies,—and thus generate an influence which shall extend itself beyond the powers of human calculation. Can he relate facts, and deliver a consistent testimony to the honor of his God? Then let him recount, in the social and domestic circle, the great events, which are transpiring, and the greater and more glorious ones, which are foretold. Is he called to the high office of a Christian missionary? He may immediately erect the banner of the cross upon the ruins of some of Satan's demolished fortresses. Can he teach even a little school of heathen children, in a retired glen among the mountains? He may lay the foundation for Christian institutions, that shall shed around them a healing power, and remain an expression of the divine beneficence to the end of time. No man is so highly gifted, as not to find the amplest scope for his talents, were they a thousand times greater than they are; and no man is so feeble, as to forbid his aspiring after the honor of furnishing material aid to a cause, which needs and will receive the voluntary services of countless multitudes.

We live not only in the most favored age, but in a part of the world where peculiar advantages for benevolent exertion are presented. Far be the thought of boasting, on this sacred occasion, either of our temporal or spiritual privileges. What have we, that we have not received? What have we, that we have not forfeited by our negligence and ingratitude? Yet we are not, under the pretence of humility, to remain ignorant of the amazing power, which American Christians may now exert upon the destinies of men; nor unmindful of the account to be rendered of our distinguished opportunities. In a new and growing country, already containing great resources, and making rapid progress in the acquisition of greater;—a country, in which a singular impulse has been given to the human faculties by the great events in our political history, and by the prospect of improving his condition, which is held out to every individual;—a country maintaining a constant intercourse with all parts of the world, and exhibiting a commercial enterprise never surpassed; and, above all, a country upon which spiritual influences, in the form of revivals of religion, have descended with most benign efficacy for the last thirty years:—in such a country, with such resources and such prospects, what may not be accomplished for Christ? How shall we limit or restrain our capabilities of receiving and diffusing moral good? Though Christians in many other lands might plead their narrow sphere of action, and the barriers which enclose them on all sides; though they might dwell upon their almost universal poverty, and the oppressive burdens which they are compelled to bear;—no such plea will avail in our

case. And great will be our condemnation, and great our shame, if, while we applaud magnificent plans and gigantic efforts, in relation to other subjects, we content ourselves with puny calculations and pigmy enterprises for the glory of God and the salvation of men.

We shall be the more inexcusable, as we see more living and demonstrative proof, than probably was ever seen before, that we may certainly calculate upon a good moral effect from a persevering application of good moral power. Every genuine believer in Christianity, and every other person who is willing to see things as they are, may easily be convinced, that the circulation of the Bible, the establishment of schools in which the true religion is taught, and the faithful preaching of the Gospel, will as certainly change the moral condition and prospects of a community, as the introduction of true systems of geography and astronomy into seminaries of learning, will banish the absurdities of Hindoo philosophy. Doubtless no human instrumentality is adequate to effect the conversion of a single soul; but wherever human instrumentality is cogently applied to this object, for a series of years, it is so universally attended by a higher influence, that this united effect of human labor and divine energy seems a part of the settled plan of God's administration. It is not more certain that industry tends to the accumulation of property, or that study and observation enrich the mind with knowledge, than that the preaching of the Gospel, in whatever country, is made the means of preparing souls for heaven. And to bring the matter home to the bosom of each individual, a man may just as reasonably expend his property in large sums, and in pursuance of a settled plan of action, in the expectation of being the voluntary and happy instrument of saving souls from death and bringing them to glory, as he may sow his field in expectation of a harvest, or lay the foundation of his house in hope of completing it, or send his ship to sea in hope of a return. He may as reasonably expect to succeed in the first object, as in the others; and, if his motive be right, he cannot fail of his reward. The man who sends a missionary to Africa or Asia, though his missionary should die on the passage, will have it remembered to his honor, when this world shall have passed away, that he stretched out his hand to raise his distant fellow creatures from degradation and sin; that he made a serious effort, at a personal sacrifice, to impart to the sufferers on another continent the blessings, which he valued in his own case; and that he set an example of benevolence and public spirit, which, if followed by all who entertain similar hopes, would soon change the condition of the world, and fill it with righteousness and peace and joy in the Holy Ghost. The man, who sends forth in different languages a great number of Bibles and tracts, may, after pursuing this course for several years, come to the firm persuasion, that he has aided many souls in their escape from death, and probably conveyed the light of life to some minds, that would otherwise have remained in utter darkness forever. It should be deeply impressed upon the heart of every Christian, especially in these days, that sinners are as truly saved, by human instrumentality, from sinking into the gulf of perdition, as the shipwrecked mariner is rescued from a watery grave by the adventurous interposition of spectators, who hasten to his relief in a life-boat. Why is it then, that any man should think himself a consistent Christian, without laboring as strenuously to exert some agency in bringing immortal souls to glory, as the most enterprising merchant, or the most laborious farmer, presses forward in the pursuit of wealth? Both these classes of objects are sought voluntarily, and both with hopes of success. But how amazing the disparity in their value; and with how much alacrity the least valuable are sought, while those which are of more intrinsic worth than the material universe, are neglected.

Great and noble as these objects are, and imperious as the claims are which have been described, there are still serious obstacles in the way of calling forth the full energies of the professed friends of God—those who have consecrated themselves and all that they possess to the service of their Lord. Among these obstacles must be mentioned the embarrassments arising from obstructed commerce and disappointed plans of acquiring or employing property. There are those, who seem to imagine, that if all their expectations of worldly prosperity are not answered, they are excused from doing any thing for the relief of sorrow and suffering; or if God has taken away part of their property, even if it be a small part, they are to be justified in applying the remainder to their own use, without any sense of responsibility to Him. But in coming to these conclusions, they err against the plainest principles of the divine law, and do great injury to their own souls. The simple question is, when distant nations call to us for the Gospel, *Are we able to send it?* Not whether we can send it with little self-denial, with a small effort, which shall not interfere with any of our favorite plans of ease and personal gratification? But can we impart the means of salvation to our fellow sinners by a great and long continued effort, by the most strenuous exertions, and by such an agonizing struggle, as a drowning man would make for the preservation of his life, or as the votary of human applause would make for the vindication of his character. Is money wanted? It must be provided, if it is at the disposal of the church and its friends. Are laborers needed? They must be inquired for and diligently sought, and suitably furnished for the work, and sent forth to it, at the earliest moment possible.

The time and the occasion would not allow the Committee to dwell upon the too prevalent disposition to defer great personal sacrifices to some future day; and the proneness of many individuals to undervalue the importance of their own faithful exertions. Procrastination is equally the enemy of private improvement, and of public-spirited effort; and the opinion that what each man can do is of so little consequence, that it may almost as well be omitted as performed, is a palsy which, if suffered to extend itself, would soon prove fatal to the whole system of operations for the moral renovation of the world. While God is to be reverently acknowledged as the only efficient cause of good; and all means and instruments will be worthless and useless without his superintending care and his superadded blessing; and the best services of the holiest men have in them nothing, which can operate as an atonement for sin, or present a claim to the divine favor:—and while the beneficent agency of the Holy Spirit is earnestly sought for the conversion of the heathen, as the crowning act of grace, without which all the overtures of mercy would prove unavailing:—still there is much for the human mind to devise and for human hands to execute. It is not modesty;—it is not humility;—it is more like rebellion;—to refuse, under the plea of our weakness, to do what God commands us to do, and what He has shown himself determined to accomplish by the voluntary services of his sinful and erring creatures.

One consideration more must not be omitted. It is the instant and amazing urgency of the case.

When the ancient people of God, at a critical period of their history, had provoked the displeasure of Jehovah, and were falling before his wrath, the inspired Lawgiver, with the greatest possible earnestness, urged forward his consecrated brother to perform a hasty propitiatory ceremony, by the heart-thrilling exclamation—*The plague is begun.* The ceremony was performed, under circumstances indicating, that the preservation or extinction of the Hebrew race depended upon the instant application of the suggested remedy. *The plague was stayed;* and Aaron was seen in the awfully

solemn employment of warding off the divine vengeance, as, with hurried and agitated step, and his censer in his hand, he thrust himself between the dead and the living.

From the history of past ages, and from a rapid glance over the surface of the world lying in wickedness, we know that a moral pestilence has prevailed for six thousand years, and is still prevailing;—a pestilence, under whose fatal influence countless myriads of immortal beings are cut off from happiness and from hope. An effectual remedy is at hand; but till this very day the evil has received little check comparatively, and now, while we speak, its desolating waves roll over the nations. In the midst of this appalling calamity, faithful missionaries are seen, in many heathen lands; and, within certain limits, *the plague is stayed*—a delightful earnest, that destructions shall at length come to a perpetual end. Hail, ye heralds of the cross in the dark places of the earth! Hail, ye honored servants of the Most High, who are called to this divine employment of applying to the diseased and dying human family the grand remedy, which alone can reach the dire exigency of the case! Honored indeed ye are; and, did the counsels of God permit, Aaron might now gladly descend from the mansions of rest, to take his stand by your side, *between the dead and the living*.

And, Mr. President, cannot the members of this Board hear a voice, not less distinct and imperative than that of Moses, commanding them to hasten the application of all the means at their disposal, without the loss of a single day? As we look around this hall and our eyes fix upon one, and another, and another, and we call to mind, in regard to each individual, how many of his fellow Christians there are, whom he might inspirit to this service, if he fully realized how vast are the interests depending, and how urgent is the call for immediate relief; and, as we proceed a step farther, and behold each member going from the celebration of the present anniversary, determined that he will, by God's help, call around him the zealous and the faithful,—the men of prayer, and the men of charitable deeds, and will make the greatest and best and most earnest efforts in his power to arouse every dormant energy of their souls, by presenting in all its dreadfulness the extent of the evil, and in all its surpassing interest the hope of deliverance:—how can we behold all this, without regarding ourselves, feeble and unworthy though we are, as the ministers of Jehovah, called to this holy service, and standing, each with his censer in his hand, *between the dead and the living*. O that we might think and act under the influence of feelings like these, till the ear shall be saluted from every continent and island with the gladdening shout—*The plague is stayed*—the wrath of God is averted—the world is transformed—Christ is exalted—and his kingdom is universally established in the hearts of the children of men.

Home Department.

Prudential Committee.

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JEREMIAH EVARTS, Esq.
HON. SAMUEL HUBBARD,
REV. WARREN FAY.

Correspondence.

JEREMIAH EVARTS, Esq. *Corresponding Secretary*.
REV. RUFUS ANDERSON, *Assistant Secretary*.

The *Missionary Herald* is edited by the Secretaries; with the exception, that the list of Donations, both in its preparation and its

correction in the press, falls within the Treasurer's department.

Treasury.

HENRY HILL, Esq. *Treasurer*.
CHESTER ADAMS, Esq. *Auditor*.

Agencies.

REV. GEORGE COWLES, *Permanent Agent*.

The extended and extending operations of the Board, will always render Agents necessary, for the purpose of forming and visiting Auxiliaries and Associations, and personally addressing, in public and in private, the

friends of missions in various parts of the country. Such other ordained or licensed Preachers will be associated with Mr. Cowles, from time to time, as circumstances may require, or permit.

The Executive business of the Board is transacted at the *Missionary Rooms*, in the new Stone Church, Hanover-street, Boston, Mass., which are open daily, during the regular hours of business.

In the *Missionary Herald* for November, 1823, the Prudential Committee recommended a plan of organization to the patrons of the

Board, by means of which, it was thought, greater regularity and efficiency might be given to the financial department of missionary operations. Since that time, this plan has been generally adopted in the New-England States. About 1,000 Associations have been formed, which transmit their collections into the Treasury through the medium of 45 Auxiliaries. The number of Collectors, which these Associations employ, may be estimated at not less than 4,000. The payments of 42 of these Auxiliaries, for the year ending with August last, were about 30,000 dollars.—Agents are now organizing similar societies in several of the Middle States.

Foreign Establishments.*

The union between the United Foreign Missionary Society and the Board, was consummated in the early part of last summer. The missions, which came under the direction of the Board, in consequence of that event, are among the Osage Indians; among the Indians in New-York, at Mackinaw, and at Maumee; and among the American emigrants on the island of Hayti.

The United Foreign Missionary Society held its ninth anniversary in May last. The mission to the Osage Indians was proposed about seven years ago, and, in the spring of 1820, the first missionaries to that tribe left the city of New-York on their benevolent enterprize. The mission to the Indians of New-York, was commenced by the New-York Missionary Society, many years ago, and was transferred in 1820. That at Maumee, in Ohio, was established by the Synod of Pittsburgh, and transferred in the autumn of 1825.

The missions which are now to be surveyed, though with great brevity, are at Bombay—in Ceylon—among the Cherokees—the Choctaws—the Cherokees-of-the-Arkansas—the Osages—the Indians in New-York—at Mackinaw—at Maumee—the American Emigrants in Hayti—at the Sandwich Islands—in Malta—Syria—and Palestine.

I. BOMBAY.†

The third of the British Presidencies in India; about 1,300 miles, travelling distance, west of Calcutta. Population of the island about 200,000; of the countries in which the Mahratta language is spoken, about 12,000,000.

Commenced in 1813. Stations at Bombay and Mahim.

BOMBAY.—A large city on an island of the same name, and the capital of the Presidency.

Rev. Allen Graves, *Missionary*, Mrs. Graves; James Garrett, Printer, Mrs. Garrett; Mrs. Nichols, and Mrs. Frost.

MAHIM.—Six miles from Bombay, on the north part of the island.

The Rev. Samuel Newell, died May 30, 1821; the Rev. John Nichols, Dec. 9, 1824; the Rev. Edmund Frost, Oct. 18, 1825; and the Rev. Gordon Hall, March 20, 1826. The death of Mr. Hall made it necessary for Mr. Graves to remove from Mahim to Bombay.

* The term "foreign," it will be perceived, is used with considerable latitude of signification, embracing the *unevangelized, wherever found*. Thus, we always denominate the missions to the Indians within our own states and territories, *foreign missions*; which distinguishes them from missions among our destitute settlements. There is a convenience in this usage, which, in our view, sufficiently authorizes it. *Ed.*

† It will be observed, that in respect to the statistical part of this Survey, much use is made, according to our custom, of the Report of the Prudential Committee, printed during the previous year. *Ed.*

Of course the former station is now vacant. The death of Mr. Nichols, and the consequent removal of his widow to Bombay, made it necessary to relinquish the station of Tan-nah. Mr. Newell died of the cholera morbus, Mr. Nichols of a fever, Mr. Frost of a consumption, and Mr. Hall of the cholera. Mrs. Hall is in this country.

The last survey stated the amount of printing done at the Mission Press during the three years and a half preceding Dec. 31, 1823. The seventeenth Report of the Prudential Committee describes the operations of the press, during the 18 subsequent months, as follows:

"Genesis, 135 pages 8vo.	copies 3,000
Extra copies of the first 40 pages,	1,000
Astronomical and geographical tract, 64 p. 8vo.	1,500
Small catechism, second ed. 16 p. 8vo.	5,000
Acts of the Apostles, sec. ed. 88 pages, 8vo.	4,000
	14,500

"The expense of these books was about \$1,350. Some small circulars for the mission, and Reports for several societies were also published at the mission-press. In the first six months of 1825, no new tracts had been printed; but a new edition of the Scripture history, (10,000 copies,) had been commenced. This was to be followed immediately by an English and Mahratta school-book, intended to promote morality and the true religion. The new Testament was printed in order, as far as Philipians, the small epistles having also been published.

"A new font of Nagree types had been procured from Calcutta, which would render it easy to issue

school-books of a superior quality. For this species of publication there were many inducements; and doubtless the demand for books of many kinds will increase regularly, till all that part of India shall have experienced the happy change, which the Gospel, accompanied by pure morality and genuine philosophy, will accomplish ere long."

A fact, stated by Mr. Hall, and published at p. 205 of our last volume, shows, very strikingly, how much good may be silently effected by the numerous Christian publications issued from the press at Bombay.—The New-Testament, in Mahratta, as translated by the missionaries of the Board, was carried through the press before the death of Mr. Hall.

Of the schooling system, the Report speaks as follows:

"It appears from a printed document, issued by the missionaries at the commencement of the present year, that the number of common schools under their superintendence was thirty-two, and the number of children on the lists of the teachers, 1,750. Of these pupils, 75 were girls, and 133 were Jewish children. During the preceding year, 1,000 pupils, as nearly as could be ascertained, had left these schools, having obtained, in general, what the natives esteem a sufficiently good school education. Among those, who have left the schools in preceding years down to the date of the document here referred to, the missionaries say there "are many boys and young men, who can read with a fluency and propriety, that would put to shame a great majority of the common brahmins." Wherever these youths are afterwards met in the country, they are among the first to solicit and read the Christian Scriptures and tracts. In not a few instances, fathers have solicited books for their little sons. The education of female children is viewed in its just light by the missionaries; and they have taken peculiar pains to break down the prejudices of the people on this subject. Considering the strength of these prejudices, much has already been done, and the way is fast preparing for a general revolution of public opinion. Numerous and urgent applications are made for new schools; but it is necessary to decline them all, until larger funds and more laborers can be furnished."

The joint letter of the missionaries, inserted in our last volume, pp. 101, 102, together with Mr. Hall's appeal to the American churches, printed at p. 312, strongly prove, that in work preparatory to great and visible success, the mission had, in ten years, made much progress.

II. CEYLON.

A large island in the Indian sea, separated from the coast of Coromandel by a channel, called the Straits of Manar. Length, 300 miles, breadth 200. Population 1,500,000. It constitutes one of the British governments in India, but is not under the control of the East India Company.

The missionaries of the Board are in the northern, or Tamal division of the island, in the district of Jaffna. Commenced in 1810. Stations at Tillipally, Batticotta, Oodooville, Panditeripo, Manepy, and Kaits.

TILLIPALLY.—Nine miles north of Jaffnapatam. Established in 1810.

Rev. Henry Woodward, Missionary.
Nicholas Fernander, Native Preacher; M. Tumban, Teacher of English; Jordan Lodge, Native Assistant; Charles Hodge, Native Superintendent of Schools.

BATTICOTTA.—Six miles north-west of Jaffnapatam. 1817.

Rev. Benjamin C. Meigs, Missionary, Rev. Daniel Poor, Missionary, and Principal of the Central School; and their wives.

Gabriel Tissera, Native Preacher, and Teacher in the Central School; Timothy Dwight, Native Assistant Teacher in the Central School; Ebenezer Porter, Native Assistant.

It would seem, from one of the documents received from the mission, that Samuel

Worcester was also employed as a *Native Assistant Teacher*.

OODOOVILLE.—Five miles north of Jaffnapatam. 1820.

Rev. Miron Winslow, Missionary, and Mrs. Winslow.

Aaseervatham, Native Assistant; Solomon, Native Superintendent of Schools.

PANDITERIPO.—Nine miles north-west of Jaffnapatam. 1820.

Rev. John Scudder, M. D. Missionary and Physician; and Mrs. Scudder.

Ponumbalum, and Sandery Sagery, Native Teachers of English; Samuel Willis, Native Assistant.

MANEPY.—Four miles and a half north-west of Jaffnapatam. 1821.

Rev. Levi Spaulding, Missionary; and Mrs. Spaulding.

Veerasingum, Native Superintendent of Schools.

KAITS.—The residence of two zealous and faithful native brethren, who visit the neighboring villages, and take charge of two small schools: 1824.

Philip, Daniel G. Gautier, } Catechists.

During the past year, the school at Tillipally has received the boys from Panditeripo and Manepy, and now bears the same relation to the Central School at Batticotta, that academies in this country sustain to colleges. This leaves the missionaries at two of the stations more at liberty to preach the Gospel.—The school for girls, formerly at Oodooville, was removed to Manepy, on account of the absence of Mr. and Mrs. Winslow at Calcutta. See vol. xxii, p. 196.—The number of pupils was 31, of whom one third were members of the church. The Central School at Batticotta, at the latest dates, contained 53 pupils, of whom 22 were members of the church. A full account of this school was given at pp. 347—350 of our last volume. The difficulties in the way of assigning to this institution the name of a *College*, are enumerated at p. 377, 388 of the same volume.—Mrs. Woodward died Nov. 24, 1825. Mrs. Knight, formerly Mrs. Richards, died at Nellore, near the American mission, April 25, of the same year. The Report thus describes the state of the schools:

"The school system of this mission is very interesting, and promises the most happy results. At the commencement of the year 1825, there were 59 charity schools, containing 2,414 boys, and 355 girls, on the list of pupils, taught by 68 schoolmasters. In the boarding schools, there were 126 boys, and 31 girls; making the whole number of children under Christian instruction no less than 2,834. On account of the prevalence of the cholera, a part of the schools were afterward suspended, and some for other causes. The number of scholars in the Boarding Schools was somewhat above 200 in February last; but no particular account of the other schools was then communicated.

"Several of the schoolmasters have become pious, and a large proportion of them are deeply serious. They already exert a very favorable influence upon the interests of the mission. The more forward and intelligent of the pious youths pursue the same plan of publicly speaking on religious subjects, which has been mentioned in the previous history of the mission."

With respect to female education, the following remarks are made:

"The education of females, though rapidly advancing, is attended with many difficulties, and will be thus attended for a long time to come. The whole frame of society must be pulled down and rebuilt, before women can enjoy their rightful privileges, and be elevated to their proper rank. This mighty work can only be accomplished by the all-pervading

influence of Christian principle, diffused by education, by example, and by persevering labor in all these ways, accompanied by the special agency of the Holy Spirit. One of the first impediments to the improvement of females, is the difficulty of finding any employment for them compatible with cultivation of mind, or elevation of character. But such employments will be found, as true civilization shall advance under the auspices of Christianity."

III. THE CHEROKEES.

A tribe of Indians, inhabiting a tract of country included within the chartered limits of the States of Georgia, Alabama, Tennessee, and North Carolina. Population about 15,000.

Commenced in 1817. Stations at Brainerd, Carmel, Creekpath, Hightower, Willstown, Haws, and Candy's Creek.

BRAINERD.—One mile north of the 35th parallel of latitude, and seven miles S. E. of the Tennessee river; consequently in that part of the Cherokee country, which falls within the limits of Tennessee. This place is about 250 miles from Augusta, Georgia, near the road, which runs in a N. W. direction from that city to Nashville. Established in 1817.

Rev. Samuel A. Worcester, *Missionary*; John C. Elsworth, *Teacher*, and *Superintendent of Secular Concerns*; John Vail, *Farmer*; Ainsworth E. Blunt, *Farmer and Mechanic*; Luke Fernal, *Mechanic*; and their wives; Sophia Sawyer, *Teacher*.

CARMEL.—In the chartered limits of Georgia, on the road from Augusta to Nashville, 46 miles N. W. of the Chatahochee river (which is the S. E. boundary of the Cherokee country,) and 62 miles from Brainerd. 1820.

Rev. Daniel S. Butrick, *Missionary*; Isaac Proctor, *Teacher*, Mrs. Proctor; Henry Parker, *Farmer*, Mrs. Parker; Josiah Hemmingway, *Farmer*.

CREEK-PATH.—In the chartered limits of Alabama, four miles south of the Tennessee river, (which is here the N. W. boundary of the Cherokee country,) and 40 S. S. E. of Huntsville. 1820.

Rev. William Potter, *Missionary*, Mrs. Potter; Fenner Bosworth, *Farmer*, Mrs. Bosworth; Erminia Nash.

HIGHTOWER.—In the chartered limits of Georgia, one mile south of Hightower river, and 35 miles S. S. W. of Carmel.

Elizabeth Proctor, *Teacher*.

WILLSTOWN.—In the chartered limits of Alabama, about 10 miles from the western line of Georgia, and 40 miles south of the Tennessee river. 1823.

Rev. Ard Hoyt, and Rev. William Chamberlain, *Missionaries*; Sylvester Ellis, *Farmer*; and their wives.

John Huss, *Native Assistant*.

HAWEIS.—About 50 miles S. of Brainerd, within the chartered limits of Georgia. 1823.

Dr. Elizur Butler, *Physician and Catechist*, Mrs. Butler.

CANDY'S CREEK.—Within the chartered limits of Tennessee, 25 miles N. E. of Brainerd, and 10 miles S. W. of the Cherokee agency on the Hiwassee. 1824.

William Holland, *Teacher and Farmer*, Mrs. Holland.

"As various portions of Indian territory are often spoken of, as lying within certain states of the Union, it is proper to say here, that the conventional limits of different states, whether fixed by the states themselves, or by congress, do not affect the Indian titles to the territories in question. It has always been admitted by our national authorities, as it must be by every candid man, that the tribes of Indians in North America have a perfect right to the soil of their ancestors, now in their own occupancy, unless they or their fathers have voluntarily relinquished that right for a good consider-

ation. When we speak, therefore, of Indian territory, as lying in the state of Tennessee, or the state of Georgia, it is not intended that the Indians there residing are subject to the laws of the whites; or that the running of a line through their country, or marking it upon a map, has any effect to impair their claims, or dispossess them of their patrimonial inheritance. The only way, in which this inheritance can be alienated, is by treaties fairly and honorably made, and with the full assent of the present owners.

"So far as the Indian title is rightfully extinguished, the property falls into the hands of the national government, or of the separate states, according to stipulations now existing. The right of sovereignty will, in every case, belong to the state, within whose conventional limits the territory now lies. These remarks have appeared proper, as the right of the Indians to their own land, from the manner in which the subject has often been presented to the mind, is overlooked and forgotten."

Mrs. Dean, who left Brainerd last year, on account of declining health, died on the 21st of May last; and Mr. Dean's services, in consequence of uncertainty whether his health would allow him to resume his appropriate work, were relinquished. He is succeeded by Mr. Fernal. Mr. Hall and Mr. Frederick Elsworth have also retired from the service of the Board with their families; the former on account of the ill health of Mrs. Hall, but with the consolation of reflecting, that God has seen fit to honor his labors in a somewhat remarkable manner: the latter on account of the very precarious state of his own health, which led him to submit his case to the Committee, who gave him an honorable discharge.—Mr. Manwaring, mentioned in the survey of last year as connected with the station of Carmel, withdrew from the mission after having labored one year.

The number of pupils in the missionary schools at the above stations, is probably about 200.

The survey of this mission will be closed with a few miscellaneous extracts, of an interesting nature, from the Report.

"The schools at Brainerd were never in a better state than during the present year. The pupils have been orderly, obedient, studious, and making good proficiency. When the Corresponding Secretary visited the school for boys, in March last, not a word was missed by the whole school in spelling. One of the boys, ten or eleven years old, who had been in school less than five months, not having previously learned the alphabet, was spelling in words of three syllables, and had never missed but a single word. Considering what it is for children to learn to spell in a foreign language, and how very ambiguous and deceitful the English alphabet is, these facts certainly prove an extraordinary attention of the mind."

"An Indian named Big Bear, and his wife, were admitted to the church last winter. The man is since dead. He appeared to be a true convert. An aged Cherokee woman, who had great grand children in the school soon after its commencement, and who had evinced the power of religion upon her heart for six years, has also been removed to a better world, as we trust, there to associate with Catharine Brown, to whom she was personally attached, and with several others from among her people, who gave evidence of intelligent faith and holy love, and are justly counted precious fruit of this mission."

Carmel.—"The state of society at this place is much improved. There is comparatively little intemperance in the vicinity. Not a few instances of hopeful conversion have been witnessed, and some of distinguished piety."

Willstown.—"The influence of this station has been felt, in a great reformation of morals among the people who inhabit Wills Valley. When the first missionary came here to reside, only three years ago, the intemperate use of ardent spirits was almost universal. Now that pernicious article is entirely disused by the great majority of the people; and riotous assemblages for the purpose of drinking, are unknown."

"The little church, gathered here in the wilderness, continues to shed forth the cheering light of a holy example. Fourteen Cherokees and one black man, have been worthy members, so far as the human eye can discern. Quite recently, one of this number, a young woman, died in a very happy manner, leaving an excellent character, having given most gratifying evidence of piety.

"The man, who is now employed part of the time as a native teacher, and who received the name of John Hus at his baptism, stands high as a consistent Christian, both in the judgment of the missionaries, and in the estimation of his countrymen. Apt to acquire knowledge, and happy in his talent of communicating it, he is very acceptable as a speaker. He seems to apprehend the great doctrines of the Gospel clearly, and to be capable of presenting them clearly to others. He studies passages in the New Testament as translated, and transcribes them to be read by his friends and neighbors. His zeal and public spirit, in the work of enlightening his people, are worthy of high commendation."

General Remark:—"The experience of another year enables the Committee to say, that the transforming efficacy of the Christian religion, both upon individuals and upon neighborhoods, is now seen in different parts of the Cherokee nation. If the same efficacy should pervade every part, a most lovely branch of the church universal would here unfold its flowers and dispense its fruit. Still there are powerful counteracting causes. The most obvious are the ease, with which intoxicating liquor is brought to the doors of the people, and the eagerness, with which a large portion of them yield to its pernicious influence."

IV. THE CHOCTAWS.

A tribe of Indians, residing between the Tombigbee and the Mississippi rivers, almost wholly within the chartered limits of Mississippi, with but a small part in Alabama. Population about 20,000.

Commenced in 1818. Stations at Elliot, Mayhew, Bethel, Emmaus, Goshen, Ai-ik-hun-nuh, Hachah, Boke-e-tun-nuh, and one other at a Mr. Juzon's.

ELLIOT.—Within the chartered limits of Mississippi on the Yalobusha creek, in latitude 33 and a half, about 50 miles east of the Mississippi river. 1818.

John Smith, *Farmer and Superintendent of Secular Concerns*, Joel Wood, *Teacher*, Zechariah Howes, *Farmer*; and their wives.

MAYHEW.—Ninety miles E. of Elliot, and about 25 miles W. of the line, which separates Mississippi from Alabama, and near Ouktibbeha creek, one of the western branches of the Tombigbee. 1820.

Rev. Cyrus Kingsbury, *Missionary, and Superintendent of the Choctaw Mission*, Calvin Cushman, *Farmer*; and their wives; William Hooper, *Teacher*; Anna Burnham, *Teacher*.

BETHEL.—On the Natchez road, about 60 miles S. W. of Mayhew, and nearly the same distance S. S. E. of Elliot. 1821.

Stephen B. Macomber, *Teacher*, Mrs. Macomber; Adin C. Gibbs, *Teacher*; Philena Thatcher, *Teacher*.

EMMAUS.—About 110 miles N. N. W. of Mobile, and 130 S. S. E. of Mayhew, within two miles of the southern limit of the Choctaw country. 1822.

Moses Jewell, *Assistant Missionary*, Mrs. Jewell; David Gage, *Teacher*, Mrs. Gage.

GOSHEN.—About 50 miles W. N. W. of Emmaus, 115 S. S. W. of Mayhew, and 8 S. E. of the Military road. 1824.

Reverend Alfred Wright, *Missionary*, Mrs. Wright; Elijah Bardwell, *Teacher*, Mrs. Bardwell; Ebenezer Bliss, *Farmer*; Eliza Buer.

AI-IK-HUN-NUH.—Near the Natchez road, about 35 miles W. of Mayhew, and 60 E. S. E. of Elliot. 1824.

Rev. Cyrus Byington, *Missionary*; David Wright, *Teacher*, Mrs. Wright; Mrs. Sarah C. Moseley.

HACHAH.—About 80 N. W. of Goshen, and a mile E. of Pearl river. 1824.

Mr. Anson Gleason, *Teacher*, Mrs. Gleason
BOKE-E-TUN-NUH.—A few miles from Emmaus. 1825.

Loring S. Williams, *Assistant Missionary*, Mrs. Williams.

SCHOOL AT MR. JUZON'S. About 85 miles S. S. E. of Mayhew, on the old Mobile road. 1823.

This school was without a teacher, at the time the Board held its annual meeting.

"It is believed that the discouragements, which have gathered around this mission in some periods of its history, are diminishing. The advantages of education are more justly appreciated by a part of the people, than they were formerly. The more thinking and intelligent perceive, that civilization or extinction must be the lot of all the Indian tribes within our borders."

V. THE CHEROKEES OF THE ARKANSAS.

Cherokees, who, from the year 1804 to the present time, have removed from their residence E. of the Mississippi, to a tract of country on the N. bank of the Arkansas river, between longitude 94 and 95 W. Population about 5,000. The greater part of this emigration took place between 1816 and 1820.

DWIGHT.—Situated on the north side of the Arkansas river, about three miles up Illinois creek, and very near latitude 35. The Mississippi river, at the nearest point, is probably somewhat less than 200 miles distant. 1820.

Rev. Alfred Finney and Rev. Cephas Washburn, *Missionaries*, George L. Weed, M. D. *Teacher and Physician*, Jacob Hitchcock, *Steward*, James Orr, *Farmer*, Samuel Wisner and Asa Hitchcock, *Mechanics*, and their wives; Ellen Stetson and Cynthia Thrall, *Teachers*.

It is probable that a station has been formed, by Mr. Finney, at SPADRE CREEK.

"Mr. John Brown, the father of Catharine and David, continues to exhibit a bright example of piety and benevolence. He and some others are extremely desirous, that the offers of salvation should be embraced by the people generally. It would seem, however, that the prospects of this part of the tribe are not so good, as those of the Cherokees on the east of the Mississippi; and, so far as experience in their case is entitled to consideration, it would not seem desirable that the Indians should be removed from the land of their fathers."

VI. THE OSAGES.

A tribe of Indians in the Arkansas and Missouri Territories. Population about 8,000. Missions at Union, Hopefield, Harmony, and Neosho.

UNION.—Among the Osages of the Arkansas, on the west bank of Grand river, about 25 miles north of its entrance into the Arkansas. Commenced in 1820.

Rev. William F. Vaill, *Missionary*, Mrs. Vaill; Marcus Palmer, *Physician and Licensed Preacher*, Mrs. Palmer; John M. Spaulding, *Teacher*; Stephen Fuller, *Farmer*, Mrs. Fuller; Abraham Redfield, and Alexander Woodruff, *Mechanics*, and their wives; George Requa and George Douglass, *Assistants*, Mrs. Requa.

HOPEFIELD.—About three miles from Union. 1822.

Rev. William B. Montgomery, *Missionary*; William C. Requa, *Assistant*, Mrs. Requa.

HARMONY.—Among the Osages of the Missouri, on the north bank of the Marias de Cein, about six miles above its entrance into the Osage river, and about eighty miles southwest of Fort Osage.

Rev. Nathaniel B. Dodge, *Missionary*, Mrs. Dodge; Amasa Jones, *Licensed Preacher*, Mrs. Jones; Otis Sprague, *Farmer*, Mrs. Sprague; Miss Woolley, and Miss Etris.

NEOSHO.—On a river of that name, about 80 miles south-west of Harmony. 1824.

Rev. Benton Pixley, *Missionary*, Mrs. Pixley; Samuel B. Bright, *Farmer*, Mrs. Bright.

VII. INDIANS IN NEW-YORK.

The remains of the Six Nations. Stations at Tuscarora, Seneca and Cataraugus.

TUSCARORA.—About four miles east of Lewiston, Niagara county. Transferred to the U. F. M. S. in 1821; established by the New-York Missionary Society about 20 years before.

Rev. Joseph Lane, *Missionary*, and Mrs. Lane, have an appointment for this station.

SENECA.—About four or five miles from Buffalo, near the outlet of Lake Erie. Commenced by the New-York Miss. Soc. in 1811; transferred in 1821.

Rev. Thomson S. Harris, *Missionary*, Mrs. Harris; Gilman Clark and Harvey Bradley, *Assistants*, Mrs. Clark; Miss Henderson, and Miss Selden.

CATARAUGUS.—A few miles east of the shore of Lake Erie, and about 30 miles from Buffalo. 1822.

William A. Thayer, *Teacher*, Mrs. Thayer.

VIII. INDIANS IN THE MICHIGAN TERRITORY.

MACKINAW.—In the Michigan Territory, on the island of Michilimackinack. 1823.

Rev. William M. Ferry, *Missionary*, Mrs. Ferry; John S. Hudson and Martin Heydenbark, *Assistants*, Mrs. Hudson; Eunice Osmar, Elizabeth McFarland, and Delia Cook.

IX. INDIANS IN OHIO.

MAUMEE.—On a river of that name, near Fort Meigs, Wood county.

Isaac Van Tassel, *Licensed Preacher*, Mrs. Van Tassel; Mr. Sacket, *Farmer*, Mrs. Sacket.

X. HAYTI.

HAYTI.—Among the colored people who had removed from the United States.

This mission was instituted by the U. F. M. S. in 1824, and the Rev. B. F. Hughes and Rev. William G. Penington, colored men, were employed as missionaries. The former was recalled, a year and a half since; and the latter, we believe, is now in this country. Mr. P. supported himself and family by his own industry.

General Remarks on the Stations, from Union to the one last named inclusive.

The survey of these stations, with one or two exceptions, is founded on a document received from the U. F. M. S. last summer. Some changes may have since occurred, of which we have not been apprised.—The number of children in several of the schools, may be estimated as follows:—At Union, 35; Harmony, 25; Seneca, 40; Cataraugus, 43; Mackinaw, 110; Maumee, 31. Among the Tuscaroras is a Church of 17 members. Future surveys of these stations may be expected to contain more ample intelligence respecting them.

XI. THE SANDWICH ISLANDS.

A group of islands in the Pacific Ocean, between 18° 55 and 20° 20 north latitude, and 154° 55 and 160° 15 west longitude from Greenwich. They are extended in a direction W. N. W. and E. S. E. Hawaii [Owhyhee] being the south-eastern island.

Stations at Honoruru, Waimea, Lahaina, Kairua, Waiakea (now Byron's Bay,) and Kaavaroa.

HONORURU.—On the island of Oahu. 1820.

Rev. Hiram Bingham, *Missionary*, Eliasha Loomis, *Printer*, Abraham Blatcheley, M. D. *Physician*; and their wives; Levi Chamberlain, *Superintendent of Secular Concerns*.

WAIMEA.—On the island of Tawai. 1820.

Samuel Whitney, *Licensed Preacher*, Mrs. Whitney; Samuel Ruggles, *Teacher and Catechist*, Mrs. Ruggles.

LAHAINA.—On the island of Maui. 1823.

Rev. William Richards, *Missionary*, Mrs. Richards. Stephen Pupuhi, *Native Assistant*.

KAIRUA.—On the western side of Hawaii. 1824.

Rev. Asa Thurston and Rev. Artemas Bishop, *Missionaries*, and their wives.

WAIKEA, or BYRON'S BAY.—On the north-eastern side of Hawaii. 1824.

Joseph Goodrich, *Licensed Preacher*, Mrs. Goodrich. John Honorii, *Native Assistant*.

KAVAROA.—Sixteen miles south of Kairua. 1824.

Rev. James Ely, *Missionary*, Mrs. Ely. Thomas Hopu, *Native Assistant*.

The Rev. Charles S. Stewart, noted in the last survey in connexion with the station at Lahaina, found it necessary to return to his native land, in the course of the last year, on account of the dangerous illness of his wife. Since his arrival in this country, he has been employed in visiting different parts of the country, for the purpose of describing, in public meetings, the state and progress of the Sandwich Island mission.—During the 14 months previous to March last, nearly 80,000 tracts were issued from the mission press, amounting to 1,367,000 pages.—A selection of other interesting facts in relation to this mission, will be found in the retrospective view of the year, at the end of this survey.

XII. MALTA.

An island in the Mediterranean, 20 miles long, 12 broad, and 60 in circumference. It is about 80 miles from Sicily. On this island, anciently called Melita, the Apostle Paul was shipwrecked, while on his way to Rome. Commenced in 1821.

Rev. Daniel Temple, *Missionary*, Mrs. Temple; Rev. Eli Smith, *Missionary*; Homan Hallock, *Printer*.

The Printing Establishment at this station has two presses in operation. Nearly three millions and a half of pages of important religious matter, have been issued, in the space of four years.

XIII. SYRIA.

Syria is said, by writers on geography, to be the whole space lying between Alexandria and Scanderoon on the north, and Gaza, on the borders of the Arabian desert; and is bounded S. E. and S. by the desert of Arabia, and W. by the Mediterranean. Its north-eastern and eastern limits are not well defined. In this larger sense it includes Palestine.

BEYROOT.—A sea-port town, at the foot of Mount Lebanon, in the Pashalic of Acre. E. long. 35° 55 N. lat. 33° 49. Population not less than 5,000.

Rev. William Goodell, and Rev. Isaac Bird, *Missionaries*, and their wives.

"The principal employment of the missionaries is still the acquisition of languages, and the preparation of helps for future laborers. Conversations are held, books are distributed, a Christian example is set forth, and schools are organized; and while these means of usefulness are in operation, a knowledge of the country is obtained, avenues for the transmission of evangelical influence are discovered, and higher qualifications for intercourse with all classes of people are sought."

Another part of this number will contain some important facts respecting this branch of the Mediterranean Mission.

XIV. PALESTINE, OR THE HOLY LAND.

Including all the territory anciently possessed by the Israelites.

JERUSALEM.—The capital of Palestine. Population estimated at from 15,000 to 20,000.

The Rev. Jonas King, who had engaged in this mission for a limited time, took an affectionate leave of his brethren in September, 1825, the time of his engagement having expired. He did not depart from Asia, however, till the last summer.—The Rev. Pliny Fisk, who, with Mr. King, was noted in the last survey in connexion with this station, died at Beyroot, on the 23d of October, 1825, greatly lamented by his brethren, and by the churches of this country. Jerusalem is not now the residence of any Protestant missionary.

The Rev. Elnathan Gridley and the Rev. Josiah Brewer, *Missionaries*, are now on their way to this field of missionary enterprise.

XV. SPANISH AMERICA.

The Rev. Theophilus Parvin went to Buenos Ayres, in the summer of 1823, under the patronage of the Board, where he still remains. His connexion with the Board, however, has been dissolved, on account of the peculiar circumstances of that country, which render it expedient, that Mr. Parvin should labor unconnected with any missionary society. He has lately been made a Professor in the University of Buenos Ayres.

The Rev. John C. Brigham has completed his exploring tour under the patronage of the Board. He crossed the continent from Buenos Ayres to Chili. From thence he proceeded to Peru, Colombia, and Mexico; and returned to the United States in the early part of last year. His report of the religious state of the southern republics was inserted in the *Missionary Herald* for October and November; and some part of his journal appeared in previous numbers. A particular account of his whole tour is preparing for publication in a separate volume.—Mr. Brigham, since his return, has been made Assistant Secretary to the American Bible Society.

XVI. AFRICA.

"At the last annual meeting of the Board, it was recommended to the Prudential Committee to establish a mission in Africa, as soon as they shall find it practicable. In compliance with this recommendation, the late Mr. Sessions, on his embarking for the colony of Liberia, was requested to make proper inquiries, respecting the neighborhood of that colony, as a field for missionary labor. He cheerfully consented to do so; but his untimely death, on the homeward passage, deprived the Committee of any information which he might have obtained. An open correspondence how-

ever, between Dr. Blumhardt, of Basle, Switzerland, and Mr. Ashmun, of the colony, has passed through our hands; and from this it appears, that a mission might immediately be established, in the Bassa country, with encouraging prospects, if properly qualified missionaries were at hand.

"As a residence on the African coast is so fatal to white men. Providence would seem to indicate, that descendants of Africans should be sought, who have been exposed to the damps of a warm climate, and who would probably live to the ordinary age of man, if sent as missionaries to the land of their ancestors. Inquiries have been made in the southern states, with reference to this subject; and apparently the greatest obstacle in the way of sending black men, who would be competent to the work, is the want of a tried and approved method of imparting to them a suitable education. The minds of some of our most enlightened citizens are intent upon the claims of the African race; and we may expect that God will bless their investigations, and their efforts, and open wide channels for the communication of his own goodness, through the instrumentality of his servants."

FOREIGN MISSION SCHOOL.

This school, situated in Cornwall, Con. has been suspended by the Board. The reasons for this measure, which has been some time under consideration, will be given in a subsequent part of this number.

GREEK YOUTHS.

Eleven Greek youths have been sent to the United States, by the missionaries of the Board, and, under its patronage, are pursuing their studies, preparatory to future usefulness among their countrymen. Two are now members of Yale college; three of Amherst college. Four are in the academy at Amherst, and two in the academy at Monson, Mass.

THE MISSIONARY HERALD.

"The *Missionary Herald* is the property of the American Board of Commissioners for Foreign Missions; is published on terms which they regard as just and proper; and the profits of the work go for the benefit of the sacred cause. It is a monthly publication. Twelve numbers make a volume containing 400 pages, which is sold for one dollar and a half.

"The *primary* design of the *Herald* is to acquaint the Christian community with the proceedings of the Board and its Missionaries. These proceedings, whether in reference to our own population, to Southern or Western Asia, to Western or Southern America, or to the Islands of the seas, are generally described in a connected series, by means of letters, journals, abstracts, or reports. There are, also, compendious views of the more interesting religious and missionary intelligence not specially connected with the missions of the Board; of the character, manners, and customs of the various nations, which are the proper objects of foreign missions; and, in general, of whatever has a direct bearing on the cause of Christian benevolence. And finally, the monthly numbers contain a particular acknowledgment of all donations made in behalf of the missions under the care of the Board.

"A work like this, is essential to the Board. Depending on public charity, the Board could not prosper without some such means of making known readily its enterprises, successes and wants. It must have a publication which shall be wholly under its control, issued at stated and frequently recurring periods, and sent to numerous districts of country. Only then will its influence be strong, regular and extensive.

"The *Herald* is no expense to the Board. More than this, it has been a source of revenue; and, if subscriptions are well paid, will be so hereafter.

"It also lessens other expenses. It lessens expenses for *agencies*. Wherever the *Herald* is taken, the visits of agents need be less frequent and protracted, than they otherwise must be; for the *Herald* not only performs a part of their work itself, but prepare the way, beyond almost any other means, for their introduction and success. It also lessens expenses for *printing*.

Reports, tracts, sermons, &c. will need to be published, from time to time, even while the Herald has a large subscription; but were the circulation of the Herald to be limited, the expenditures for such publications must be proportionably augmented, or the missionary operations of the Board be abridged. Moreover, it saves much expense of *time and labor* to the Executive of the Board. Indeed, it appears quite probable, that in producing and sustaining the missionary spirit, at present in the land, the Herald has effected a saving to the general cause, of some thousands of dollars. And this, it is thought, should be taken into the account, in estimating the real profits of the work.

"Such being the value of the *Missionary Herald* as an agent of the Board, the Prudential Committee respectfully, yet earnestly request their friends and patrons to lend it their aid. In the judgment of many

respected friends of the cause, not a little depends on its extended circulation."

SUMMARY.

Number of Stations occupied,	43
Preachers, from this country,	38
Male Missionaries and Assistants,	89
Female Assistants, including the wives of the Missionaries,	92—181
Native Preachers,	2
Other Native Assistants,	18
Churches, organized at the stations,	25
Native members of these Churches, upwards of	900
Schools,	about 200
Scholars,	about 20,000

RETROSPECT OF THE YEAR.

THE following review of the principal intelligence received, during the past year, from the missions under the direction of the Board, was prepared for the United Monthly Concert, held in Park-street Church, Boston, on the first Monday evening of December. At the request of several respected friends, it is inserted in the *Missionary Herald*, with some enlargement of matter, and a slight alteration of form.

The intelligence from BOMBAY, has never been so pleasing, and never so painful, as during the past year.

The letter published in April, was a most decisive document to prove, that the mission had struck its roots deep in the native soil, and wanted only more of the warmth of Christian patronage, soon to extend its branches wide. It contained a summary and very animating view of the advances made during the ten years past. The amount was, that preparatory work had been accomplished sufficient to enable a missionary, entering the field *now*, to exert ten times as much influence on the native population, as he could have done *ten years ago*; so that the same number of laborers might advance ten times as rapidly towards a glorious success, as they could have done only as many years since. Numerous channels of influence had been opened, and the waters of salvation had been made to flow in them. The attention of the natives had been gained, to a considerable extent;—that point, so difficult of acquisition, and yet so all important to any great and valuable results: and so much Christian knowledge had been thrown into the native mind, that impressions on the heart began to be visible, and fair was the prospect of an effusion of the Holy Spirit. Indeed, one person, as the first fruits of the harvest, had been admitted to the fellowship of the visible church.

But by the time the harvest was about to wave, lo, in the mysterious providence of God, the reapers had nearly all been removed!

It was just when this mission began to assume its brightest aspect, and when we were beginning to rejoice in that brightness, that a portentous cloud spread suddenly over the horizon. While the executive officers of the Board were assembled, with their brethren, in the house of prayer, at the Monthly Concert in September, they received the letters, which announced the death of Hall; and it was then and there, that the mournful tidings commenced its afflictive march through the land.

Hall died not, however, till he had seen at least a hundred thousand Christian books distributed among the Mahratta people; nor till he had witnessed the New Testament translated, faithfully, from the original Greek into the vernacular tongue of 12,000,000 of people, perishing for lack of knowledge. Nor did he cease from his labors, till his powerful mind, with its customary facilities of thought and force of expression, had composed an appeal to the churches, which, spreading abroad with the tidings of his decease, sent thrilling emotions through the land, and occasioned a multitude of prayers, that God would send forth laborers into the harvest.

And oh! who will not unite in this prayer? One more stroke, such as has thrice been felt in Bombay, in the short space of sixteen months, would silence, utterly, the voice of Christian preaching among the numerous population of that city. The general curiosity, which, for twelve years, has been waking up, would again become the apathy of death. The schools would decline, and the scholars forget their knowledge, lose their impressions, and glide away in the current of superstition, until, borne beyond the possibility of recovery, they would sink to rise no more. The books, which have been translated, printed, and circulated, with so much labor, and pains, and cost of health and talent and life, for want of the living voice to call attention to them, and impress a sense of their value, would be neglected and lost and destroyed. Congregations would cease to convene for religious worship; and the native, wondering what had become of the holy influence, that met him in the streets, and bazars, and temples, and fields, and every where, would pursue his idolatry as aforetime, before the light of heaven broke in upon his darkness. Already, may we suppose, has the current begun to set backwards; and every month, and every day, it gains strength!*

The fact of principal interest, in regard to the CEYLON mission, which has been communicated the past year, is, that the mission church now contains not less than *ninety native members*;—many possessing fine minds; several considerably advanced in learning; some useful preachers of the Gospel to their countrymen; and all hopefully pious, and, amid temptations such as we by experience know nothing of, adorning their profession by a Christian life.—We have been informed, also, that the prospect, at first dark and forbidding, has become hopeful, of raising the females of Ceylon from their deep degradation to their proper standing in society.—Happy, moreover, have we been to hear, that minds, which, only a few years since, valued caste at so high a rate, and knowledge at so low, that money would hardly induce them to forego the one for the sake of the other, now cheerfully disregard caste, and earnestly petition for the pleasures of enlightened thought.

From PALESTINE, during the early part of the year, we heard little but weeping, because Fisk, that ornament to the missionary character, had ceased to be seen on earth. Here, too, we could not but weep, when the beautifully simple letter of his surviving brethren, describing his last sorrows and pains, was received; and we heard the voice of lamentation, as that letter travelled through the churches. We trusted in God, however, who permitted Stephen, and even some of the apostles, to be cut off early in their ministry, in that very land, that the mission would not only survive, but prosper. Yet we dared not to anticipate such early and such strong impressions upon the corrupt and ignorant priesthood of Syria, as those concerning which we are now permitted to speak.† It now appears, that a spirit of inquiry is waking up again in the ancient birth-place of Christianity, and is beginning to run with so strong a tide, that it is not likely, if these western churches do their duty, that the powers of earth and hell combined, will be able to stop it.

The intelligence from the mission among the CHEROKEES, has been, on the whole, of a more decisive and cheering character, than in any former years—if we except, perhaps, the one immediately preceding. We have had

* It may be remarked here, that the sole reason, hitherto, why the mission at Bombay has not been more strongly reinforced, has been the want of suitable persons, who have been willing to be sent thither. Even now, notwithstanding the urgency of the case, the difficulties of this kind seem hard to be removed. And they are increased by a want of adequate funds. Oh, where is the spirit of apostolic enterprise!

† See a subsequent part of this number.

more proof, that Indians, properly situated, can be civilized, than has ever before been exhibited, since this country was settled by our fathers. Agriculture having made considerable advances, and government having assumed a definite form, under the influence of Christian principles, the general mind of the Cherokees has felt the same cravings for knowledge, that we do ourselves; and, during the past year, we have heard of their spirited efforts to procure, for their own use, a printing establishment, and to lay the foundations of a national academy.

Passing over the other missions among the Indians, for want of room to notice them properly, we come to the SANDWICH ISLANDS, which have occupied much of our attention, during the period now under review.

We felt, in the years previous to the one just closed, that the intelligence from this mission was by no means without high interest. Nor were we in an error. The dealings of Providence towards that mission, have been wonderful from the first. But the intelligence of the past year has transcended all that the most sanguine, even when warmed with former accounts, dared to expect.

Within this space of time, we have been told of nine chiefs, embodying a great portion of the civil influence of the islands, publicly professing their faith in Christ, and heartily entering upon the discharge of their duties towards God and their fellow-men. We have been told of half a score of churches, and more, erected by the natives themselves, for the worship of Jehovah, and crowded with attentive hearers. We have been told, by one who witnessed the sight, of more than 2,000 islanders, moving along in one interesting procession, bearing on their shoulders, from distant mountains, the materials for one of these churches, which, when completed, could contain 4,000 people, and was thronged to overflowing. We have been told of near 20,000 people under instruction, taught by competent natives, whom the missionaries had qualified for the service—of more than 12,000, able to read the word of God, were that blessed volume ready to be put into their hands—and of a most longing desire, every where expressed, to come into speedy possession of that richest treasure. We have been told of the effusions of the Holy Spirit at Honoruru, at Lahaina, and in different parts of Hawaii; and that, as the results of these heavenly visitations, more than 2,000 islanders, lately shrouded in the deep glooms of a barbarous paganism, have erected the family altar, for the morning and evening worship of the true God. We have been told of regular meetings for prayer among the females and among the males of those islands, just as there are among ourselves when religion flourishes; and of the high satisfaction, with which the once haughty and cruel chiefs mingle with those, whom they once despised and oppressed, in the solemn acts of devotion.

We have heard of changes in the characters of *individuals*, which, though great and surprising, cannot now be fully described. We remember the intemperate Karaimoku, regent of the islands, transformed into a sober, humble follower of Jesus—the conceited, haughty, jealous, cruel queen Kaahamanu, whose forbearance and lenity the affrighted natives, wherever she went, used to propitiate by peace offerings, as if she were a demon; now as actively benevolent, as she was once actively cruel; and as devoted to God, as she was once to Satan—and Kapiolani, also a chief woman, once intemperate, and the slave of every moral debasement that a vicious barbarism has attained to; now, reformed, intelligent, pious, actively benevolent, and with manners so improved, that civilized society would not blush to own her for its own.

Nor have we heard, the past year, of changes less wonderful in the manners and habits of *villages*, than of individuals. At Lahaina, not long since, scarcely any thing could be kept from the rapacity of thieves, who were as numerous as the inhabitants themselves. Locks, guards, the utmost vigilance, every precaution, were ineffectual. But, as we have been told the past year, so great has been the moral change in that place, that, for successive months, although every thing was exposed, and nothing was guarded, and hundreds of natives were entering the missionary's habitation every day; nothing, absolutely nothing, was lost. At Kaavaroa, on Hawaii, a little more than two years ago, the people were opposed to Christianity, given to inebriation, quarrelsome, often engaged in domestic broils, and grovelling in the lowest ignorance and debasement. But within a few months we have been informed, on authority not to be questioned, that intoxication is no longer witnessed in that place; that there are no more family quarrels; that family prayers are uniformly attended; that kind offices are every where rendered; and that, from remote villages, individuals come to inquire respecting the new way, and with tears beseech that some one may be sent to instruct them. And so far had the people of this village advanced, that we were not surprised to hear of their forming a society to support their missionary, and that, from their "deep poverty," they had contributed for this purpose a greater value, than is ordinarily contributed for missions in our own towns.

Without dwelling longer on the intelligence communicated respecting this mission, we pass to a department of missionary effort, which has scarcely been alluded to in this retrospective view, and yet has not been overlooked in the statements of the year. We refer to the **PRINTING ESTABLISHMENTS**. Saying nothing of former years, we have heard, within a little more than the space of time now under review, of *three millions and a half of pages*, made living and efficacious by the religious truth impressed upon them at Malta, and Bombay, and the Sandwich Islands:—which is nearly half as many as have been printed in all the preceding years. We have heard, too, of the travels of these little eloquent messengers of truth—through the Sandwich Islands—over the populous Mahratta country—into Greece, and Asia Minor, and Syria, and Palestine—and into countries farther towards the rising sun: all calculated to produce the very best kind of intelligence known on earth, and adapted to act powerfully on the mind, elevating, enlarging, and strengthening it, and fitting it to live and move and act to some purpose on the stage of human life, and in the boundless spheres of eternity.—Oh who can tell how many fatal errors have been removed; and how many new, all-important, glorious views have been imparted!

Do not the events of the past year declare, with an impressive voice, that this cause is of God? And call they not loudly upon all to be co-workers with God, by contributing their aid to its advancement?

See we not, too, that money and labor, bestowed upon American missions to the heathen, have not been expended in vain? and that not in vain has prayer gone up to heaven?

And may we not perceive, that the cause is advancing with accelerated rapidity? The last year's intelligence was more interesting, than that of any previous year, and the last three years embrace more proofs of successful operation, than did the twelve that preceded. What if the progress for three, or six, or twelve years to come, should be like that of the three years past? Say you, it is more than we have reason to expect? So, twelve months ago, would what has since saluted our ears have appeared to us: and if the

good and animating intelligence, the past year, has exceeded what we had reason to anticipate, so may it be in time to come.

At any rate, the cause is of God. And though clouds may rise, and storms burst, yet let the churches but keep pace, in their efforts, with the plain indications of Providence, and ere long, the world will be filled with wonder at the extent and glory of the results.

REVIEW OF THE OTHER INTELLIGENCE OF THE YEAR.

THE facts, which will now pass in rapid review, are such as have been noticed in the past volume of the *Missionary Herald*. They are selected from the intelligence of the year, on account of their special interest.

From INDIA, the intelligence has been less abundant, than in some former years; but never, perhaps, more decisive in its bearing on the missionary question, as it respects that populous country. The current of improvement has become rapid enough to be seen, and strong enough to be resistless.

Two hundred and fifty years ago, England had but one newspaper, and was content with that. India has now six, in the languages of the country, designed solely for native readers, the product of native intelligence, and of native enterprise. And though the readers are comparatively few, and most of the papers of no great value, their existence is a fact, which the intelligent will regard as not unimportant.

North of Calcutta, far into the interior, in the populous city of *Dinagepore*, we have heard a missionary rejoicing over unequivocal proofs of the divine favor attendant on his labors: while a little to the south, at the preaching of some fishermen of that country, the inhabitants of a village have waked from their long sleep, torn their idol god from his temple, and presented him to a missionary of the cross; and were about to demolish the temple itself, and, from the materials, to erect a Christian chapel.

Farther to the south-west, at the well known *Vizagapatam*, we have heard, that the car of Juggernaut had so fallen in the general estimation, as, for a year, not to have made its customary appearance; and that its idols, regarded as no longer of value to the natives of the country, had been offered for sale to Christian missionaries.

Still farther south, but on the same side of the peninsula, we have heard of results of missionary labor, which are still more animating. At *Palamcottah*, long the seat of missionary labors, the powerful effects of Christian influence had begun to be witnessed. In the course of the past year, we have been told of *eleven hundred families*, dispersed through more than 120 villages, which have forsaken idolatry, and renounced the distinctions of caste. In some villages, we were informed the idol temples had been converted into Christian churches; in others, they had been demolished. One village was particularly mentioned, where *all* the inhabitants, at their especial request, had been assembled for Christian instruction; while three other villages, incited by this example, had sought to be instructed in the same manner.

We have heard, also, from the *Syrians*, on the western side of the peninsula;—those native Christians, for whom Buchanan waked up the sympathies of England and America; and we have seen, with pleasure, how, under the fostering patronage of the Church Missionary Society, they are gradually improving in doctrine, in discipline, and in practice.

At the commencement of the year, the most painful uncertainty hung over the fate of the missionaries in *Burmah*. Whether they were living; or, by disease, or starvation, or the hand of violence, had been removed from the world; no one presumed to conjecture, for there were no data, upon which to ground an opinion. Late in the year, however, through the wonderful providence of God, they emerged to light, and tidings from them has diffused universal joy.

The southern parts of *Ceylon*, as well as the northern, have also furnished the most pleasing intelligence. We have heard of whole parishes, in which are heathen temples, but no worshippers; and we have been told, by a missionary from that island, that a temple of Budhu had been offered by the natives for Christian worship, and that in proportion as the Bible had been circulated, the influence of caste had been destroyed. Twenty thousand people could read that blessed volume; and before the present year expires, it is expected, that one in fifty, speaking the Cingalese language, will, by the British and Foreign Bible Society, be supplied with the blessed volume.

MADAGASCAR has been noticed in our work only incidentally; but some of the missions in SOUTHERN AFRICA have passed under review. Among the *Hottentots* and the *Caffres*, the word of God, as we have learned, steadily gains influence. Respecting the *former*, their punctual attendance on the daily public exercises of devotion, their seriousness of demeanor while there, their readiness and liberality in contributing toward the temporal necessities and religious improvement of their brethren, and their orderly deportment and moral conduct at all the stations, evince, that the Gospel has come to them "not in word only, but in power." How flourishing the older stations among the *Caffres* must be, may be inferred from an account, received during the year, of one recently established, and named after the founder of Methodism. Before this station was formed, the people there assembled were naked, rambling on the mountains, murdering strangers, living on plunder, destitute of the word of life, unacquainted with the Sabbath. But fifteen months afterwards, as we learned from a respectable visitant of the station, this same people were collected into something like a civil society; most of them wore some clothing, and several were very decently clad; and all were taught to worship the true God, and to reverence his Sabbath. From their habitations, or from among the bushes of that wild region, the voice of prayer and of praise was every morning heard to ascend.

From MALTA, we have heard of near a million of pages, filled with pious matter, and issued from the English missionary press; in addition to the publications of our own similar establishment on that island.

From CONSTANTINOPLE, a report reached us, in the latter part of the year, founded on the declaration of the indefatigable Wolff, that 500 Jews in that city professed to believe in Christ as the Messiah. Intelligence from other sources, constrain to the opinion, that, at least, an active spirit of inquiry has been excited among the Jews of the Capital of the East;—an event as strange, as it is worthy of grateful observation.

The intelligence from RUSSIA, casts a shade over this picture of light and life; but it is neither deep, nor very portentous. For, the circumstances, under which the Russian Bible Society was suppressed, show, conclusively, that it had acted strongly on the public opinion of the nation, and had increased the amount of general intelligence, and had called forth an expression of it, in regard to the rights of the people, civil and religious. The seed, thus sown, will not be lost. Doubtless many streams have been made to break forth in the Siberian desert, which will never dry up; and the flow of opinion and feeling, thus begun, may continue and increase, till a flood of blessedness shall cover that vast empire.

A stronger and more painful sensation of alarm filled our minds, when we heard of the controversy in that greatest wonder and glory of the age, the BRITISH AND FOREIGN BIBLE SOCIETY: and great was the satisfaction, with which we announced the suspension of the controversy, in a decision which must commend itself to all the lovers of revealed truth. The sturdy spirit of Scotland, which had been roused in the contest, seems not to have been wholly allayed; but we wait in calm expectation of a striking display, in the result, of providential wisdom.

From the dreary coasts of GREENLAND, where it would seem nothing short of Moravian benevolence and zeal could live and labor, we have heard of the triumphs of the Gospel. Delightful sight! to behold human nature so wrought upon by grace, that it can empty itself, in humble imitation of the Lord Jesus, and fly from the lights of science, and from the comforts and consolations of civilized and Christian life, to polar snows, and frost, and barbarism, that it may bring to the knowledge of the truth, and to the bliss of heaven, a race of men overlooked by all the world beside! And these benevolent men have not labored in vain. They have founded a Christian church in Greenland; and with sweet transport they now listen to the high praises of God, as they ascend from those icy cliffs to heaven.

From the young, but growing republics of SPANISH AMERICA, a messenger of the churches has, during the past year, returned with good tidings:—not, indeed, that a wide door and effectual, is opened to the ministers of a pure religion; not that numerous souls in those extended regions are rejoicing beneath the effusions of the Holy Spirit;—but that a vast amount of mind has broken from the shackles of ages; that intelligence is springing into life and activity; and that public opinion, all over that land, has felt the pulsations of liberty, has heard the com-

mand to go forward, and has commenced its resistless march. From the advancement of society, we expect that degree of religious toleration, both in the laws and in the general feeling, which will give scope and efficacy to the operations of Protestant benevolence.

Far beyond the ridges of the Andes, in the bosom of a vast ocean, unknown to the world until lately, and when known, known only to be pitied and despised, lie the little clusters of the HARVEY and RAIVAVAI ISLANDS. Of these, the last year has held before our eyes a picture, made lovely and attractive by its moral beauty. Polygamy, infanticide, war, cannibalism, no longer offend the sight. In vain do we look for the wildness and ferocity of the savage. In vain do we listen for the yell of the warrior, or the shriek of the victim. Every where there is peace, and order, and neatness, and industry. The whitewashed cottage adorns the landscape, and the church gives grace and dignity to the whole. And by what agency has this change been effected? "Not by might, nor by power." A few natives of the Society Islands, who, through the instrumentality of missionaries, had felt the love of Jesus shed abroad in their souls, voluntarily offered themselves as the heralds of the cross to these islands, and were sent thither at the hazard of their lives. There, alone, unsustained, except by the Lord of missions, they prayed and taught, with unceasing diligence, till idolatry fell before them, and barbarism fled away, and the Gospel, as the corrector and the rule of life, became gloriously triumphant.

We should add, in closing this retrospective view of the year, that, in our notices of the STATE OF RELIGION IN THIS COUNTRY, we have reported an accession to our churches, of not less than 7,000 persons; and have announced the existence of revivals of religion in many places, from which we have seen no numerical returns sufficiently authenticated to admit of their insertion in our pages. We should not be surprised, if extended and accurate inquiries should shew the accessions to the churches, during the year, to have been three, or four, or six times as numerous, as the number mentioned above. "*He that watereth, shall be watered also himself.*" Prov. xi, 25.

American Board of Foreign Missions.

PALESTINE MISSION.

FROM MR. GOODELL TO THE CORRESPONDING SECRETARY.

THE following communication is dated "Beyroot (Syria) June 19, 1826;" and, with the articles that follow, from the same pen, embodies much interesting matter.

My design in this communication, is to state a few facts, which have an important bearing on this mission, and which will place before you some of its interesting features; and as they are entirely unconnected with each other, I shall arrange them under separate heads.

Of the Jews.

When we first came to Beyroot, the Jews had no more dealings with us, than they had of old with the Samaritans. We could not induce them even to call upon us; and if we visited them or their school, they looked upon us with the eye of suspicion. But a course of uniform kindness on our part has apparently overcome many of their prejudices, and inspired them with confidence; and we now have much inter-

course and much religious conversation with them. Two years ago they would purchase only a *certain edition* of the Old Testament; *now* they come a journey of several days, and purchase even the *prohibited* edition. *Then* they would not purchase the Prophets by themselves, and the very name of the New Testament appeared to excite great uneasiness and abhorrence in their mind; *now* they purchase not only the Prophets but even the New Testament, also, when it is bound up with their own Scriptures.* *Then* they had no other idea of Christianity than what they had acquired by seeing the superstitions, idolatries, and abominations of these corrupt churches; *now* a few of those in Beyroot have had entirely different views presented to their minds, and many solemn considerations urged upon them. One individual, with whom we have had the most conversation, has promised to read the New Testament, and to believe in Christ, if he finds evidence that he is the true Mes-

* Since writing the above, we have learnt with grief, that the Jews, who bought the whole Bible in Hebrew, cut out the New Testament in many instances, if not in every one, and sold it in the Bazar for waste paper.

siah. We had just succeeded in establishing a school among them, when it was broken up amidst those terrible occurrences, which followed the visit of the Greeks here, and has not been since renewed. The Jews, like the Christians, are lamentably ignorant of their own Scriptures; and, like the latter, have incorporated with divine truth so many of their own traditionary legends and absurd tales, that to bring them back to the simple word of God, is like clearing away piles of rubbish, which have been accumulating for many centuries.

Of the Armenians.

You already know, that the Archbishop at Sidon, the Archbishop in my family, and the monk in my service, have married wives, in violation of the most sacred canons of their own, and of all the oriental churches. This bold step of theirs, in breaking away from the customs of their fathers, has been noised abroad through the whole country, and has produced not a little excitement. Another Armenian monk, has also recently followed their example, under circumstances of special interest, which are as follows:

Archbishop Jacob Aga, at Sidon, sent him to Damascus to transact business with the Pasha. The Pasha made many particular inquiries respecting the Archbishop, his age, circumstances, family, character, &c.; and similar inquiries, also, respecting the Archbishop, who is with me at Beyroot. He then said to the Cadi, the Moolla, the Mufti, and all his courtiers about him, "Listen; one year ago, while I was with the Grand Vizier at Constantinople, the Armenian Patriarch came before him, with a long complaint in writing against Jacob Aga, and Signor Carabet, for marrying wives; saying it was contrary to their sacred books, an innovation in their church, &c. &c. But before he had finished what he had written, the Grand Vizier, looking at him with a smile of contempt, said, 'You may put up your papers. If your books are opposed to the marriage of the clergy, your books are not sacred, they are false. Our books are true and sacred. The Koran is from God, and commends marriage in all.' With this he dismissed the Patriarch." Then turning to the Armenian, the Pasha said, "Are you not also a monk?" Being answered in the affirmative, "I advise you as a friend," said he, "to follow your false books no longer, but to take a wife." The Armenian, overjoyed, hastened back to Si-

don, on the next day after his arrival married a wife, and the day following came to Beyroot, to inform us of all that had passed.

One important benefit of these marriages has been, to excite inquiry, to bring the Bible into notice, and to lead to the examination of other customs and canons, which have had the sanction of ages, and all the corroboration, which pretended miracles could give. I do not think I state more than sober facts will justify, when I say, that the Armenians appear to be awaking from the slumber of many generations, and to be in a state well suited to receive a powerful and desirable impression from the labors, and examples, and instructions of able and devoted missionaries.

Jacob Aga, at Sidon, collects his neighbors every Sabbath, and reads with them, or to them, the sacred Scriptures, interspersing the same with remarks, which, though probably not very experimental or spiritual, but confined to the external affairs of the church, yet serve to direct men's attention to the Bible, and thus to "prepare the way of the Lord." Two or three individuals, and one of them of the Greek Catholic church, now enter into all his views, and take part with him in all his discussions.

Signor Wortabet, in my service, who left the convent about a year and a half ago, as wild and as thoughtless, as it was in the nature of a convent to make him, has now apparently conviction of sin, and is an earnest inquirer, not so much to know what is truth, as to know what salvation is, and how it is to be obtained. After a deeply interesting conversation with him a few evenings since, in which I seemed really to have come once more into the province of the Holy Spirit, he made a request, which, as it was the first of the kind ever made to me in Syria, was deeply affecting to me. "I wish you," said he, "to pray for me. Pray that God would send his Holy Spirit to form in me a new nature. I pray more earnestly for this every day, and desire it more ardently, than any thing else, or than all things else in the world. But I fear, God will not hear my prayers. I think he will hear yours."—In this request, he was joined by another individual, of whom more presently.

Of Individual Inquirers.

It was not till within a few months, that we found any among the Arabs, who would acknowledge themselves to be in a state of sin and death. Every body "fasted twice a week, and thanked

God, that he was not as other men." Several individuals appear now to be convinced, that they are in a state of condemnation; and when asked the question, frankly confess, "I have not been born again; I am dead in trespasses and sins; I am in the broad road that leadeth to destruction." On such minds, divine truth, of course, falls with additional power. Of this class are three of our schoolmasters.

A few no longer frequent the churches, nor confess to the priests, nor observe the fasts, nor pray to the saints, nor bow down before their images, nor regard the festivals in honor of them. Of this class, is an Arab youth of the Greek Church, who has been with me near two years. It is now more than six months, that he has professed to renounce all dependance for salvation upon the intercessions of the saints, the numerous fasts, the oft repeated prayers, and prescribed nostrums of his church, and to believe, that the blood of Christ alone can cleanse him from guilt. On the recent death of his mother, he refused to pay any thing to the priests to secure their prayers for her benefit. His father and brother and friends, first entreated, and then reviled him, and the priests threatened him; but he still persisted, saying, "I had better buy bread and give to the poor, for this will be a real charity; whereas, praying forever for my mother, will not alter her condition." The priests said, that perhaps he would soon die, and no body would pray for him. He replied, "I wish no one to pray for me after I am dead; it will be of no avail. Now while I am in life, I must love God, and read his word, and believe on Christ, and that is sufficient." "What! have you turned English?" they exclaimed. "It makes no difference what I am," said he, "if I am right."

Of this class, also, is another Arab youth of the same Church, about thirteen years of age, whom we have instructed in Italian and English, and caused to be instructed in the grammar of his own language, and in ancient and modern Greek. His name is Asaad Jacob; for more than three months he has been in my family, and is now of use to me in copying English and Italian, and writing Arabic and Greek. He was thoroughly superstitious, and really believed, as he recently told me, that the priests were able to pardon whatever sins he might be guilty of; and that, on this presumption, he might deliberately commit, before hand, any sin, which it might be for his interest or pleasure to commit. Many have

been the conversations we have had with him, during eighteen months past, many the opportunities we have embraced of reading the Scriptures with him, and many and various the arguments we have set before him from the Bible; but not till after a long time, did there appear to be a surrender of his former erroneous opinions, or the least abatement of his confidence in the councils and fathers, and in the dogmas of the church. But in regard to all these things he is now entirely changed, and in consequence, has brought down upon himself the displeasure of his parents and friends, and the indignation of the priesthood. "Ah!" said one of his brothers, after urging him in vain to attend upon some of their foolish ceremonies, "you have become what I always said you would, if you had so much intercourse with these men, viz. a *heretic*." One of the priests, after railing at him a considerable time in the church, broke out into exclamations like these; "Alas! unhappy youth! lost! lost! lost! gone beyond redemption! undone forever!"—He paused.

"But is there no help? Can nothing be done to arrest divine vengeance, and to save this youth from everlasting fire?" After a second pause, he turned to Asaad, and said, with softened tones, "But perhaps there may yet be hope. If you will purchase a few candles to burn before the blessed Virgin, I will undertake your cause, and will save your soul from eternal death." This took place before he had broken off from all connexion with his church, and tended greatly to hasten his entire separation from it.

After such a change in his views, he thought himself, (as it would be very natural for him to think,) renewed in heart; but having become more acquainted with the nature of this change, he is now without hope, and is the individual, who united with Signor Wortabet in that interesting request above mentioned, that I would pray the Father to send them the Holy Spirit.

Of the younger brother of Asaad Shediak, we know but little at present, except that he refuses to go to confession, desires us to remember him in our prayers, and is called by the Patriarch a *heretic* and *accursed*.

Another Maronite youth near us, appears to be in as interesting a state of mind, as any I have described. He had imbibed strong prejudices against us, and had avoided all intercourse with us, till his own mind had become deeply impressed by reading a New Testament, that fell in his way. He now comes almost every night to read the

Scriptures with Mr. Bird, and to beg his prayers. He himself thinks that he has been born again; but, though his case appears hopeful, we choose for the present to suspend our opinion. The persecutions, which, unless "*a great company of the Priests become obedient to the Faith*" seem likely to fall heavily upon all who openly espouse the cause and the religion of the Bible, will, doubtless, have the effect of preventing many from permanently joining us, whose hearts are not under an influence more than human. That such an influence begins to be felt here, we can no longer doubt. It really seems, as if this were "the acceptable year of the Lord," and as if the Holy Comforter, so long banished from these regions, had come back in triumph, to make these "tents of Kedar" once more the sweet abodes of peace and love. We have joy in our hearts; we have joy in our dwellings; and we look, with the most devout earnestness, and delightful anticipations, to the day, when such "times of refreshing shall come," as shall give joy to all the churches, and shall fill all heaven with praise.

Yours affectionately,
W. GOODELL.

MISCELLANEOUS EXTRACTS FROM MR.
GOODELL'S CORRESPONDENCE.

June 30.—Asaad Jacob came to me for protection on the 19th of March, while the hostile Greeks were in this neighborhood, and has continued with me ever since, and at present, seems likely to continue for a long time to come. The Great Head of the church manifestly designs him for usefulness.

Almost every day, we read the Scriptures in ancient Armenian, modern Armenian, Turkish, Turkish Armenian, ancient Greek, modern Greek, Arabic, Italian, and English; and sometimes we hear them read in the Syriac, Hebrew, and French. Seldom do we sit down to our meals without hearing conversation at the table in ancient and modern Armenian, Turkish, Greek, Arabic, Italian, and English. And with the exception of the Italian, prayers daily ascend from this house, I hope to heaven, in all these languages.

During the year previous, Mr. G. says they had distributed, gratuitously, more than one hundred of their sacred books, and sold three hundred and seventy-nine for 118 dollars. The greater part sold, were Hebrew and Armenian.

The number of those who read the Scriptures with us every evening and

every Sabbath, gradually increases. Among those on the Sabbath, are found Armenians, Greeks, Greek Catholics, Maronites, Jews, and occasionally a Syrian, a Mussulman, or a Latin. Those of us, who read with them, are from England, America, and Germany. Our assembly is literally of "many kindreds and tongues." We are always able, when necessary, to have reading and conversation in ten or twelve different languages, exclusive of several dialects.

Several respectable individuals said to me to day, "So much inquiry on the subject of religion has probably not been known before in this country, for more than a thousand years." The priests are filled with wrath, and pour forth their threats, and their curses, in torrents. But their violent dealings, though they doubtless deter many from coming to us, and though they are grievous for the poor sufferers, yet awaken so much the greater curiosity in the public mind, to know "what this new doctrine is." Many do not hesitate to condemn the Patriarch's treatment of Asaad Shediak, and seem hardly to have expected that their spiritual guides would go so far in the work of destroying men's lives.*

We leave all events with the Great Head of the church, knowing full well, that the experience of his people has been in all ages, as in Egypt, "the more they were afflicted, the more they multiplied and grew."

In a postscript to a letter, from which the foregoing extracts are made, Mr. Goodell states this noticeable fact:—

It is very common here for people to change their religion, i. e. to become, Greek, or Greek Catholic, or Maronite, or Latin, &c. and nothing is thought of it;—but to become truly *honest, serious, conscientious Christians, to take the word of God as the only rule of faith and practice, and to live soberly, righteously, and godly in the world*; this, it is to be feared, has not been known here before for many centuries, and it awakens all the malice and rage of minds, that are "enmity against God."

July 26.—So much is now transpiring every day in regard to religion, as to keep us in a high state of expectation. Scarcely a day passes, in which we can

* There has been, in former numbers of our work, a mere notice of the cruel treatment received by Asaad Shediak from the Armenian Patriarch, in consequence of the change in his religious views; but the documents, in which his case is particularly described, have not come to hand, and are probably lost. The reader will carefully distinguish between Asaad Shediak and Asaad Jacob. Ed.

be said to have quiet, unagitated minds. Another Armenian priest has come a long journey to see us and to join us, so that I see not but that we are like to become a *kingdom of Priests and Arch-bishops*. The Greek Catholic Bishop sent his deacon four times recently to converse with an individual at Saide whom he suspected of embracing our faith; but the individual used such unanswerable arguments with the deacon, as to bring him over to the same views. O that the work of regeneration might keep pace with the excitement! Asaad Shediak—it is now a week since we have dared to pray for him with any degree of confidence, that he was living. Though, if he be still alive, we have much hope of his being restored to us immediately; as the Patriarch confesses himself wearied out in attempting to reclaim him, saying he becomes more a heretic every day.

The Patriarch wrote to the brothers of Asaad, to come and take him; for he was almost dead from his bonds and stripes, *and he could not bring him back to the Catholic faith.*

LETTER FROM ASAAD JACOB TO THE CORRESPONDING SECRETARY.

THE following letter was written by the youth, who has been repeatedly mentioned in the preceding extracts from Mr. Goodell's correspondence. The reader will perceive, that we have allowed this remarkable young Arab to speak in his own imperfect English, inasmuch as greater interest is thereby imparted to his shrewd good sense. He was taught our language by Mr. Goodell and Mr. Bird.

Beyroot, July 13, 1826.

My dear friend.—I write this to tell you, that when I believed like the Church, said, I loved very much to go in the Greek church to prayer and confession, and to read with priests and bishops; and I thought there is no religion but the Greek religion. Once I confessed to the priest, and told him, "I have eaten a little cheese in the Wednesday." The priest said, "God have mercy!" and told me, "this is great sin, and if you not do this which I tell you, and do not give the poor and me money, and ask God and the saints for your pardon, you must go to hell." I was very sorry and cried. I thought *that* is sin; that is, the cheese I did eat. I told the priest, "O my priest, I can do?" He said, "You must five months pray every night to the saints, and kiss the ground

forty times every night, for this great sin," that is, the cheese, "and then your sin will be forgiven." I did so five months, and then came to the priest and told him. Said the priest, "Very well; now you are a Christian." That prayer which the priest told me to say five months, is the 24th for the Virgin; and every night I read it. Another time I confessed to the priest. In that time I had no great sin, because I had not eaten no meat, neither cheese; because the great sin, the cheese and meat, I did not eat, because I was afraid he would tell me like before. In the next day, I wished to receive the sacrament. Before I went to the church, I told the priest I washed my face, and entered a little water in my mouth. He said, "You cannot receive the sacrament, because the water entered in your mouth; after five months you will receive the sacrament. Go and worship the saints and cry." I was so five months, and after, I received the sacrament. But now I see all that was lie and sin; nor cheese nor meat defile the man; and I saw in the holy Gospel, which is better than every book, and the book of our Saviour Jesus Christ, which he gave us; and I know, when our Saviour and his disciples received the holy sacrament, they have eaten, before, the passover, and then they received the sacrament. Once I confessed to a priest in the mountain. I told him, "I have eaten meat in the fast." He said, "Ah! you have great sin." I asked him, "What I do to be forgiven my sins?" He said, "You must go pray, and worship to the saints, and ask them to forgive your sins, and you must give me some money for to pray I for you."

I came to Mr. Goodell's house, and I read the Gospel. When I read the Gospel, I saw all that talking was lie and sin, that is, the worship to the saints, and give him the money for to pray for me; and saw in the Gospel, no one can forgive the sins but one only, our Lord and Saviour Jesus Christ, who died for our sins, and for to save us. When I saw this in the holy words, I read the second commandment, "Thou shalt not make unto thee any graven image, thou shalt not bow down to them;" and the priest says, I must worship before them. I saw indeed the priest told me contrary to the words of God, and that it was sin and lie, and I did not worship, nor did give him any money.

Again I went to the mountain; I saw that same priest there; I went to the Church, the priest began to talk with me about the religion. The priest asked me if I worshipped the saints. I

told him, "No; because that is lie and sin." He said, "Now you are foolish." I asked him, why? He said, "Because you said there is sin in the worship." I told him, "Yes, great sin." He said, "The Councils said that, and we must do it." I told him, "No; I cannot do like the commandment of men, but I must do what the Lord and Saviour Jesus Christ said." The priest said, "Well, the Councils said like the Gospel and Jesus Christ." I told him, "No, that is lie." He said, "What lie, or what thing contrary to the commandment of God, said the Councils?" I said, "You told me for to worship to the images of the saints, and that the Councils said so." He said, "Yes." I told him, "God said, 'thou shalt not make unto thee any graven image, nor any likeness of any thing, that is in heaven above, or that is in earth beneath, nor that is in water under the earth; thou shalt not bow down thyself to them, nor serve them,' and you say, we must worship them, and the Councils said for to worship them: *that* is lie and sin, and contrary to the words of God." I told him, "Jesus Christ said, 'thou shalt worship the Lord thy God, and him only shalt thou serve;' and you say, 'we must worship the saints.'" I told him, "I know indeed you say contrary to the words of God. You say, 'If I eat meat on Wednesday, it is sin, and I go to hell.'" I told him, "Jesus Christ said, 'whatsoever entereth into the mouth do not defile the man.'" The priest said, "Well, but the Councils judge so, and we must do it." I told him, "St. Paul said, 'no man judge you in meat, or in drink, or in new moon, nor things like this.'" I asked him for to give me the Gospel of the Church. He said, "Why?" I told him, "I wish to read a chapter in John." He said, "No! because the Gospel is not for every one, but for the priests only." I told him, "The Gospel says, *Search the Scriptures*, and you say *not*." I asked him another time, "Give me the Gospel." He said, "Are you foolish, do you not understand me?" He said, "The Gospel is given to the priests only." I asked him, "Who said so?" He said, "The Councils." I told him, "If the Councils say, every one must go unto the sea, and put himself in it, for to go to heaven,—put you *yourself*?" He said, "No." I asked him, "Why?" he said, "The Councils do not say it." I told him, "If I and another ten men with me make a Council, and say, every one must cut his hand, for to go in heaven,—cut you *your* hand?" He said, "No." I asked him, "Why?" He said, "The Holy Spirit was with the Coun-

cils?" I asked him, "Believe you this without proof?" He said, "Yes, I believe this without proof." I told him, "Why do you not believe *me* without proof?" Then the priest said, "I must go to feed the silk worms; now is not time." I told him "Very well, good by;" because he was angry with me; and I went from the Church.

After three hours was the time for the prayer in the evening I went to the church because my father told me for to go. I saw the priest there in the church. I told him, "Excuse me." When the prayer was finished, I came back from the church. I told the priest, "Good by." He answered to me, "Do that which I told you." I told him, "I cannot do it, because I saw it lie." He said, "You are foolish now;" and said, "God open your eyes!" I said, "Amen." I told him, "Pray for me, so that God open my eyes." He said, "God do good for us and you!" I said, "Amen;"—and I went from there.

I tell you about myself. I did not know before, every thing the church said was wrong, and lie, and sin. I tell you also, some read the Gospel, and think all is lie, which the church says. Many come and read with us every evening. I thank you for to pray for those who come and read with us. Many come and read with us the Sabbath day. Some of those are Greek, and some Greek Catholic, some Maronites, some Armenians, some Jews, some Mussulmans, some Franks. I ask you for to pray for them, and remember us in your meeting. Oh! I thank you for to send for us your missionaries, because the harvest truly is plenteous, but the laborers are few. In Jerusalem, and in Ramla, and Joppa, and Tyre and Sidon, and Damascus, and Aleppo, and Tripoli, and all this country, are no missionaries; only in Beyroot. Oh! I thank you to send to us your missionaries for this poor country; and I tell you I am with Mr. Goodell in his house. Mr. Goodell told me yesterday, about you give money for missionaries and books. I thank you for this poor country, and thank you for to send to me your letters. I tell you, I have learned the Italian, and the English, with Mr. Goodell, and Mr. Bird. I know now in Greek, and Italian, and English, and Arabic, and I write to you my name in four languages. I tell you if you were here, you would cry for this country, because all do not know the Gospel; but in Beyroot are some who know, because Mr. Goodell and Mr. Bird preach the Gospel always in Beyroot.

Your unknown Arab friend,

ASAAD JACOB.

FOREIGN MISSION SCHOOL.

THE suspension of the Foreign Mission School was mentioned in the preceding survey of the missions of the Board. The reasons for that measure are thus given in the Seventeenth Report of the Board.

The Committee appointed by the Board, at the last annual meeting, "to take the whole subject of this school into consideration;—to visit Cornwall, and there confer with the agents of the school; to examine into all its concerns; and to report to the Prudential Committee their opinion respecting the course, which Providence shall seem to render judicious and necessary," held two meetings on the subject referred to them, and ultimately reported, as the result of their deliberations,

"That the interest of the missionary cause do not require the continuance of the school; as most of the great objects, which it was designed to accomplish, can now be more easily and effectually attained by other means."

The Committee therefore recommend that the school be discontinued, "at such time, and in such manner, as the Prudential Committee shall think advisable."

At the earliest opportunity, after the reception of this report and recommendation, the Prudential Committee entered upon the consideration of the subject, and came to the conclusion,

"That the Providence of God appears to indicate, that the continuance of the Foreign Mission School in Cornwall is not expedient."

Suitable measures will therefore be taken to carry this decision into effect, with as little inconvenience as possible.

The Prudential Committee passed resolutions, gratefully acknowledging the assiduous and disinterested services of the gentlemen, who have composed the Board of Agents of the Foreign Mission School, and the patronage, which has been afforded to the institution by friends of missions in different parts of the country, and especially in Litchfield county.

In making known this decision, the Committee think it proper to give some of the reasons which led to it;—especially those which rest on facts generally known, and upon principles of extensive application.

1. The design of giving a good education to young men of heathen birth and parentage, in order that they may aid in evangelizing their countrymen, can now be executed more favorably at several missionary stations, than at any

place in a Christian country. A larger portion of the pupils, hitherto educated at the Foreign Mission School, have been natives of the Sandwich Islands, and of the Cherokee and Choctaw countries, than of any other parts of the heathen world. When the School was established, neither of the missions now under the care of the Board at these places, had been commenced; and the mission at the Sandwich Islands had its origin from the School. Yet now the young men of those islands can receive an education more suitable to the stations they are to occupy, and more likely to render them useful to the mission, without leaving their native shores, than they could possibly receive in the United States. And all this can be done not only without any expense to the Board, but with the prospect of their being afterwards directly employed in the service of the Board, (that is, so many of them as shall be needed,) at less than half the expense, which would be required to support the same number of young men, who had resided some years in the United States. So fully persuaded are the missionaries, that this is the preferable course, that Mr. Ellis, availing himself of their experience and his own, advised Sandwich Islanders now in this country to return home for an education; nor have the missionaries, at any time during their residence at the islands, advised young men to visit America, for the purpose of being instructed.

In the Cherokee nation, several missionary schools have been established, where youths of both sexes receive a common education. At some of these, the children are boarded by the mission; at others they live with their parents. When boarded by the mission, the expense is less than at Cornwall, beside avoiding the cost and delay of long journeys.

The Cherokees have also taken measures to establish an academy for themselves.

Among the Choctaws, the state of things is not materially different.—Boarding schools have been in existence several years, and many youths are now enjoying the benefits of them. There is also a Choctaw Academy, in the state of Kentucky, easily accessible, and supported entirely by one of the annuities paid by government, and originally appropriated to the express purpose of maintaining a higher school.

Besides, there is at present no disposition, either among the Cherokees or Choctaws, to send their young men to Cornwall.

This statement shows, in the clearest manner, how proper it may be to

change a course of measures, when the most material circumstances which led to that course of measures, are entirely changed.

It may be proper in the incipient stages of missions, that some young men should be sent where they can enjoy, for a season, higher advantages than can be at first offered at the missionary stations. And there may be cases, in which individuals may be taken for an education from tribes where no missions are yet established. We have numerous academies throughout New-England, where a few youths, in these circumstances, might be placed, at an expense not greater than the average cost of maintaining each pupil at Cornwall. It is highly probable, that several young men from Indian tribes may be selected for this purpose, though their number would not be sufficient to authorize a separate institution for their benefit; and possibly some of them may be carried even further, and be fitted for extensive usefulness, as preachers of the Gospel, and translators of the Scriptures, by receiving a thorough academical and professional education, in some of our colleges and theological seminaries. Already several Greek youths have been put upon this course; and there seems no good reason, why a similar plan should not be adopted, with reference to select and promising young men from among the Aborigines of our country.

2. There are serious difficulties in conducting an institution, composed of young men brought from the wilderness, or from distant pagan countries, and formed into a little community by themselves, while they are more or less exposed to various influences from the surrounding population. If they are very much secluded from society, they learn little of the manners, habits, and modes of thinking and acting among the whites, and derive few of those peculiar advantages, on account of which they were brought into the bosom of a Christian community. In this case, they come in contact with few cultivated minds, learn little of human nature, and, on leaving the institution, have no confidence in themselves, and feel as helpless as when they commenced their education. If, on the other hand, the school should be in a place of great public resort, or easily accessible, the interruptions from visitors, and the exposure to indiscriminate intercourse, would require uncommon skill and management. Not that it would be impossible to establish certain rules of intercourse, and to enforce them; but the great difficulty would

lie in pursuing such a medium, as should secure some acquaintance with improved and refined Christian society, and should exclude those attentions which would dissipate the mind and prevent suitable application to study.

It is extremely difficult, also, to treat these children of the forest in such a manner, as not either to exalt them too high, or depress them too low. The most eligible plan would be, it is apprehended, to place them on an exact equality with youths of our own country. But it is questionable whether this can be done, so long as they are kept in a separate institution. They are objects of great curiosity; especially those of them, who possess good talents, and make commendable progress in their studies. If permitted to visit at all, and to see different parts of the country, they are apt to receive more marked attentions from persons of all ages and both sexes, than any of our own young men receive, or than we should think it safe and proper that any young persons should receive. At the same time, they are treated, in various respects, as though they were and must be inferior to ourselves. This results not merely from the difference of complexion; but from the hereditary feelings of our people in regard to the Indians. These different kinds of treatment, which result from inquisitive curiosity, mixed with Christian benevolence, on the one hand, and from established prejudices on the other, make the young men feel as though they were *mere shows*, a feeling which is too accurate an index of their real situation. If they have not sagacity enough to see this situation, (though most of them have,) they become *spoiled children*, having neither the simplicity of their former condition, nor the stability of men.

But it is supposed, that the case will be different, if one, two, or three Indian youths are placed in a school, or a college, where all the rest of the learners are youths of our own country. After a short time, the peculiarity of their situation will have passed away with its novelty; and they will stand, as they ought to stand, on a perfect equality with their fellow students. There is scarcely any thing more important, in the preparatory measures with reference to Indian civilization, than that this feeling of equality should be cherished in the minds of those, who are to exert a prominent influence on their countrymen.

To sum up the matter in a few words: The principal use of the Foreign Mission School, from the time of its institu-

tion to the present day, has been supposed to consist in the means it afforded of aiding missions. Now it is found, that the principal missions from this country cannot avail themselves of its aid. And, with respect to other heathen tribes, various methods can be adopted, by which a suitable number of select youths may be educated, whenever there is a prospect of such a course being productive of benefit to their countrymen. The successful management of a school of youths born in pagan lands, and placed together in the midst of a civilized community, requires a peculiarly happy concurrence of circumstances, with a rare combination of talents, which can hardly be expected.

There are many things which strongly indicate, that schools, colleges, and other seminaries, should be set up as quick as possible in heathen countries, where missions are established. But Providence has not yet made great use of young men born heathens, and removed for their education to Christian countries. A large portion of those, with whom this has been attempted, have died in the progress of their education; especially of those distinguished for promising talents and hopeful piety. In Great Britain this has been remarkably the case; and there have been several instances among ourselves.*

Although these facts and reasonings leave no doubt upon the minds of the Committee, as to the proper course to be pursued, yet they do not furnish any occasion to regret the establishment of the school, and the continuance of it to the present time. The hopeful conver-

sion of two or three youths from the Sandwich Islands was the occasion of forming a seminary for the education of these youths and others in similar circumstances. This seminary was an intermediate cause of the mission to the Sandwich Islands; and had it been the cause of no other good, this would be matter of joy and exultation through all future ages. But it has done good in many other ways. It was, at one period, a strong proof to the more intelligent Cherokees and Choctaws, of the benevolent feelings entertained by the whites toward the Indians. It had a powerful tendency to excite kind feelings toward the heathen generally, in the minds of many among ourselves. It gave opportunity for the display of native talent, in a high degree interesting to all friends of human improvement. It attracted the attention of many to missionary exertions, who would otherwise have remained ignorant of them. And its indirect influence has been salutary in various respects. Still, it is to be remembered, that the permanently good influence of any institution must depend ultimately upon its answering the end for which it was designed; and if, through any change of circumstances, or any failure in the experiment, this end is not answered, the fact must be seen and acknowledged, and measures must be adopted accordingly.

It is to be considered also, that the Foreign Mission School cannot be continued without an expenditure of several thousand dollars in the erection of buildings. This expense must be incurred immediately, as is thought by those, who desire the continuance of the school; and, of course, the money would be nearly lost, in case the experiment should prove unsatisfactory.

There are now seventeen pupils at the school; and should it be discontinued speedily, as is contemplated, a part of them will be returned to their friends, and a part retained among us, and placed at academies, or private schools, where they can be educated at an expense not greater than the average cost of supporting them at Cornwall.

It is gratifying to add, that the behavior of the pupils, during the year past, has been orderly, and commendable, and that there is now an uncommon seriousness among them.

* The Church Missionary Society in England has had several young men from Africa and Polynesia under its care, in London, for the purpose of education. Mowhee from New Zealand, and Wilhelm from Africa, gave evidence of piety; but both died before leaving Great Britain. Some others, who appeared considerate and serious for a while, returned to their people without having profited by the advantages, which they had enjoyed. Shunghee, a New Zealand chief, after a considerable residence in London, has ever since been full of ambitious projects, and has kept the natives in a state of most destructive war.

Five or six youths from New Zealand and the Sandwich Islands have died at Cornwall, and one very promising Cherokee youth. Others have suffered much from the climate, and have been hurried home, lest their lives should fall a sacrifice.

Some of those, who have returned, have exerted a good influence, and now seem likely to prove permanent blessings to their people; while others have most painfully disappointed the expectations of their patrons and friends.

Miscellaneous.

VIEW OF THE AMERICAN EDUCATION SOCIETY.

A. Brief View of the American Education Society, with the principles upon which it is conducted, and an Appeal to the Christian Public in its behalf. Published by order of the Directors. 1826.

This document was prepared by the Rev. Elias Cornelius, the present Secretary to the American Education Society. Some of the more important principles, statements, and

arguments, which it embraces, will be embodied in the following article.

The object of the Society has been too often stated in our work, and is too well known, to need specification. The *plan* of it, however, inasmuch as it has lately received considerable modification, will be described.

A GENERAL, or PARENT SOCIETY is instituted, composed of those who were members for life at the time of the annual meeting in May 1826; and of such others as shall hereafter be elected into it by ballot. In this Society is lodged the supreme and ultimate direction of all the concerns of the institution. Its rules and regulations are conformed to by all who are patronized by its funds. Its anniversaries, though heretofore held in the metropolis of New England, it is expected will hereafter be celebrated in various places as shall be found most convenient or desirable. But for the sake of greater facility, as well as safety, in managing the concerns of the institution, BRANCH SOCIETIES are formed in different states and sections of the country. Each Branch has, by the constitution, a Board of Directors, whose business it is to superintend that part of the general interest which is entrusted to its care by the Parent Society; it has a special treasury; examines and receives, in concert with the Parent Society, beneficiaries; and appropriates the funds in its treasury to their support. If there is a deficiency of resources, application is made to the General Treasury; or, if there is a surplus, it is remitted to the General Treasury. Thus, every Branch co-operates with the General Society, and acts in subservience to the same great object. The influence of the General Society becomes co-extensive with that of its Branches. Its funds include all which flows directly into its own treasury; and all which passes into the subordinate treasuries; while the number of its beneficiaries comprehends all those who are placed under the special care of the different Branch Societies, as well as those who are under its own immediate supervision.

pp. 4, 5.

Such a system of organization furnishes strong security for the safety and right direction of funds, while it combines the advantage of concentrated energies with that of an extensive superintendence and expansive influence.

In selecting candidates for the charity of the Society, the Directors are governed by a rule, the excellency of which is evinced by the results of eleven years, during which time aid has been afforded to 557 young men, of whom, with a confidence inspired by accurate inquiry, it has been affirmed, "that an equal number of Christian youth, so variously selected, and placed in circumstances so trying, cannot be found to such a degree consistent and praiseworthy."

The mode of rendering assistance to the beneficiaries, has undergone several successive modifications, each of which is thought to be

an improvement on the other. It was never the plan of the Society to make grants sufficient to cover *all* the ordinary expenses of the student; but what they did bestow, was, at first, a *charity*; afterwards, notes were required for *one half* of what was received; and hereafter, notes will be required for the *whole*. The loan, however, is a parental one; being made without a surety; without interest, until a reasonable time after preparation for the ministry is completed; and with the well-grounded expectation, that it will be cancelled by the Directors, in case it should be impossible, or unsuitable, to refund it. A case of this kind may be furnished by a missionary to our destitute settlements, and still more strikingly, it may be, by a missionary to the heathen.—The advantages of a loan upon these conditions, are thus described in the pamphlet under review.

1. It exerts a salutary influence upon the character of the beneficiaries themselves. They cease to be in the strict and proper sense *charity* students. All those associations which belong peculiarly to ideas of charity, and which have often been observed to have an unhappy effect on the character, are in this manner avoided. Each youth is taught to look to his own efforts as the ultimate means of his education, and is permitted to cherish in some degree those feelings of independence which, when properly regulated, exert a wholesome influence on the mind.

2. The system is also fitted to promote economy. Every degree of aid which is received increases a debt for which the beneficiary is responsible. Of course there is a strong inducement to take as little from the funds as possible, and to make that little go as far as possible. Self interest, the most powerful of motives, is made a continual check to extravagance. The relatives and friends of the beneficiaries experience, also for a similar reason, new inducements to contribute to their necessities, in proportion to their ability. Few parents will withhold their aid, when the *smallest* gift which they can bestow lessens a burden which is accumulating upon a child.

3. Another advantage of the system is, that it furnishes a better test of character than can be had where the assistance is entirely gratuitous. A youth whose motives are questionable, or, who is greatly wanting in efficiency of character, will be less likely to apply for a loan, than for a gift: and if he should so far succeed in imposing upon the Directors as to obtain access to the funds, they would hold his obligation for all which he might receive, and be in a situation to recover it again, whenever he should have the means of repaying it. At least the encouragement which is held out by a loaning fund to persons of an improper character to seek an education, is far less than that which is afforded by a charity.

4. Another important benefit of the system is, that it renders the funds more extensively and permanently useful. A single donation of a benevolent person, may afford assistance to a succession of young men; for when one has had the benefit of it, he refunds it and it is

appropriated to another—and that one does the same, and it is again appropriated, and thus the benevolence of the giver is made to extend from youth to youth, and probably from generation to generation, long after he has gone to his rest.

5. Young men who are most worthy of the patronage of the Society will be better pleased with this mode of receiving aid, than with one which makes them entirely dependant on charity. If their hearts are warmed with the same spirit of benevolence, which prompts Christians, many of whom are themselves poor, to patronize them, they will wish to add as little as possible to the burdens which are sustained on their account, and will ask no more than to be assisted till they shall have it in their power to refund what they have received. Certainly they will ask no more when it is considered on what favorable conditions the loans are made to them, and how completely they are guarded from being ultimately oppressed, if they exercise the proper self-denial and do their duty.—If they finish their preparatory course and enter upon their destined profession, they are indulged with sufficient time to repay, before any interest has begun to accumulate;—and if they devote themselves permanently to the service of Christ in the most destitute regions, where a scanty subsistence is all which they can ever hope to receive for their labors, or if, in any other way they are deprived of the power of refunding, the Directors will exercise the right entrusted to them, of abating or cancelling obligations at their discretion—pp. 8, 9.

Another change in the financial system of the Society, with which we have remarked a disposition in intelligent minds to become enamored upon a thorough examination of its merits, is that of establishing *Scholarships*, on a permanent foundation of 1,000 dollars each; which is placed under the care of the Directors, and is subject to such provisions, as the donor, or donors, may think proper, in concert with the Society, to institute at the period of making the foundation.

The reason why the sum of one thousand dollars has been fixed upon is, that the interest of it comes so near to the present yearly appropriation to beneficiaries in colleges, which is seventy-two dollars, that the Directors think it safe to engage to supply the deficiency from their other funds.—p. 10.

Fifty Scholarships were obtained by the present Secretary of the Society, during three months of the past year, in a few of the principal towns in New-England.—To such as may doubt the expediency of permanent foundations of this sort, the following considerations are addressed by the Society.

1. The experience of the best Christians has long decided, that there are some objects of great interest to the cause of the Redeemer in the world, which require the aid of permanent funds in order to be most successfully promoted. Without attempting to enumerate

them all, it may be mentioned, with safety, that Colleges, and Theological Seminaries, and, generally, those institutions which are designed to educate the young and prepare them for public life, are of this nature. It is necessary to the success of such institutions that they be *permanent*; and this every wise man knows they cannot be, without a permanent foundation to stand upon. Not only is it found important to have funds which may be invested in buildings, and libraries, and other similar objects, but foundations are often essential for the support of instructors, and for aiding indigent youth in obtaining an education. It would be easy to point to more than one Theological Seminary whose success in raising up ministers of the Gospel has occasioned joy to thousands, but which owes nearly all its means of usefulness to the assistance of permanent funds: while other Seminaries, which have been less fortunate in obtaining such assistance, and have been obliged to rely on the yearly contributions of the community, have labored under heavy embarrassments, which have not only circumscribed their usefulness, but threatened their very existence. However great, therefore, may be the danger that such funds may not be wisely and faithfully managed in particular instances, in time to come, *true* Christian prudence demands that they should be established. The cause of truth and piety cannot be successfully maintained without them. At the same time, it would seem as if a faith which can without difficulty trust in God to dispose his people to support public institutions of this nature from year to year, and from generation to generation, might with no greater effort, trust in him to raise up a succession of faithful men, to manage and apply funds which have been solemnly consecrated to his service.

2. The object of the American Education Society is the *same* with that of the institutions which have been referred to. It is to *educate* young men of piety and promise for the ministry, who have not the means of educating themselves. It has not indeed buildings, and libraries, and a local establishment, to give it visibility like other institutions, because, the Directors have wished to scatter their beneficiaries as widely as possible in other institutions, that these might have the benefit of their example and influence; and because, this method is attended with many conveniences both to the beneficiaries and to the Society. There is no imaginable difference, however, as to the propriety and desirableness of the thing in itself, between giving a scholarship to a College, or a Theological Seminary, and giving it to this Society. The reasons which justify the laying of such foundations in the former case, justify it in the latter. No matter whether those who are to enjoy the benefit of the funds are educated in a particular college, or in many colleges; under the superintendence of a Board of Trustees, or of the Board of Directors of the American Education Society,—the principle is the same, and a denial of it in one case, involves a denial of it in the other.

3. The American Education Society possesses a decided advantage over any local institution, in the *security* which it gives for the faithful application of its funds. It is composed of men from every quarter of the country, who stand as high in public confidence

as any other men, and who elect others to co-operate with them as it becomes desirable, or necessary. The officers, including the Board of Directors who have the control of the funds, are elected *every year* by the Society. It may reasonably be hoped, therefore, that while there is a sufficient number of evangelical and faithful men in the country to constitute such a Society, the funds will not be misapplied. This cannot be said, with equal confidence, of Boards of men which are not amenable to any such society, and whose vacancies are filled by persons living within a small distance of each other. The security which the American Education Society holds out for the proper direction of its funds is probably as great as can be given in any case, and as great as any reasonable man would desire.

4. The plan of establishing Scholarships is exceedingly important, also, as it will enable the Directors to give a much more minute and thorough attention to the selection of beneficiaries, and help them to extend a more salutary supervision over them during the period of their preparation for the ministry. The Directors cannot but think that there is far greater reason to apprehend danger from *this* source, than from a designed misapplication of the funds by those into whose hands they may hereafter be entrusted. The persons to be patronized are young; often minors; and their character is yet to be formed. In addition to this, they are peculiarly liable to have their qualifications for future usefulness overrated, through the partiality of the friends by whom they are recommended to public patronage. Nothing but the most unwearied attention and vigilance can save the funds from being misapplied on these accounts. But it will be impossible for the Directors, or for any man whom they may appoint for the purpose, to superintend this all-important trust, so thoroughly as it should be, unless they are relieved, in some measure, from the necessity of making such constant efforts to obtain funds as have heretofore been made. There is in this respect a wide difference between the circumstances of the American Education Society, and most other benevolent institutions of a popular kind. The Bible Society has no fear that the precious book which it is circulating through the earth will disappoint its expectations, and prove a source of poison to those who read it; the Tract Society labors under no apprehension, when its pieces are selected, that they will change their character and be converted into something different from what they were originally; and even the Missionary Society has greatly the advantage of this, because it employs men who have been longer on trial, whose characters are in a good degree established, and whose faults, if they commit them, being seen at a distance, are less likely to be blazoned abroad and to excite popular prejudice, than the faults of beneficiaries who are situated in the midst of us. The Directors see no way of obviating these and other difficulties to which the Education Society is, from the very nature of its object, exposed, which promises to be so effectual as that of establishing Scholarships. Should this plan succeed, the public may hope to see the great, the final object of Education Societies accomplished; but if it should not, the experience of every Education Society yet formed, admonishes

them to expect embarrassment and declension, if not entire failure.

The Directors would not indeed make the Society independent of the continued charities of the community. They have fixed the amount of a Scholarship so low, that large contingent funds will be absolutely necessary to carry forward the operations of the Society; and for these they must look directly to the yearly contributions of the community. Should the number of beneficiaries increase, as it is to be hoped and expected that it will, the dependence of the Society on the community will increase with it. Of course, it will be necessary to form auxiliary Societies, and to make collections as heretofore; and those who prefer to make donations for present use only, will have opportunity of contributing in the way most agreeable to themselves.

5. It admits of doubt in the minds of some, whether it is *right* to encourage youth, and especially *minors*, to contract debts for board and other expenses, the payment of which cannot ordinarily be deferred without injustice to those to whom they are due, when the *only* means which the Directors have of enabling their beneficiaries to pay these debts is derived from a contingent fund, which one month may be sufficient for that purpose, and another month may be entirely inadequate. Confidence it is true may, to a certain extent, be lawfully exercised in this, as well as in other cases; but unless there are some sources which may be applied to for relief, in the last resort, beside contingent funds, the Institution may sustain frequent injury in its character for integrity and efficiency.

6. Another advantage of the plan of Scholarships is, that it will enable every individual who gives a thousand dollars, and every society which does the same, to educate more ministers for the church in a course of years, than could possibly be educated with the same sum by giving it altogether for immediate use. Each Scholarship will probably give to the world *one minister of the Gospel every seven, or eight years*, supposing aid to be granted in the several stages of preparatory study, which will make *fourteen or fifteen* ministers in a century; without exhausting the principal; while *two, or three* at most, are all that can reasonably be expected to be educated with the same sum if given for immediate use. It cannot be surprising that those who have the means of establishing such foundations, and who are desirous of perpetuating their charities long after they are dead, should regard this method of appropriation as having peculiar attractions.

pp. 15—18.

We have given so much room to this subject, because the American Education Society is one of very great importance, and because the present is an eventful period in its history. Let it receive a patronage proportionate to its value as a moral instrument; or, even, let it be patronized only as it has been in time past; and ten years hence, it will, by its results, strongly urge itself upon the public attention. Already, when driven, by the detractions of enemies, or the coldness of friends, into the 'foolishness of boasting,' it uses language like the following.

The Society can tell of six missionaries whom it has assisted in preparing to preach the Gospel to the heathen, two of whom, after having delivered their message with exemplary devotedness, have ceased from their labors, and left their bones upon pagan ground; and it can mention several other missionaries, who are laboring with zeal and fidelity in distant and destitute parts of our country. It can enumerate more than thirty who have been settled as pastors of churches, and nearly the same number of licensed preachers of the Gospel, who will probably ere long become pastors. It sees two whom it has aided, holding offices of great responsibility and usefulness in two of the largest benevolent Societies in the country—while two others, who have been prevented, by loss of health, from stately preaching, are sending abroad a salutary and pious influence from week to week by means of the press. Twelve or fifteen others are engaged for the present, as Instructors of Academies, or as Tutors in Colleges; and one is a Professor in a Seminary for educating men for the ministry. Twelve have died who had not completed their preparatory studies. Of those who are now in different stages of their education, some are in academies, and private schools; between one and two hundred are members of colleges; and a large number are pursuing theological studies in Seminaries established by evangelical Christians. In one of these institutions, the Theological Seminary at Andover, one fourth part of the whole number of the students is composed of those who have enjoyed the patronage of the American Education Society.—p. 13.

JOURNAL OF A TOUR AROUND HAWAII.

A COPY of the "Journal of a Tour around Hawaii, by a Deputation from the mission at the Sandwich Islands," having been transmitted, not long since, to the Geographical Society of Paris, the following official letter has, in consequence, been sent to the Board.

Paris, Sept. 18, 1826.

Gentlemen,—The Geographical Society have received the work, which you had the goodness to send to them, entitled "*A Journal of a Tour around Hawaii*," and have directed me to express to you their high gratification on receiving a work, which contributes so much to the advancement of knowledge. Navigators,

who, in exploring the waters of the Pacific, have visited Hawaii, have seen a small part only of that island; and their observation being confined to the coast, they could, of course, give us but little information respecting the interior: while your missionaries, on the contrary, have made the tour of the island, and even descended into that immense volcano, then in action, agitating itself in the midst of the mountains, with which the island is covered. The minute accounts, which they have published respecting this grand phenomenon, respecting the streams of lava, and the physical changes that have taken place, and also respecting the customs and traditions of the people; are equally new and interesting, and demand the acknowledgements of all, who desire the advancement of geographical science.

But this is not the only merit of your missionaries. They have, in the view of all enlightened men, a merit of a far higher order; that of having devoted their lives to the work of disseminating the light of the Gospel among those unhappy islanders, immersed in the darkness of the grossest idolatry: a business truly noble, and deserving the amplest commendation. None can avoid praising your missionaries for their generous devotedness, and exemplary perseverance, in the pious labor, which they have undertaken. But what are all our praises, in comparison with that recompense, which will be given by Him, in humble obedience to whose command, they have gone forth to instruct the heathen, and preach to them the Gospel.

Accept, Gentlemen, this expression of my high regard.—Yours most affectionately,

T. B. EYRIES.

President of the Central Committee.

American Board of Missions.

FORMATION OF AUXILIARIES.

OHIO.—*Portage County.* Elizur Wright, Esq. of Talmadge, Pres. Dea. J. H. Sherwood, Nelson, 1st. V. Pres. Rev. Caleb Pitkin, Charlestown, 2d. do. David Hudson, Esq. Hudson, 3d. do. Rev. George Sheldon, Franklin, Sec. Mr. Harvy Baldwin, Hudson, Treas. Organized Sept. 7, 1826.

Trumbull County.—Rev. Harvey Coe, Vernon, Pres. Dea. Abram Griswold, Gustavus, 1st. V. Pres. Mr. E. F. Fanner, Canfield, 2d. do. Dea. Robert Russell, Newton, 3d. do. Rev. J. W. Curtis, Warren, Sec. Sept. 22, 1826.

Numerous Associations have been formed, recently, in different parts of the country, of which there will be a notice in the next number.

DONATIONS,

FROM NOVEMBER 21ST, TO DECEMBER 20TH, INCLUSIVE.

I. AUXILIARY SOCIETIES.

<i>Brookfield asso.</i> Ms. A. Newell, Tr.			
Brimfield,	La.	\$40 00	
Brookfield, S. Par.	Gent.	15 75	
	La.	16 90	
	Mon. con.	2 56	
W. par.	Gent.	31 20	
	La.	47 75	
Enfield,	Gent.	22 67	
	La.	25 12	
Greenwich,	Gent.	15 00	
	La.	12 00	
New-Braintree,	Gent.	36 05	
	La.	39 16	
North-Brookfield,	Gent.	56 25	

North Brookfield,	La.	42 43
	Mon. con.	6 20
Oakham,	Gent.	18 57
	La.	26 19
Spencer,	Gent.	17 76
	La.	12 79
Sturbridge,	Gent.	39 00
	La.	37 50
Ware,	Gent.	35 00
	La.	22 75
	Mon. con.	10 00
Western,	Gent.	21 00
	La.	30 22
	Mon. con.	5 00

684 82

ded. ex. for 2 years, 37 82—& note 5; 42 82—642 00

<i>Fairfield co. E. Ct. S. Hawley, Tr.</i>		
Bridgeport, Gent.	30 75	
La.	39 28	
Young la. sew. so. for <i>Elijah Waterman</i> , at Dwight, 30; for Indian Schools, 30;	60 00	
Brookfield, La.	2 00	
Fem. char. so.	15 00	
Huntington, Gent.	54 85	
La.	56 41	
Monroe, Gent.	1 70	
La.	4 13	
Redding, Gent.	22 94	
Stratford, Gent.	21 64	
La.	30 80	
Trumbull, Gent.	21 68	
La.	7 00	
La. miss. so.	12 80	
Mon. con.	6 69	

387 67

ded. expenses for 2 years, 62 67—325 00

<i>Fairfield co. W. Ct. M. Marvin, Tr.</i>		
Green's Farms, La.	23 23	
<i>Hampden co. Ms. S. Warriner, Tr.</i>		
Agawam, Gent.	8 72	
La.	5 69	
Chester, Gent.	12 14	
La.	12 20	
Feeding Hills, La.	3 50	
Ludlow, Gent.	10 00	
La.	25 12	
Springfield, 2d par. Gent. and la.	30 01	
Springfield, West Springfield, and Longmeadow, Sub.	6 00	
Tolland, Gent.	12 00	
La.	3 00	
Westfield, Gent.	20 11	
La.	44 00—192 49	

New Haven co. E. Ct. Aux. So. 12 00

<i>Northampton and neighb. towns, Ms. E. S. Phelps, Tr.</i>		
Amherst, Ms. 1st par. Gent. (of which to constitute the Rev. ROYAL WASHBURN an Honorary Member of the Board, 50;)	58 00	
Cummington, Gent.	16 32	
La.	2 00	
Northampton, Sou. farms. Mon. con.	6 72	
Norwich, Gent.	13 00	
South Hadley, Fem. cent. so.	27 10	
Ms. S. Strong, Mon. con.	25 00	
	11 15—159 29	
<i>Norwich and vic. Ct. Aux. So.</i>		
Lisbon, Hanover so. Gent.	17 40	
Montville, La.	13 19	
Norwich, 1st so. An indiv. for Cher. miss.	5 00	
Gent.	2 20—37 88	

<i>Rockingham co. W. N. H. W. Eaton, Tr.</i>		
Chester, cong. par. La. for ed. hea. chil. at Bombay,	30 00	
Londonderry, 1st par. Gent.	23 77	
La.	40 64	
Windham, Gent.	15 25	
La.	27 22—136 28	

<i>Tolland co. Ct. J. Barnes, Tr.</i>		
Andover, La.	12 00	
Indiv.	6 00	
Bolton, Gent.	27 15	
La.	27 15	
Coventry, N. so. Gent.	13 34	
La.	28 68	
S. so. Gent.	16 00	
La.	24 50	
Ellington, Gent.	28 14	
La.	37 52	
Hebron, Gent.	12 31	
La.	22 66	
Gilead so. Gent.	13 50	
La.	8 12	
Somers, Gent.	73 50	
La. (of which to constitute the Rev. WILLIAM L. STRONG an Honorary Member of the Board 50;)	76 50	
An indiv.	10	
Stafford, E. so. Gent.	9 25	
La.	12 91	

Tolland, Gent.	24 73	
La.	26 61	
(of the above, to constitute the Rev. ANSEL NASH an Honorary Member of the Board, 50;)		
Vernon, Gent.	36 70	
La.	42 39	
An indiv.	50	
Willington, Gent.	10 65	
La.	14 89	

597 62

Ded. notes of Eagle Bank, and of Greene co. and Jersey city, 4; balance retained, 4.52,	8 52—589 00	
<i>Worcester Central Asso. Ms. E. Flagg, Tr.</i>		
Grafton, Gent.	13 85	
La.	14 52	
Holden, Gent.	94 07	
La.	70 20	
La. read. so.	7 00	
Sub. school chil.	6 53	
Mon. con.	16 00	
Leicester, Gent.	25 00	
La.	42 88	
Oxford, A friend,	5 00	
Gent.	21 91	
La.	40 00	
Rutland, Gent.	40 08	
La.	40 75	
Shrewsbury, Gent.	66 00	
West Boylston, Gent.	21 68	
La.	41 32	
Mon. con.	7 37	
Worcester, Gent.	42 75	
La.	70 00	

685 88

Ded. expenses for two years, 47 88—639 00

Total from the above Auxiliary Societies, \$2,736 17

II. VARIOUS COLLECTIONS AND DONATIONS.

Abington, Ms. Fem. benev. so. of 1st par.	13 00	
Abington and Bridgewater, Ms. So. for ed. hea. child.	17 00	
Acton, N. H. Mon. con. 20,72; contribution on thanksgiving day, 28,75; c. box of Rev. P. Cooke, 5.53;	55 00	
Alamance cong. N. C. Fem. benev. so. for David Caldwell,	12 00	
Albion, Me. Rev. D. Lovejoy,	2 00	
Alexandria, D. C. So. of miss. in Theol. school, a bal.	35	
Alfred and vic. N. Y. Fem. char. so.	12 00	
Alstead, N. H. 1st par. Female cent so. 12; cent so. in E. par. 6.30;	18 30	
Amherst, Ms. Miss. so. in acad. for Zenas Clapp at the Sandw. Isl. 18,74; for Elijah Paine at Dwight, 14,73; mon. con. in 1st par. 18;	51 47	
Athens, O. Rev. Dr. Wilson, 5; Students in Ohio Univer. 10.13; Indiv. 5;	20 13	
Auburn, N. Y. Mon. con.	84 32	
Augusta, Me. Mon. con.	32 00	
Aurora, O. Miss. asso.	8 00	
Baltimore, Md. Aux. miss. so. 150; Female miss. so. 150;	300 00	
Barley Wood, Eng. Mrs. H. More, for the Barley Wood school in Ceylon,	50 00	
Bath, Me. Male and fem. juv. so. in S. par. for Seneca White in Ceylon, 20; mon. con. 28,16; fem. hea. sch. so. for Nancy Ellingwood in Ceylon, 20;	68 16	
Bellefontaine, O. A. Newell,	1 00	
Berlin, Ms. Fem. cent so.	12 00	
Bermuda, (Isl. of) A widow, for Bombay Mission,	10 00	
Bloomburgh, O. Indiv.	7 63	
Boston, Ms. An indiv. for Sou. Amer. miss. (prev. remitted, 800.29;) J. McKissick, Columbia, Pa. 25; Rev. N. Patterson, 10; Mrs. M. B. Smith, Cincinnati, O. 5;	40 00	
A friend, 2; Indiv. in Old South so. for Joshua Huntington in Ceylon, 30; la. in do. for William Jenks at Mayhew, 30;	52 00	
Brandon, Vt. Mon. con.	6 50	
Bridgton, Me. Fem. miss. so.	13 00	
Brookline, Ms. Kingsbury so. for school at Hightower,	23 65	

Brunswick, Me. Mon. con.	30 35
Burton, O. A lady, for Luther Lawton, in Ceylon,	12 00
Campton, N. H. Contrib. (of which to constitute the Rev. JONATHAN L. HALE, an Honorary Member of the Board, 50c)	61 00
Canterbury, N. H. J. Clough, 3; J. Moody, 1;	4 00
Canton, Ms. Fem. aux. miss. so.	26 00
Charlestown, Ms. Mon. con. in Rev. Mr. Fay's so.	71 11
Charleston, Va. A. Straith,	10 00
Chesterville, Me. Mon. con. for wes. miss.	12 00
Circleville, O. Indiv. 7; S. Hopkins, 3;	10 00
Claremont, N. H. Fem. bea. sch. so.	10 00
Colchester, Ct. Benev. band,	4 00
Concord, Ms. Mon. con.	5 30
Cross Creek, Pa. Dona.	1 00
Dayton, O. Indiv.	7 50
Dracut, Ms. Mon. con. 12.18; a friend, 1;	13 18
East and West Bridgewater, Ms. Mon. con. in Union trim. so.	7 26
Fayetteville, Ala. Contrib.	10 00
Fayetteville, N. C. Two friends,	1 25
Fishkill, N. Y. Aux. so.	25 00
Flatts Cong. Va. Contrib.	8 00
Georgia, Col. Blunt, rec'd at Haweis,	1 50
Gilmanston, N. H. Indiv. 6.80; la. in 2d cong. so. 5;	11 80
Goshen, N. H. Mon. con.	2 62
Granville, O. Gent. asso.	18 00
Greenville, N. Y. La. asso. av. of cloth,	4 07
Guiderland, N. Y. Coll. in chh.	2 25
Haddam, Ct. Rev. JOHN MARSH, (which constitutes him an Honorary Member of the Board.)	50 00
Hagerstown, Md. S. Steele, for Ceylon miss.	50 00
Hardwick, Vt. Fem. aux. so. 13; E. Strong, 5;	17 00
Hartford, Ct. Fem. juv. mite so. for Caroline Chester in Ceylon,	12 00
Hartsville, Pa. Nishamony so. 2d pay. for an Indian child,	14 00
Highgate, Vt. Char. so.	2 40
Hunterville, Ala. Contrib.	51 62
Keene, N. H. Mon. con.	7 39
Kingston, Vt. R. Jennec,	1 00
Lancaster, O. Indiv.	2 00
Lebanon, N. J. W. Johnson,	5 00
Lewistown, Pa. Miss. so.	15 00
Litchfield, Ct. A family, for bea. chil.	1 00
Lyons, N. Y. Mon. con. 13; Fem. miss. so. 16;	29 00
Lyons Farms, N. J. Mon. con.	5 66
Manchester, Vt. Rem. of c. box of R. P. Sheldon, dec'd, for bea. chil.	50
Marblehead, Ms. Mon. con.	10 00
Marlboro', Ms. A friend,	12 00
Marietta, O. W. Slomcomb, 4.37; mon. con. 8.92;	13 29
Martinsburg, Aux. fem. miss. so. in part pay. for Mary Long,	6 50
Millcreek, Pa. Contrib.	13 00
Needy Town, N. J. Mon. con.	6 00
Newburyport, Ms. Mon. con. in Rev. Mr. Dimmick's so. 1826, 44.40; fem. Jews so. for Pal. miss. 24.50;	68 90
New Haven, Ct. A friend, 5; Mrs. Daniel Austin, for Daniel Austin at the Sandw. Isl. 30;	35 00
New York city, Quarterly coll. in Brick chh. 276.59; do. in central presb. chh. 74.44; E. Pierson, 50; W. Crouch, 50; J. E. Tompkins, 3; m. box, by chil. of M. Allen, 3.02; for Pal. miss.	457 05
Norfolk co. Ms. A friend,	20 00
Northampton, Ms. Miss H. Stebbins,	10 00
Northboro', Ms. A. Rice,	13 00
Northfield, N. H. Contrib.	4 50
Ogdensburg, N. Y. Mon. con.	2 00
Palmyra, N. Y. Mon. con.	30 00
Parisppany, N. J. Mon. con. 8; fem. school, 3;	11 00
Pawlet, Vt. A few friends,	2 00
Philadelphia, Pa. A young lady, 10; coll. at pray. meeting, 8.26;	18 26
Phillipsburg, L. C. Mon. con.	5 13
Piqua, O. Indiv.	1 37
Princeton, Ms. Mon. con.	12 00
Princeton, N. J. Sab. school, for John Newbold in Ceylon,	12 00
Prospect, Me. Mon. con. 21.70; C. Johnson, 1.67;	23 37
Raleigh, N. C. Fem. asso.	12 00
Randolph, Vt. Circular conference,	4 57
Reading, S. par. Ms. Hea. sch. so. 13.50; Gent. asso. 35.91; La. asso. 60.59;	110 00
Red House, N. C. Fem. asso.	2 25

Rehoboth, Ms. E. Bliss, 1; J. Bliss, 2d. 2;	3 00
Rechester, Vt. Mon. con.	6 00
Rechester, N. Y. Mon. con.	18 25
Salem, Ms. Mon. con. in S. chh. 7.73; fem. so. for ed. bea. chil. for Elias Cornelius in Ceylon, 20;	27 73
Salisbury, Vt. Contrib.	5 00
Sanbornton, N. H. Contrib.	15 86
Schoharie, N. Y. Mon. con.	9 00
Shelburne, Ms. A friend. part av. of her school, for bea. chil.	1 65
Southold, L. I. Rev. I. Hunting,	5 00
Sutton, Ms. Ladies, to constitute the Rev. JOHN MALTBY an Honorary Member of the Board,	50 00
Taunton, Ms. C. Godfrey,	2 00
Topsnam, Me. Mon. con.	13 00
Troy, N. H. E. Rich,	13 00
Troy, N. Y. C. Pearce,	10 00
Troy, O. Indiv.	5 00
Truro, Ms. Fem. char. so.	9 79
Union, Ct. Rev. N. B. Beardsley, a bal.	50
Upper Buffalo, Pa. Contrib.	19 00
Utica, N. Y. Mrs. S. Williams, for Bombay miss. 20; A. Seward, 6th pay. for Sally Abbott at the Sandw. Islands, 30;	50 00
Voluntown, Ct. La. for. miss. asso.	13 00
Warwick, N. Y. Fem. miss. so.	11 01
Washington, Pa. Contrib.	23 00
West Bridgewater, Ms. E. Reed,	12 00
Windham, N. H. Mon. con. for wes. miss.	9 85
Windham, N. Y. Benev. so.	62
Yellow Springs, O. J. Stewart,	50
Amount of donations acknowledged in the preceding lists, \$5,544.39.	

III. LEGACIES.

Ludlow, Vt. Josiah Fletcher, dec'd. in part,	200 00
Meriden, Ct. Mrs. Esther Yale, dec'd,	100 00

IV. DONATIONS IN CLOTHING, &c.

Astead, N. H. Clothing, fr. indiv. in E. par.	13 25
Boscawen, N. H. Clothing, fr. ladies, for Tuscarora miss.	11 96
Braintree, A box, for Rev. W. Potter, Creek Path,	16 00
Canterbury, N. H. Clothing, fr. ladies, for Tuscarora miss.	34 01
Canton, Ms. A coverlet, fr. children in Miss Clark's school, for Bombay mission.	
Dunstable, Nashua Village, N. H. A box, fr. fem. so. for Choc. miss.	18 00
Enfield, Ct. A box and bundle, for Osage miss.	
Fairfield co. E. Ct. Aux. So. Clothing, fr. la. miss. so. in Trumbull, 14.10; and from fem. asso. in Brookfield, 29.44;	43 54
Fayetteville, Ala. Articles, fr. ladies,	64 58
Great Barrington, Ms. Leather, fr. S. Rosseter, for Choc. miss.	3 00
Hamp. Chris. Depos. Ms. 20 1-3 yds. flannel, fr. fem. asso. Middlefield; wool fr. fem. asso. Northampton. 17 1-3 yds. fullcd cloth, fr. fem. asso. Granby, W. par.	
Hartford, Ct. A box, barrel and half barrel for Sandw. Isl. miss.	
Hunterville, Ala. Articles, fr. ladies,	16 00
Merideth Bridge, N. H. Clothing, fr. ladies for Tuscarora miss.	15 60
Middletown, Ct. A box, fr. fem. miss. so.	44 41
North Tarmouth, Me. A box, fr. indiv. for Pal. miss.	
Schoharie, N. Y. A box,	33 64
Winchester, Ala. Articles, fr. ladies,	37 50
Worcester Central Asso. Ms. Bibles, Testaments, &c. fr. gent. asso. in Worcester,	6 00

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, to be used in publishing portions of the Scriptures, school-books, tracts, &c. at Bombay, and at the Sandwich Islands.

Writing paper, writing books, blank books, quills, slates, &c. for all the missions and mission schools: especially for the Sandwich Islands.

Shoes of a good quality, of all sizes, for persons of both sexes; principally for the Indian missions.

Blankets, coverlets, sheets, &c.

Fulled cloth, and domestic cottons of all kinds.

THE MISSIONARY HERALD.

VOL. XXIII.

FEBRUARY, 1827.

NO. 2.

American Board of Foreign Missions.

Palestine Mission.

JOURNAL OF MR KING

Of the missionary labors, described in the following journal, kept by Mr King chiefly while he was with Mr Fisk at Jaffa and during their last visit to Jerusalem, and their journey from thence to Beyroot, no particular statement has hitherto been published. The journal of Mr. King came to hand quite recently.

Mr. Fisk's account of the same period was sent from Syria; but, as it has never been received, we suppose it fell into the hands of the Greek pirates.

At Tyre.

Dec. 21, 1824.^d Left Zidon for Tyre, where I took lodgings in the house of my Arab friend Nicola Manassa. Here I spent about a month, and made some efforts to establish a school for the education of Tyrian females, and was very near succeeding, when one of the principal priests rose up and said, "It is by no means expedient to teach women to read the word of God. It is better for them to remain in ignorance, than to know how to read and write. They are quite bad enough with what little they now know. Teach them to read and write, and there would be no living with them."

These words from a priest, were sufficient to frighten the whole Greek Catholic population. With indignation, I said to him, "Do these words proceed from the mouth of a priest, whose lips ought to keep knowledge? Art thou set here as a light to the people, and dost thou say, that darkness is better than light? St. Peter said, 'Add to your faith virtue, and to virtue knowledge;' how canst thou say, ignorance is better than knowledge?"

But though I did not succeed in my plan of establishing a school, yet I had frequent opportunities for reading the

Scriptures, and conversing with the Arabs on the subject of religion, and showing them the ignorance and sottishness of their priests, who wish to have all around them as much in darkness as themselves; and I have some little hope, that the school will yet be established.

At Jaffa.

Jan. 22, 1825. Mr. Fisk arrived from Beyroot, and Tuesday, the 25th, we set out together for Jaffa, where we arrived Saturday the 29th.

Here I preached nine successive Sabbaths, in Arabic, to a little audience of from six or eight, to twenty persons.

During our stay here, many very curious reports were circulated with regard to us, both among Christians and Mussulmans.

Some said, that we bought people to our faith with money; and that the price we gave for common people, was ten piastres, and that those ten piastres always remained with the man who received them, however much he might spend from them.

Some said, that when a man engaged to be of our faith, we took his picture in a book, and, that if, at any future day, he should go back to his former religion, we should shoot the picture, and the man would die, although we should be in England, and he in Asia.

Signor G. D. informed us, that a Moslem came to him one morning, and told him he had heard, that there were men in his house, who hired people to worship the devil, and asked if it were true, saying, that if it were, he would come and join us, and bring a hundred others with him. "What," said Signor D. "would you worship the devil?" "Yes," replied the Moslem, "for the sake of money;" and I have very little doubt of his sincerity. The greater part of the people serve him now, and that, too, for very miserable wages.

VOL. XXIII.

Some said, that we had caused a great shaking in the city, meaning by it a moral commotion; and, among the Mussulmans it was reported, that we had actually caused an earthquake.

Feb. 23. Mr. Lewis arrived from Beyroot, on his way to Jerusalem.

25. Our teacher (Mr. Fisk's and mine,) was quite frightened to day, when at prayers in the Mosque. Some Mussulmans came to him, and told him they had heard, that there were certain men here, whom he instructed in witchcraft, that they had made an earthquake in the city, and that it was they, moreover, who had caused the great earthquake at Aleppo.

Leaving the Mosque, he came to us, apparently in great fear, and expressed a desire not to give us any more lessons.

26. He came and informed us, that two learned sheiks had called on him early in the morning, to inquire whether it was true, that those men in the house of Domani (Mr. Fisk and myself) had caused an earthquake? He, in reply, asked them if they were fools? and if they thought any one but the Lord of all worlds, could make an earthquake? and whether they thought we were gods?

Read to day about twenty pages of what are called, by the Mussulmans, the Psalms of David, a copy of which I have just procured. They are very much in the style of the Koran, though there is an evident attempt to imitate, in some respects, the genuine Psalms of the inspired monarch of Israel.

At Ramla.

28. Left Jaffa for Ramla, where we took lodgings in the Greek convent. From the Superior we learned, that none of the books, which we had sold there last year, had been taken away, and that those who had bought, had suffered nothing in consequence of the Grand Signor's firman.

At Jerusalem.

29. Set out for Jerusalem, where we arrived in the evening, after the gates were shut. The governor, however, very politely, ordered them to be opened, and we entered. Several of the Greeks came out with lanterns to meet us, and, at the Convent of the Archangel, we were received with open arms, and were informed, that when our coming was announced, prayers were offered for us by the Greek priests.

Our reception was truly gratifying and cheering, especially, as we had anticipated, or, at least, feared, some

trouble, on account of the firman, and the strong enmity of the Roman Catholic priests.

Thus far have we been led along in safety by the Great Shepherd of Israel, and may all glory be to his name.

30. Several of the Greeks sent us presents of bread and wine.

31. In the afternoon Signor Durogello, the Spanish Consul, arrived from Aleppo, to pay his devotions at the Holy Sepulchre.

April 1. About noon, the Pasha of Damascus arrived with two or three thousand soldiers, and pitched his tent without the city, near the gate of Jaffa.

It is the custom of the Pasha of Damascus to come up hither once a year, to collect tribute, both from Christians and Mussulmans; and his coming is generally a precursor of distress and sorrow. It may emphatically be said, during his stay here, that "these be days of vengeance."

Towards night we went to the church of the Holy Sepulchre, to hear the sermons of the Latin priests, and to witness their idolatrous worship. There were delivered, as is usual on the anniversary of the crucifixion, seven sermons. Four were in Spanish, two in Italian, and one in Arabic. "The first scene of the theatre," as one of their own priests, who assisted in the performance, remarked to us, "was in the chapel of the Roman Catholics." Into this we entered a little after sunset, where we saw, arranged in order, and clothed in splendid robes, the priests of the Terra Santa. In a few minutes the doors were shut, the lights all extinguished, and one of these sons of darkness arose, and began a sermon in Italian. He had not uttered more than three or four sentences, before he began to tell how big the emotions were, that filled his breast, and changed the tones of his voice much sooner than a common tragedian would have done in a French theatre; so soon, that no one, I presume, could have been affected. Indeed his art was so manifest, and ill-timed, that I could feel nothing in my own bosom but disgust.

After having spoken fifteen or twenty minutes, he named the cross, and at that instant, a little door, which led into an adjoining apartment, opened, and a man entered with a light, bearing a large wooden cross. "Ecco vienne," cried the preacher, "nel momento proposito;" ("Behold it comes in the moment prophesied;") and kneeling before it, said, "Thee, O cross, we revere, and thee we adore;" ("Tu, O croce, ti riveriamo, et ti adoriamo")

The second sermon was delivered at the place, where, it is said, the gar-

ments of our Lord were divided; the third, where he was beaten; and the fourth, where he was nailed to the cross. These were in Spanish.

At the last mentioned place, the cross was laid on the floor, and a wooden image about the size of a little babe, attached to it. As I saw the priests kneeling around it, with lighted wax candles in their hands, I said within myself, 'surely ye have crucified to yourselves the Son of God afresh, and put him to an open shame.'

After this farce, they brought the image on the cross to the place, where, they say, stood the cross of our Lord. There they planted it, and a sermon was delivered in Italian, which, though rather coarse, contained some just sentiments, with regard to the sorrows of the suffering Jesus. Towards the close, the speaker addressed the image, and concluded by saying,—“We now wait for Joseph of Arimathea, to come and take down the body.”

The pretended Joseph soon came, and with hammers and pincers, drew out the nails from the hands and feet of the image, took it down with great apparent care, and wrapped it in a fine linen cloth.

From the place of crucifixion, the image was carried down to the stone of unction, and anointed with some kind of ointment, and sprinkled with perfumed waters; after which a sermon was delivered in Arabic. The sermon was long, the Arabic badly pronounced, and the speaker often broke out in apostrophes, and prosopopeias, addressing stars, rocks, angels, Jews, &c.; but I was pleased with it, as containing the birth, life, sufferings, and death of our Saviour, who, he said, laid down his life for our sins.

From the stone of unction, the image was carried to the sepulchre, and laid in the tomb, at the door of which a sermon was delivered in Spanish, and the scene was closed.

Seldom have I had such feelings with regard to the Christian religion, as I had while witnessing this tragic scene, acted in one of the most interesting, one of the most sacred places on earth;—on Mount Calvary,—in the house of God,—at the place where the Son of God suffered.—Never did I feel so ashamed of the name of Christian: I know of no scene on earth so calculated to make a man an infidel.

Pagan Christians! Idolatrous worshippers of Christ!—Who can go to a Jew, or a Mussulman, in Jerusalem, and ask him to embrace the Christian religion? Ye have defiled the sanctuary of the

Lord, and put the Son of God to open shame!

2. Our hearts were gladdened by the unexpected arrival of Dr. Dalton from Beyroot.

3. Preached in Arabic to a little audience of six or eight persons, from Luke 23; 33. “And when they were come to the place which is called Calvary, there they crucified him.”

4. Held the Monthly Concert of prayer on the Mount of Olives. We commenced with the commission of our Lord to his disciples, to go into all the world, and preach the Gospel to every creature. After this, we read other portions of Scripture, sung hymns, and successively offered up our petitions to the throne of grace, for the Jews, the Mussulmans, and the Christians of Jerusalem; for ourselves, our friends, the societies by which we are employed, and for the churches in our respective beloved countries; for kings, and all that are in authority, for pagan nations, and for the whole world.

Towards the close of our services, we were interrupted by some armed Turks, who treated us with rudeness, and bid us hold our tongues. One of them talked of striking Mr. Fisk with his gun, and I was not without fear that they might use violence.

From the Mount of Olives, we went down to Bethany, and from thence returned to Jerusalem.

In the evening we learned, that the Greeks were in great affliction, and that terror and distress were spread through the city. Last night, the Pasha took the Superior of the convent of Mar Elias, (a Greek,) and gave him five hundred blows on his feet, in order to make him confess, that he had concealed in his convent the treasures of the people of Bethlehem, who have all fled to Hebron. He also threatened to raze the convent to the ground, and to send his servants to search the great Greek convent at Jerusalem, and to take away whatever is pleasant to his eyes, in case the priests do not deliver to him, before the expiration of this day, a large sum of money.

The soldiers have been about the city, breaking open houses, taking men prisoners, binding them, beating them, and putting them in prison. This they do to Greeks, Armenians, Roman Catholics, and Mussulmans, so that the whole city is filled with consternation. The Greek Metropolitans are under guard, and soldiers are stationed in the different principal convents. Of all the inhabitants, none have so much reason to fear as the Greeks. They are poor; no pilgrims now come to bring them

relief, and their country is at war with the Porte. Their countenances are pale with terror, and I may say, that, with very few exceptions, they are literally in tears. Our hearts sicken with the cry of grief all around us. Jerusalem now "weepeth sore in the night, and her tears are on her cheeks; among all her lovers she hath none to comfort her; the ways of Zion do mourn, because none come to her solemn feasts; all her gates are desolate; her priests sigh, her virgins are afflicted, and she is in bitterness. Her adversaries are the chief; her enemies prosper; for the Lord hath afflicted her for the multitude of her transgressions. The elders have ceased from the gate, the young men from their music. The joy of our heart is ceased; our dance is turned into mourning. The crown is fallen from our head; woe unto us, that we have sinned! For this our heart is faint; for these things our eyes are dim. Because of the mountain of Zion, which is desolate."

The soldiers are around the wall, and we hear at times, or fancy we hear the cries of those, who suffer under the hand of Turkish cruelty.

6. The affair is likely to be adjusted between the Pasha and the Greeks, by the sum of *one hundred thousand piastres*. He has withdrawn the guard from their convent, liberated the prisoners, and permitted the poor Superior of Mar Elias to be brought into the city. He is now in the great convent of the Greeks. As soon as he was brought in, they sent for Dr. Dalton, who immediately went to his relief. Towards night, Dr. D. made him a second visit, and I went with him. One of his feet was swollen to a very great size, and the bottom of it bruised to a perfect pulp.

The manner of his flagellation was as follows. A cord was attached to a pole in the form of a cross-bow, and his feet placed between the cord and the pole, which was elevated by two men, one at each end, who turned it around till his feet were closely pressed between that and the cord. In this position, with his head resting on the ground, ten men fell to beating him on the soles of his feet with staves, which they clenched with both hands, so as to strike the harder. After these ten had beat him awhile, ten new ones were called. Thus were they changed four times, so that forty men were employed in beating him. He was then left on the ground, bare-headed, in the open air, without any sustenance but water, three days, and three nights, having a rope several times put around his neck, with the threat that he should be hanged; and all this could not make his Grecian

firmness confess what he had once denied.

Called on Signor D. at the Latin convent. He informed me, that the Pasha yesterday demanded from that convent, five hundred thousand piastres. To-day he has come down to two hundred thousand.

7. Rabbi Solomon Sapira called on me, together with the young Rabbi Isaac. Read a little with them in Hebrew, and conversed about the pronunciation of the language. Rabbi S. says, that Vander Hooght contains many errors; and that Yablonski is the most correct.

In the afternoon, the two Greek Metropolitans invited us to take coffee with them. The object of this invitation we anticipated. It was to solicit aid.

The stipulated sum, which the Greek convent has to pay to the Pasha yearly, is *one hundred and twenty thousand piastres*. In addition to that sum, he this year demands eighty thousand piastres, as a part of what the Bethlehemites were to have paid of the miri, or land tax, which makes two hundred thousand piastres. Then he demands ten thousand for the governor, ten thousand for another, so much for the Kadi, so much for the Tefenkgee Pasha, so much for soldiers, so much for guards, so much for oppression, till the whole sum demanded amounts to *three hundred thousand piastres*. In addition to this, the Mahmoodeah, which passes current at Jerusalem, at thirty-five piastres, he will receive only at twenty-seven; and the dollar, which is twelve, he will receive only at eight and a half.

He also demands a present of some camel-hair shawls, which he has learned was the custom, in former times, to give, but which, by stipulation, has, for several years, been discontinued. So that he seems determined to oppress them to the utmost.

8. The Turks took Rabbi Mendel and his son, with some other Jews, bound them in chains, and took them to the camp of the Pasha. All the Jews, as might be expected, were thrown into consternation. Rabbi R. has a firman, and is entitled to protection as a Frank. Mr. Lewis, through the Consul, Mr. Durogello, procured his release.

9. Rabbi Mendel, with his son, Rabbi Solomon Sapira, Rabbi Isaac, with several other Jews, called to see us, to express their thanks and their joy. Some kissed my hand, some said, "Praise be to God," and all seemed very grateful for the deliverance which Rabbi M. and his son had experienced.

Sabbath, 10. Mr. Fisk preached in English from Ex. 3. 5.

15. The Pasha, with his troops, moved off from Jerusalem towards Damascus, taking with him Omar Effendi, and the brother of Abboo Ghoosh.

Sabbath, 17. I preached from Heb. 9. 23. "And without the shedding of blood there is no remission."

19. The Superior of the convent where we lodge, spent the evening with us, as usual. As he understands Greek and Arabic, we have prayers, sometimes in one language, and sometimes in the other. This evening, we had prayers in Arabic. After prayers, I made some remarks to the servants, on the nature of prayer, its design, and its proper object. The Superior listened with attention, and when I had finished my remarks, he turned to me and said, "How beautiful upon the mountains, are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation."—"So," added he, "we can now say of you." He then spoke of Mr. Parsons whom he called Levi, and said, "I knew him in Arimathea, and once asked him, how I should know the way to heaven? Levi, taking up the New Testament, said, 'This shows you the way. Search this, and you will find it.'" He then expressed a desire, that when I returned to America, I should send out many others.

To-day, 50 or 60 pilgrims were taken by Abboo Ghoosh.

22. The country about Jerusalem is in a very tumultuous state.

23. We were told that all the Armenian priests at Jerusalem, had fled, and that their convent was sealed up by order of the Governor.

26. Abd Er Rahman, the brother of Abboo Ghoosh, arrived from Naploos, where he has been confined by the Pasha of Damascus. The Pasha finding him, when at Jerusalem, seized upon him, put him in chains, carried him to Naploos, and demanded for his ransom thirty-five purses, or 17,500 piastres.

27. Heard of several men being killed at Bethlehem. Robberies and murders in the vicinity of Jerusalem, are now frequent.

28. I was informed, by some of Abboo Ghoosh's men, that he had had two hundred horsemen out, watching night and day, in order to take the Spanish consul, Durogello, who, it was known, was very anxious to leave Jerusalem. He had proposed to us to go with him.

Sabbath, May 1. Mr. Fisk preached in Italian to 18 or 20 persons, among whom were six Greek priests, one Jew, and one Catholic.

The following is the rough translation of a letter, which was received from Abboo Ghoosh, by the Procurator of the Latin convent.

"To his presence, the glory of the Christian sect, our friend the Procurator of the convent of the Franks.—May he remain in safety.

"After abundant longing after your intimate friendship, with regard to your welfare and health, we commence [by saying] to your friendship, that what has happened with regard to us, and the injustice done to our brother Abd Er Rahman is not concealed from you. And now the sum of thirty-five purses is demanded of our brother, and your friendship understands, that, although the whole country should be sunk, we would not give five paras. And now we will not permit the roads to be travelled until we shall receive them [the 35 purses.] What is hoped from your friendship, is, that you will make some arrangement with our friends, the Armenians and the Greeks, with regard to them, and in some way or other, avert them from us. [That is, pay them.] And you are now most fully informed on this subject.

"What is hoped from your friendship, as we have mentioned, is, that you may not render it necessary [to proceed] to things which men will hear of. And your friendship understands, that, although we should go from this part of the country, we would not give two paras.

"At all events, however, you may arrange this affair, arrange it. And may you remain [in peace.]

Your devoted friend,

IBRAHEEM ABOO GHOSH."

13th Remandan, 1240.

2. The Spanish consul desired a consultation with us and the English travellers here, with regard to leaving Jerusalem. The governor offers to give us all the soldiers he has at command, to accompany us, but says, that he cannot ensure our safety. "Without are fightings, and within are fears."

7. The Spanish consul sent to us, in the morning, to be ready to set out on our journey in one or two hours. Some of us, however, doubted with regard to the expediency of going, till affairs should be arranged between Abboo Ghoosh and the convents, as to the money which was demanded of him by the Pasha.

After some consultation and demur, the consul decided to go, at all events; and Messrs. Madox, H. Lewis, and

Dr. Bromhead determined to go also; and at length we all concluded to go, and ordered our muleteers to be ready; but the animals, which Messrs. Fisk, Lewis, Dalton, and myself had engaged, were not brought till in the evening, so that we could not go with the consul, who set off in the afternoon, with Messrs. Madox, H. Lewis, and Dr. Bromhead, escorted by several soldiers from Aboo Ghoosh.

About sunset, the Greek Metropolitans sent to us, saying, "Every hindrance to your going to day is for good." As we could not set out till night, we now determined to wait till Monday.

Sabbath, 8. In the morning I preached in Arabic. In the afternoon Mr. Fisk preached for the first time here in Greek. Eighteen Greeks were present, of whom *ten* were *priests*. This was one of the most interesting Sabbaths which we have had at Jerusalem.

9. In the morning, our mules were brought, and we were told, that affairs had been arranged between the convents and Aboo Ghoosh, and that now we could go to Ramla without any difficulty. Just before we were ready to set out, Aboo Ghoosh, to our surprise, entered the convent where we were.

On entering, he said, in a stern voice, "Why were you afraid to come to my village?"

After conversing a few moments, and receiving from us some trifling presents, he asked for ink and paper, and wrote the following letter, which he gave to me for his brother.

"Our Brother, Abd Er Rahman, may God, exalted be he, preserve him. Amen.

"We make known to you, that our friends, the English, are going from this quarter. Our desire from you is, that you honor them, and that you do assuredly stand up for their rest, and that you be not burdensome to them.

"We command you, and peace, friend,
IBRAHEEM ABOO GHOOSH."

With this letter, we set out for Ramla, without any guard whatever, except our muleteers, and passed through the village of Aboo Ghoosh, without the least molestation, and without paying a single para. We arrived at Ramla, a little before sunset, where we found the gentlemen who had preceded us, who had been obliged to pay to the Nakeeh Effendi of Jerusalem, to Aboo Ghoosh's men, &c. near twenty dollars each.

The adventures, which imparted considerable interest to the journey from Jerusalem to Beyroot, will be narrated in a future number of our work.

Sandwich Islands.

MAUI.

LETTER FROM MR. RICHARDS TO THE CORRESPONDING SECRETARY.

THE history of this interesting and highly favored station, was brought down, in our last volume, to the month of August 1825. We have now the means of carrying it forward to a period somewhat later.

At the close of my last letter, we were living on the sea beach, a spot rendered unpleasant, not only by the roaring of the surf, which dashed within a few feet of our doors, but also, by the numerous houses recently erected on every side, and by the constant running and noise of the natives. Our houses, too, had become so bad, that they were a very indifferent shelter from the storm, and we were daily expecting that the wind would take them entirely away. Having tried in vain, to procure a better site for building, I communicated to the people my intention of removing from the station, as soon as the rainy season should commence. The public excitement on the occasion, was such, as convinced us more than ever, that our pupils are sincere in their professions of friendship. I have since learned, that several prayer meetings were held, and a number of letters written to the chiefs at Oahu on the subject.

Generosity of the Chiefs.

Nearly all the chiefs of distinction were absent from this station; those who remained, made us such offers as they could. I have seen the copy of one letter sent to Kaahumanu, which was as follows: "If you have more love for the dirt on which our teachers live, than you have for the teachers themselves, yet do have compassion on the people of Lahaina; for when our teachers are gone, the dirt will not be worth living upon or cultivating." In another letter it was said,—"We do not ask you to give land to our teachers; we only wish you would permit us to give them the land, which you have given us." The chiefs were by no means deaf to these calls: Kaahumanu soon wrote to me, that she had ordered the governor of Lahaina to make over to me, a small piece of taro and potato ground, and also a garden and building spot. The latter is inclosed in a large yard of hers, and is far the best site for building in Lahaina. Two large well built native houses were standing in the yard, to which we

immediately removed, and in which we now live. Directly in front of us, are several taro gardens and fish ponds, surrounded with cocoa nuts, hala, and kou trees, in the midst of which stands the brick house erected by Tamehameha, and called by Vancouver, "the royal palace." Back of our houses, and inclosed in the same yard, is about an acre of excellent land, designed for a garden. It contains three bread fruit trees, and on its borders, are a few cocoa nuts. It is now covered with bananas, plantains, and sugar cane, interspersed with melons, cucumbers, beans, cabbage and yams. These present a very beautiful appearance; the sugar cane being more than twenty feet high, and the plantains and bananas much higher. The houses which we occupy, will afford us a comfortable dwelling for a year to come. By this act of generosity, we are unexpectedly saved an expense of more than one hundred dollars, which we must unavoidably have incurred before the present rainy season, had they merely given us a building spot without houses.

Examination of the Schools.

The schools are still as flourishing as formerly, and much more numerous. On the 26th of October, the schools of Lahaina were all publicly examined. There were present, nineteen schools, containing *nine hundred and twenty-two* scholars. Of these, more than *five hundred* were found able to read and spell correctly in the spelling book, and *three hundred* passed a good examination in all the printed books of the language. The school of Nahienaena, in a particular manner, distinguished itself for its improvement. It consisted of an equal number of males and females, thirty-six in the whole. They entered the house, with the princess at their head, with as much order and regularity, as the best regulated school in America would have done. Their movements, their dress, and every thing about them, had so much the appearance of refinement, that all present felt, for the time, that they were in civilized society. They were examined in all the printed books of the language, and also in a manuscript translation of a Tahitian catechism on scripture names. During the whole of the examination, there was only one word missed. The school repeated the whole of the scripture tract catechism, all the reading lessons that have been printed, also the Tahitian catechism on scripture names, and each repeated several hymns. Several of the scholars

could have repeated ten, others twenty, and one, the whole forty-seven hymns. The examination was closed by a dialogue, spoken handsomely by Nahienaena, and Kaloa, one of her attendants.

The whole of the examination, was of such a character, as to afford great pleasure to all who witnessed it; and could our patrons have been present, they would have felt, that their exertions for the people of Lahaina, had not been in vain. Since the examination, additions have been made to the old schools, and I have formed some new ones, till the whole number of scholars in Lahaina, amounts to about 1,400. The schools have also increased in other parts of the island. The whole number of scholars on the island at the present time, probably exceeds 3,000. Morokai and Ranai, have also received their proportion of teachers and books; but the number of pupils on those islands, I cannot well estimate; it cannot, however, be less than 1,000. I have been thus particular in the account of schools, that you may see more clearly, how loud the call is, for missionary labor.

Outrage of the Master and Crew of the English Whaleship Daniel.

A general statement of the transaction, which is minutely described in the following paragraphs, appeared in the *Missionary Herald* for last July. It seems proper, however, that all the circumstances of the case, so far as they are communicated by the missionaries, and so far as decency permits their publication, should be known by the friends and patrons of missions.

Silence has generally been observed, in regard to the enormities practised by some English and American captains and crews in their visits to the islands of the Pacific. But there is a limit, beyond which, silence is not a duty; and to this limit the missionaries at the Sandwich Islands have arrived. They have always spoken, in terms of grateful affection, of the kindnesses received from many captains, other visitors, and occasional residents, at those islands. They have celebrated, with the most hearty commendation, signal efforts made by some captains to preserve their crews from disorderly conduct, and to stem the tide of licentiousness, which was bringing such intolerable evils upon the people, and upon the seamen themselves. They have wept in secret over the sin and misery thus attempted to be made inveterate and perpetual. They have expostulated with the criminal authors of so much ruin, and

have warned them of their guilt, and told them plainly of the treasures of wrath and shame, which they were laying up for themselves. They have been grieved to see their own pupils, for whom they have labored with the greatest care, and whom they have taught with parental fondness, seduced away from their protection, and brought, at an early age, into the lowest haunts of vice. All these things they have done and suffered, with a prudence and a firmness deserving of the highest praise.

But when their lives are assailed by brutal mobs, which had been licensed and stimulated by those who ought to impose the most salutary restraints upon their crews; and when there seems no probable security against similar outrages, except by an appeal to the humanity of the Christian world, and by exposing to public reprobation, wherever civilized man is to be found, deeds so atrocious;—the missionaries and their patrons feel impelled to avail themselves of this painful remedy. A remedy, they have no doubt, it will prove; for though abandoned men may have no fear of God before their eyes, and may be sunk to a great depth in moral debasement, there are few hardened enough to be willing that their vile conduct should be known in the four quarters of the globe. The publication of these transactions is, therefore, strictly a necessary measure of self-defence;—of defence against the most lawless violence offered to unarmed men and women, who are engaged in the noble and divine work of raising poor, ignorant debased strangers and pagans from the mire of pollution and the bondage of Satan, and bringing them to the enjoyment of Christian privileges, and to the hope of heaven.

It is not often, in modern times, that missionaries are in danger of martyrdom; or that their readiness to die for the cause of their Lord is brought to the test. It was eminently so, however, in the case of Mr. Richards and his wife; and their decision and composure, in that trying hour, should call forth thanksgivings to God, that his grace was sufficient for them. Better, a thousand times better, to have suffered death, than to have consented for a moment to the perpetration of wickedness.

It is difficult to say when or where, since the days of primitive Christianity, the heroism of Mrs. Richards has been surpassed. When she had great reason to expect, that Mr. Richards would be murdered before her eyes, and that, in a few moments, she and her infant boy, would be left to the tender

mercies of monsters whose hands were reeking with the blood of her husband; when there was no missionary brother or sister within a hundred miles, and no human protectors, on whose timely aid any reliance could be placed; and when a single word of assent to the abrogation of a law in favor of public morality, would have removed all danger; in these circumstances, she was firm and faithful. O, if she had then failed;—if she had exclaimed, “We cannot resist this torrent of iniquity;—these guilty men will have their way;—let us not lose our lives, in this desperate struggle, for we cannot prevail,—at least save my life, and the life of your child.”—if, through feminine weakness, she had yielded in this manner, with what indescribable anguish would the soul of her husband have been tortured; and what could he have said, and what could he have done, in such a distracting exigency? But she was sustained. The Lord was her protector; and the missionary cause was not tarnished.

It is hoped, that this whole transaction will long be remembered by other missionaries, and that they will all be confirmed in the determination never to yield an inch to the enemy.

Without delaying our readers longer, we proceed with the journal.

In our letters to you, we have frequently spoken of the kindnesses we receive from the numerous whaling ships that semi-annually visit these islands. The same kindness, from most of the ships is still continued. It has heretofore been our practice, to mention the names of those who have done us favors; while we have carefully concealed the names of those who have done us injuries. The case that I am about to relate, is one of so aggravated a nature, that we think not even a name should be concealed.

October 3. The ship *Daniel*, of London, Capt. Buckle, arrived, and anchored off Lahaina. The ship had no sooner anchored, than the officers and crew began to perceive the effect which Christianity is producing on the polluted islanders. A law had been passed by the chiefs, prohibiting abandoned females from visiting the ships which touch at the islands. Three ships had recruited at this place, and the law had been regarded.

October 5. A little after sun set, two men from the *Daniel* called, and expressed a desire to converse with me alone. I unhesitatingly followed them to the door. They immediately introduced the subject of the new law;

and said the law was an improper one, and that I was the means of its being passed. I entirely disclaimed having any thing to do in enacting this, or any other law of the nation, except, that, to the best of my ability, publicly and privately, I inculcated on the chiefs, and on the people, the principles of the scriptures, among which, I, of course, included the seventh commandment. They said, I could, if I pleased, procure a repeal of the law. I replied, that I could do it in no other way, than by telling the chiefs, that the law was inconsistent with the law of God, and that God would be angry with them, if they kept this law in force. I then appealed to them, whether, in speaking thus to the chiefs, I should be speaking the truth, or acting in the character of a Christian missionary. A full half hour was spent in conversation, during which time, I had some reason to believe a good impression was made on their minds. They had just left the yard, and I had taken my seat at the table, when several more entered the yard, and one called at the window, to know whether he might enter the house. I opened the door, but the language of those who remained without, was such, as I should expect from a determined mob. The man who entered the house, immediately demanded the repeal of the law, at the same time uttering the severest threats. I conversed with him much as I had done with the other two, but not with so good effect. I tried to reason, but it was in vain. During the conversation he threatened, at one moment, my property, then my house, then my life; and last, the lives of all my family. I told him distinctly, that there was only one course for me to pursue, and that, I had already mentioned;—that we left our country to devote our lives, whether longer or shorter, to the salvation of the heathen;—that we hoped we were equally prepared for life or death, and should, therefore, throw our breasts open to their knives, rather than retrace a single step we had taken.

Mrs. Richards, who had thus far listened to our conversation, then said to them, "I am feeble, and have none, to look to for protection but my husband and my God. I might hope, that in my helpless situation, I should have the compassion of all who are from a Christian country. But if you are without compassion, or if it can be exercised only in the way you propose, then I wish you all to understand, that I am ready to share the fate of my husband, and will, by no means, consent to live upon the terms you offer." The ada-

mant seemed a little softened. He said, *he* should have nothing to do in any abuse, but he thought we had better look out for others. As he was about to leave the house, we earnestly entreated that he and his shipmates would have compassion on themselves, even though they had none on us, and that they would conduct in such a manner, that they could justify themselves before that tribunal, to which we appealed, and before which they must surely be brought.

During the whole of this time, the company without, were uttering the most horrid oaths and threats; but after the man left the house, they all left the yard. One more came during the evening, but we did not admit him to the house. We employed several men to watch through the night, but sleep forsook our eyes.

Thursday 6th, two men in a state of intoxication, came to the gate, and talked in the most insulting manner. The natives prevented their entering the yard. I informed the officers of the American ships, who were present, what threats had been made, but it was a subject in which they felt no interest. I then addressed a letter to Capt. Buckle, stating what had taken place, and requesting him to call and see me, as it was improper for me to leave my house to call on him. He did not call, but wrote, in reply, that all his men were on shore, with a determination not to go off to the ship, until they obtained females to accompany them.--He, therefore, gave it, as his opinion, that I had better give my assent, after which, he assured me, all would be peace and quietness. All hope of receiving any protection from the Captain, was now at an end: indeed, I had, previously, but little ground for hope, for he had already a mistress on board, who had accompanied him a six months voyage. She had been one of our most promising pupils, but, last March, was sold by Wahine Pio, her chief, for 160 dollars. She was so unwilling to accompany him, that after she was taken on board, three different messengers came to me, at her request, earnestly entreating, that I would use my influence to procure her release. The law on the subject, was not then passed, and there was no chief of sufficient authority, in Lahaina, to whom I could apply. She was, therefore, compelled to go, notwithstanding all her entreaties.

On Friday morning, I rose earlier than usual, and walked out in the yard; but had scarcely reached the gate, when I saw a company of sixteen men approaching the house. They passed

by without calling. The path being so narrow that they were compelled to walk single file, every individual, as he passed, uttered some deadly threat, accompanied with awful oaths and gestures. The whole appearance of the men, was such, as plainly told us, that they were ripe for the blackest crime. This company returned to the ship; but, about 9 o'clock, a boat was seen approaching the shore full of men, and having, what the natives call, a black ensign. The trees in front of the house obstructed the sight, so that I could not see the boat; but as soon as it reached the land, about fifteen or twenty men were seen approaching our house, some of them armed with knives, and one, or more, with pistols. As they approached the gate, one of our small guard stepped up, shut it, and attempted to hold it. The foremost of the mob came up and ordered it to be opened, but was not obeyed; at which, he drew a knife, and made a thrust at the guard; he started back, and thus avoided the thrust. The sailor then attempted to enter, but the gate being again closed upon him, he made a second thrust, but the gate received the knife, which entered the wood more than an inch. The guard being only four or five in number, and they unarmed, were then obliged to retreat.

I had witnessed this at the window, but seeing the guard retreat, I retired to the back part of the house, where I could have a better opportunity to defend myself, in case the house should be broken in. One of the mob came up to the window and asked "Where is the — missionary?" No answer was given; but the man stood looking and threatening; during which time, the natives were collecting from every quarter, with stones and clubs; and before the sailor had left the window, not less than thirty natives had entered the house at the back door. The mob then retired without offering any further violence. Through the day, however, and the forepart of the night, we were constantly disturbed by sailors who were skulking about the yard, and frequently coming to the door with professions of friendship, and earnestly entreating to be admitted to our house. As soon as the mob retired, the chiefs increased the number of the guard, and also gave them weapons, which they had before refused to do. On Saturday, all was still, excepting, that reports were every where in circulation, that, on Sunday, the whole crew were going to make an united attack upon us. We knew not what to do. The health of Mrs. Richards had been such, that, for three months, she

had been unable to attend public worship. The church was near half a mile from our house; and to leave Mrs. Richards alone, during worship, appeared unsafe and improper. I therefore mentioned to the chiefs on Saturday evening, that worship would be conducted under the kou trees in my own yard. The morning dawned, and among the natives, all was as still and quiet, as a New-England Sabbath. We could not bear the thought, that on that day, the church must be deserted. Instead of being worn down with anxiety, Mrs. Richards exhibited much more than her usual strength and firmness. She had been entirely deprived of rest for four successive nights, and had not, for many months, been able to walk away from our door; but early on this morning, she proposed to accompany me to the house of worship. I immediately gave orders counter to those I had given the evening before. The bell was rung, and the people assembled in their customary place, and in their usual numbers. Having committed our house to the care of the guards, and ourselves to the care of an Almighty Protector, Mrs. Richards and myself repaired to the church. We saw sailors in every direction, but did not receive the slightest insult from any individual. Whether the men were deterred by their fear of the natives, or more directly, by that Power, which secretly, but constantly, controls the heart, we are unable to say. The day was so quiet, that at night, we were relieved from much of our anxiety, and retired to rest at an earlier hour than usual. We had just fallen into a quiet sleep, when Mr. Stewart arrived. One of our guard heard him at the door, and immediately called out to know who was there. The answer was, Mr. Stewart. The guard was suspicious, and therefore took a lamp, and raised a window a little, pointed out his musket, and then ordered Mr. Stewart to come to the window, that he might see him. As soon as he saw who he was, he opened the door. After this, we received no more threats or insults. Capt. Buckle and his men, however, seemed determined that the law should be repealed, and frequently went to the chiefs on the subject. They said, that they were never in so religious a place before in all their lives. But, after all their efforts, they could not procure the repeal of the law, nor could they procure a single female to carry with them to the ship.

After this, a considerable number of American whalers visited us, and were as polite and kind as usual. By them

we learned, that Capt. Buckle encouraged his men in all that they did, and even went so far as to promise them arms, in case they needed them, in the accomplishment of their object.

The appearance of the people during this commotion, was far better than could be expected under such circumstances. In the midst of the danger, the princess sent to know if we would take passage with her in a double canoe for Morokai. When she found that we preferred staying in Lahaina, she dispatched a man after our babe, saying, she would take care of him in the fort, where no evil could befall him. Whenever I walked out, if the natives saw a foreigner, even at a distance, they at once collected around me, and threw themselves into a posture of defence.

There has never been a period in our lives, on which we had more occasion to look back with gratitude to our Heavenly Benefactor, than the one of which I have now been speaking. Not a hair of our heads has ever yet been injured. We have never yet felt forsaken, or alone. We have never yet wished ourselves out of this field of labor, and toil, and persecution; but we have wished, and longed, and prayed, for one associate, who would help us when we are feeble, advise us when in doubt, hold up our hands when we faint; who would teach the people when we are away, take care of us when we are sick, help to guard us when we are assaulted, go with us to the throne of grace; and, in fine, share with us all our toils, all our sorrows, and all our joys. The value of such associates, we have learned by happy experience, and we have also learned what it is to be without them.

Natural Phenomena.

Before I close this letter, I must mention a few natural phenomena, which, though they are not connected with the missionary work, are, nevertheless, worthy the attention of every rational man. On Tuesday, 6th Sept. we, for the first time, experienced the shock of an earthquake. It was not so great as to be perceived by those who were engaged in work; but where all was still, it was so clearly perceived, as to create among the people considerable alarm. Some said it was the precursor of Karamoku's death. Many thought it the harbinger of some judgment about to befall the people, on account of their paying attention, others on account of their not paying attention, to the *pala-pala*. About the same time, though

not on the same day, an earthquake was felt in different parts of Hawaii. Of this, however, you will have particulars from those who witnessed them.

About the middle of the same month, a comet was discovered by the natives, in a south-west direction, and at a little distance from Taurus. I did not see it until it had passed much farther to the south. It passed so rapidly, that, in a few weeks, it was entirely out of sight. This, however, could be seen so much better in the clear atmosphere of New-England, than at these islands, that I need say no more about it.

On the 27th of the same month, between 10 and 11 o'clock, A. M. a meteoric stone passed between Lahaina and Ranai, towards the west, or perhaps, W. N. W. I heard the report distinctly; but being within doors, I did not see the light. I took my glass immediately to look for a vessel, supposing the report that I heard, to be the firing of cannon from a ship at sea. There was no vessel in sight; but while I was looking, I heard the natives cry "*Akua lele*," (flying god.) On inquiry, they told me, that they had seen a streak of light passing horizontally through the atmosphere, in the direction above mentioned. I have since been told by some fishermen, who were fishing near Morokai, and about twenty miles from Lahaina, that the *Akua lele* fell in the Morokai channel. In describing its fall, they said, "the quantity of water thrown into the air, was very great; a ship, with all its sails spread, is very small." There was a rumbling noise heard for a considerable time after its fall, which, perhaps, might have been occasioned by the heated stone, falling into the water. It is probable, too, that a part of the same passed on, and fell at Oahu, where pieces were collected by the natives, and sold to the Russian discovery ship. A small fragment is also in the hands of the missionaries, and from them you will probably receive a more full account of it. From the accounts of the natives, it appears, that this phenomenon is not of rare occurrence here, though most of their stories respecting them, are very ridiculous, and it is difficult to decide what is, and what is not, to be credited.

It is now reported here, that the volcano on Hawaii, is in very vigorous action, and that the boiling lava has risen several hundred feet in the crater; the people are, therefore, expecting an eruption. If any thing important takes place, you will have the particulars from those who are on the ground. All

these phenomena are considered by the people generally, as the precursors of some national calamity. Those, however, whose business it formerly was, to interpret on such occasions, are pretty still, and the common people, therefore, do not pretend to predict with exactness.

EXTRACTS FROM MR. STEWART'S PRIVATE JOURNAL.

The journal from which the following extracts are made, was addressed to a friend in this country, and first inserted in the *Christian Advocate*, published at Philadelphia. Mr. Stewart, it will be recollected, was obliged, on account of Mrs. Stewart's illness, to return to this country; and is now engaged in visiting Auxiliary Societies and Associations, in order to promote the object of the Board. Before his return to this country, he labored principally at Lahaina, on the island of Maui, in company with Mr. Richards, though he rendered occasional assistance at the other stations. The journal was written during the year 1824—5.

The first extract is a familiar description of the manner in which the mission family at Lahaina spend a day:—

The sketch of a day at present will give you the regular engagements of a month; and in its peaceful progress, I can assure you, we find no inconsiderable degree of contentment and happiness. We generally rise with the sun, and spend the first hour in religious and devotional reading—breakfast at eight o'clock, (a *frugal* meal, as we are entirely out of butter, sugar and coffee,) and immediately after, we have family worship, consisting of a hymn or chapter in the Bible in order, (at present one of the Psalms,) and prayer. The hours from 9 to 12, Mr. Richards and myself devote to the study of the native language, and to the preparation of exercises for some one of the native religious meetings. At 10 o'clock in the morning, and at 5 in the afternoon, *Kekanohe*, the youngest queen of *Rihorihō*, and one of her favorite female friends, an interesting and intelligent girl of fifteen, come with their retinue to study, under the direction of Mrs. Stewart, while the young princess and another scholar visit Mrs. Richards, for a like purpose, at the same hours.

After dinner we devote an hour to miscellaneous reading, of which the periodical publications, &c. sent from America, and our united libraries, form a tolerable collection. I have begun the year with *Mason on Self Knowledge*—a work well suited to the season, and

worthy, at least, the annual perusal of all who would improve their time to the best advantage, and exercise their powers to the highest good of themselves, and their fellows. I then visit some of the schools, of which there are several in spirited operation, under well qualified native teachers,—call on some of the chiefs, and afterwards take a walk for exercise, generally to our garden, about a half mile from the beach, on the plantation given us by *Karaimoku*, on our first arrival at Lahaina.

Our evenings are the pleasantest portion of the day. Our yard is no longer crowded by noisy natives, whose chiefs are lounging about our writing desks and work table;—all out-doors is silent, except the restless surf, and we are left without interruption, renewedly to apply ourselves to this unformed language, that we may be qualified for more extensive usefulness in the stations we occupy. At 9 o'clock, we turn to the Bible, which we are studying with *Scott's* and *Henry's Commentaries*, and after an hour spent in reading, and in passing an examination on the portion which occupied our attention on the preceding night, we again have family worship, and retire to rest usually between 10 and 11 o'clock.

What follows is an account of Mr. Stewart's more public duties while at *Honoruru*, on the island of *Oahu*. It is nearly the same, though more minute, than his account of his public duties at Lahaina;—by which it appears that the missionaries do not labor for the salvation of the natives merely, but that the crews of the vessels which touch there, and occasional residents at the islands, receive a share of their sympathy and labors.

My duties here are the preaching of the English sermon every Sabbath morning, and the conducting of a native service in the afternoon of the same day, at *Waititi*, three miles from *Honoruru*; another service at *Waititi*, every Wednesday afternoon; and the instruction of about thirty young men in reading and singing three times a week—on Monday, Thursday, and Saturday afternoons. There is also a native conference meeting, every Monday evening, which I attend with Mr. Ellis; and we both make it a matter of duty to spend some part of every day in visiting the chiefs, and in superintending some one of the various schools now in operation, under native teachers in the village.

To those, who have friends exposed to the dangers and temptations of a sea-faring life,

it must be pleasant to reflect, that God is every where present to exert a power over the heart of the sinner, and that Christian sympathy and Christian counsel can be found at the ends of the earth. This is one aspect, in which missionaries among the heathen are seen to exert a salutary influence on the Christian nations which send them forth.

The Spirit of the Most High, my dear M., is not only breathing, as we hope, on the spiritual chaos of this dark and unformed land, but is also, we now and then have reason to believe, moving on the face of the waters, by which we are surrounded, agitating and new creating the hearts of some of the many who traverse their surface, by the irresistible mandate, "Let there be light." Every season for the return of the whale ships to the islands, brings to our knowledge the case of some one at least, who, amidst the general and unexampled dissoluteness of his companions, is groaning under the galling chains of sin and guilt, and sighing for the liberty and blessedness of the Gospel, or who is rejoicing in the hope of having already been brought, through grace, into all the freedom of the sons of God. Within the last week, besides having two or three personal interviews, I have received two letters from an interesting young man, an officer on board a ship now in the offing, in the former situation. He came to the islands a month since, a perfectly careless and thoughtless sinner; but it can now be said of him, "Behold he prayeth;" and he is about commencing his voyage to the coast of Japan, with a bosom filled with thoughts and emotions never known before. In one of his letters, he says he has found it a fearful thing for a guilty, convicted, and altogether prayerless soul, to venture into the presence of a just and holy, and justly offended God: a feeling experienced, perhaps, by all, in greater or less degree, who have attempted to pray, after being suddenly arrested in their sins by the conviction of the Spirit of God.

In confirmation of the truth of the statement above, I will mention an incident, which has just taken place. While at dinner, to-day, a common sailor called, as he said, for "a word of counsel for the good of his soul." The ship to which he belonged did not intend anchoring, but he obtained permission to visit us for a moment, while the captain was transacting a little business on shore. They had been on their voyage nearly two years, and it was now 14 months since, to use his own expression, "he left off the life of a

vagabond, and began to work out his salvation." He had one friend like minded on board, and thanked God he could find "teachers of righteousness" in this dark corner of the world.

I called this afternoon, in company with Mrs. Stewart, to see a young American sailor who is ill, and whom I have visited regularly for some time past. He is one of the many infatuated beings, who desert their ships to wander among the licentious inhabitants of the island, without a home and with scarce a subsistence. He suffers exceedingly, and is entirely destitute of every comfort:—his bed is a dirty mat spread on the ground, with a piece of native cloth for a covering, and a block of wood for a pillow. We do all in our power to prevent his suffering for want of medicine, food, and necessary attentions; but we have become so familiar with sights of misery which we cannot even attempt to alleviate, that we are often compelled to turn from them with a sigh, and banish them as quickly as possible from our recollection. This is indeed a land of disease and death, and, in many respects, of inconceivable corruption and horror. This lad, like many others who live at ease in sin, while their health and strength are continued, now, that he is in a situation of agony and of danger, is overwhelmed with guilt, remorse and shame, and with trembling and tears supplicates the counsel and prayers, which, in other circumstances, he would have disregarded, and perhaps scorned.

Such are to be pitied, to be instructed, and to be tenderly and fervently prayed for; but I doubt whether any one can discharge the duty without the lively fear, that if it is the hour of death, it is eternally too late for their salvation; and that, if they recover, their fears and their penitence will be only as the morning cloud and early dew; and that of them it will be said, according to the proverb, "the dog is turned to his own vomit again, and the sow that was washed to her wallowing in the mire."

The following extracts bring to view the mutually interesting intercourse, which subsists between the missionaries and intelligent strangers who visit the islands, and the feelings which the latter entertain towards the missionaries, and the views which they have of the importance and success of their labors. The first refers to the officers of the Russian ship *Pretpriatie*, Capt. Kotzebue. Mr. Hoffman, of whom Mr. Stewart speaks with peculiar interest, was a mineralogist, connected with this ship. He conversed much with the missionaries, and made excursions in company

with them to explore the islands and examine the natural curiosities which they present.

While at my writing desk this evening, Mr. Hoffman left on a sheet of paper, the name of his ship, and a list of her officers, as a little memento of his visit. This gave rise to some remarks on the character of Capt. Kotzebue; among other things, Mr. H. stated, that he was a very great admirer of Washington. During the morning, in looking over some papers preparatory to my visit to Honoruru, I found in the folds of one of my pocket books, a sprig of evergreen, which I had plucked from a tree on the humble tomb of our illustrious countryman, when I visited Mount Vernon, in 1821. I immediately handed it to Mr. H. saying, "If captain Kotzebue admires Washington, even this trifle will be thought acceptable by him."—but the moment he knew its origin, with enthusiastic earnestness, though not without evident embarrassment at the liberty taken of directing it from the person mentioned, he exclaimed, "Non—non, Monsieur,—non Kotzebue—moi—meme, moi—meme." No—no, 'Sir—not Kotzebue—not Kotzebue—myself! myself!—to which I most readily assented; and added as a testimony of my personal regard, what I had before designed for that purpose, a neat pocket edition of the Testament in French, the language in which we had attempted to hold most of our conversations.

As to language, we had no little amusement since the arrival of this gentleman, who speaks very little English, in the difficulty Mr. Richards and myself have found to avoid combining the *Hawaiian*, which has so long been our daily study, with the French and the Latin, to which we have been obliged to have recourse for an interchange of ideas. At first we could scarce form a sentence, without the unwelcome intrusion of some one of the many words, which, by constant use, have become almost as familiar as our native tongue; and we have often been made to blush, by the impossibility of calling to memory the corresponding word in the language we wished to speak. We had almost persuaded ourselves, that there is something *soft* and *pleasant* in the native tongue; but the mistakes we have made by occasionally joining a word from it, to those which are confessedly classical and polished, have sounded so uncouth and inharmonious, that we are compelled to pronounce it *barbarous*. It is true, there are many words of real beauty in the

vocabulary already collected, and the idiom of the language is said by those best acquainted with it, to admit of great elegance and sublimity in figures of speech, &c. &c. but as a whole, its sounds are certainly rude and seemingly unformed, in comparison with the sweet and flowing tones of the French, or the fulness of the more rotund and dignified Latin.

The missionaries and their wives were repeatedly invited to dine, or take tea, on board the *Prepatrie*. They also attended public worship on board, which is thus described.

There is a public service every Saturday evening, and we were gratified by the opportunity of witnessing the ceremonies of the Greek church. They consisted of the services of the rubrick, prayers, lessons, chants, the offering of incense by the priest, (who officiated in an embroidered mantle of green, crimson, and gold)—the kissing of the Bible and of a cross, at the close of the service—held by the priest to each individual after the benediction. There was no exhortation, nor any thing in the form of preaching. During the ceremonies, which occupied more than an hour, the crew stood six abreast, three on the starboard and three on the larboard side, in regular lines from the altar to the bows, and observed the greatest order, and seemed to listen with suitable solemnity to the worship. The officers, among whom we took our places, formed a group immediately behind the chaplain, and by their apparent reverence and devotion, set a commendable example to the crew. Their full, deep-toned voices, and in some instances, good taste in singing, added much to the effects of the chants and anthems, the chorusses of which, in two or three cases, were very fine.

Though in the whole there was a striking want of that simplicity, which we believe characterized the primitive church of Christ, still we could but regard with tender interest and complacency, a scene in which so large, so youthful, and so noble a company, publicly and solemnly testified their remembrance and fear of God, instead of uniting in the shameless exhibitions of debauchery, which too often, by day and by night, scandalize the Christian name of ships at anchor at these islands.

At parting with the officers of this ship, Mr. Stewart makes the following remarks:

We were last evening called to part with our Russian friends of the *Pre-*

private, which left the harbor early this morning, and now looks only like a lofty spire in the midst of the ocean, as she is gently securing an offing from the island before night. We have formed a pleasant acquaintance with several of her officers, though only one, besides Captain Kotzebue, speaks much English. But none have taken such hold on our hearts as the interesting and accomplished young Hoffman—he has been so constantly in our family—he has so greatly commended himself to our love by his intelligence and good breeding, by the warmth and polish of his manners, by the tenderness of his heart, and by a thousand evidences of a virtuous and amiable spirit, that our parting embraces were more like those of long beloved and bosom friends, than of strangers whose acquaintance has been only of a day. He spent both the last evenings with us, and among other little mementos, has left an elegant piece of Latin for each of us, in H's album. We feel sad at every remembrance of him, and our prayers hover around the ship that bears him from us, as we see her fading from our sight, probably forever.

The extracts which follow, were written during Lord Byron's visit. This visit, and the kind and respectful attentions, which the members of the mission families received from Lord B. and the other officers of the *Blonde* frigate, were noticed in the journal of Mr. Richards, kept at Lahaina, p. 172—3, and in that kept at Honolulu, p. 68—73, of our last volume. In the journal of Mr. Stewart, now before us, a very minute account is given of the officers and crew of the *Blonde*, of their intercourse with the missionaries and the natives, and of the ceremonies which were performed at the reception of the bodies of the king and queen from the ship, and at their interment; every thing relative to which, was conducted with great decorum and very much in the European style. On leaving the house where they were first received by the regent, Karaimoku, in state, "several of the officers of the *Blonde*, expressed anew their astonishment at the respectability of the levee, and congratulated the missionaries afresh, on the prospect which they had, as teachers and preachers to so interesting a people." What follows relates to intercourse subsequent to these events.

A council of chiefs, all the most important of whom, (with one or two exceptions,) are here at present, will take place soon, and the peaceful and popu-

lar succession of the young king he publicly confirmed, and proclaimed throughout the island. It is expected that lord Byron will take this occasion to offer his advice to the government, on a few points of civil polity, &c. which need a better regulation; and as a respectable visitor, and not an authorized officer of his government, suggest a series of measures, which will best promote the interest of the nation.

The very favorable impression of the character of this gentleman, received at a first interview, has been greatly strengthened and deepened by after intercourse. To the apparent quickness, vigor, and cultivation of intellect, which you would naturally expect to see in a *Byron*, he adds a kindness of heart and benevolence of disposition, that would secure your respect and affection, with any name. Few men of his rank, and indeed of any rank, would have completed the objects of his mission to the islands, in so condescending and unexceptionable a manner; and the influence he is exerting, is calculated to open more fully than ever to this people, a way for the introduction to all the illimitable benefits and blessings of civilization and Christianity.

It is with no inconsiderable pleasure that I anticipate, from the excursion to Hawaii, a prolonged intercourse with himself, and some of his immediate friends with whom I have become more particularly acquainted.

Should we, in the providence of God, be permitted to go, before our return I may have it in my power to introduce to you another *Hoffman*. I shall never forget, nor cease to love, that noble and warm-hearted Livonian.

Nothing I have yet known on missionary ground, causes me so deeply to feel the sacrifice of my situation, as the occasional society of such men. The lowliness of our habitation, the plainness and poverty of our table, the known and unknown inconveniences and privations of our whole establishment, ever rouse the recollections of the mind and heart, excited by the intercourse of a week, a day, an hour, with the polished, the intelligent, the amiable, the virtuous—those who have heads to think, hearts to feel, characters to respect, and conversation and manners to win. When I meet and when I part with such, at this extremity of the globe, I feel and know that I am cut off from the choicest sweets of life.

The Captain, and all the gentlemen of the ship, are exceedingly polite and attentive, and our whole situation is made by them as pleasant as possible. We shall feel ourselves under very last-

ing obligations to Lord B., the development of whose character increases our respect, gratitude and love. He is at all times affable and communicative; but while at the tea-table this morning, where we were joined by the chaplain, Mr. Andrew Bloxam, his brother; and Mr. Dampiere, the artist, he exhibited powers of conversation possessed by few, and a versatility which must make him a charming companion, to his intimate friends and family circle. He is a great favorite with the chiefs; and in order most fully to secure every attention and service to himself and ship, Kaahumanu and her sister Hoapihi Wahine, another of the queens dowager of *Tamhamaha the Great*, accompany him in his visit to Hawaii.

On account of Mrs. Stewart's sickness, Lord Byron kindly took her, with Mr. S. and other members of the mission family, from Oahu, to try the effect of a voyage on her health. Having spoken of the accommodations with which they were furnished, and of the decoration of Lord B.'s cabin, Mr. Stewart speaks thus of the library.

The library is in the after cabin, and is of a character you would more expect to meet with in a clergyman's study, than in a post captain's cabin; consisting principally of the British classical writers, with standard works on morals and religion. History and Theology, are lady Byron's favorite study; and strong and devoted attachment to his wife, who is said to be an eminently pious woman, little devoted to the vanities of high and fashionable life, if no other cause, has led him to cultivate a similar taste.

Speaking of Mr. Davis, the surgeon, and Mr. Bloxam, the chaplain, he says:

Mr. Davis is a polished and amiable man, and manifests a deep interest in Mrs. Stewart's situation, and has scarce failed visiting her, once or twice, every day, since the *Blonde* sailed. The chaplain is equally kind and assiduous in his attentions. He is a young man of fine mind, an *Oxonian*, and highly accomplished. He has a good living in the parish of Brinklowe, Warwickshire, and obtained an appointment in the navy, for the pleasure of the voyage with Lord Byron.

Owing to Mrs. Stewart's illness, Lord Byron and myself, are usually alone at the breakfast table, and his conversation then is less general, as to subjects, and often more interesting, than at any other time. It was particularly so this morning, happening to turn on the

character, &c. of his late distinguished predecessor in the barony of the Byrons. He had often before, spoken of him as a writer, and in reference to his later publications, in terms of unqualified reprehension; but now his remarks regarded him as a man, and a member of his own family. They were of the same age—same education—and on terms of the closest intimacy, till after the poet's marriage. But that event, which has so long been the subject of curiosity, conversation and surmise, in the fashionable and literary world—the separation of the new married couple—produced between the cousins, and friends also, an irreconcilable alienation—the captain having taken part with the lady. Previous to this circumstance, the will of the late lord B. was very much to the advantage of *the heir apparent*; but at their last interview, when the poet was bidding farewell to England forever, he said to the captain, "You have had reason to encourage the expectation of a handsome remembrance in my will—To save you future disappointment, I tell you now, I will never leave you a shilling;" and as Lord B. says, "he was true to his word."

Mr. Stewart thus notices the appearance and conduct of the queens, who were on board the *Blonde* during this voyage.

Their whole deportment has been very becoming and consistent. They have regular worship, morning and evening, in their own apartment; and grace at their meals. They occasionally take a seat at the table, and generally partake of some dish or dishes, regularly sent to them, when they do not. Still their own food is served to them by their own attendants, four times a day. They have observed the ordinary weekly prayer-meeting in our cabin, with their usual interest and satisfaction. Kaahumanu gives as good evidence of piety as could be expected from any one born and nurtured in heathenism, and familiarized, for more than fifty years, with all its superstitions and abominations—setting aside altogether her natural disposition and character, which I assure you are none of the mildest or sweetest; and the habits acquired by a proud and unlimited sovereignty of more than thirty years.

HAWAII.

JOURNAL OF MR. BISHOP, WHILE ON A TOUR TO HIRO.

MR. BISHOP'S place of residence is Kairua, on the western side of the island of Hawaii

Hiro is one of the six districts, into which Hawaii is divided, and is on the opposite side of the island. It is in this district, that Wai-akea, or, as it is now called, Byron's Bay, is situated.

Mr. Bishop performed the journey, described in the following communication, subsequently to his illness, of which mention was made at p. 307 of our last volume; and the first date in this communication, is nearly two months later, than the date of the letter, which is there inserted.

He went, first, by water up the western coast, towards the north; then crossed the island, beyond the lofty Mouna Kea, to the beautiful valley of Kaura; from thence he proceeded down the eastern coast to the scene of Mr. Goodrich's labors at Byron's Bay. From thence he visited the great crater of Kirauea,* a volcano, surpassing in its dimensions any other in the known world. It was then in active operation. Passing on, he found, at the foot of Mount Kau, and in the midst of grand natural scenery, a flourishing school taught by a native, and preached the word of God to a people eager to hear and understand. After stopping, a short time, at Kaavaroa, on his voyage up the western coast, to strengthen the hands of Mr. Ely, he arrived at Kairua on the 11th of January, after an absence from his family and station of 28 days.

Wednesday, Dec. 14, 1825. Sailed this morning from Kairua, in a double canoe, for Towaihae, in company with Puna, a young man of hopeful piety, and five others to carry our baggage across the country. Arrived at Kihoro, 25 miles distant; at 11 o'clock, went ashore, and dined with the chiefs of the place, Pulikoliko, a daughter of the late Tamehameha, and Milika, her husband. After dinner, had some interesting conversation on religious subjects, answered several questions relating to their particular cases, and wrote a prayer for the use of Milika, at his request. On our departure, we received 40 fish as a present. At 2 P. M. got under weigh, and arrived at Towaihae about sunset, a distance of 40 miles north from Kairua.

Towaihae.

Spent the evening and night with Mr. Young. This gentleman is nearly 80 years of age; and has resided on this island 40 years. He is an Englishman by birth, but followed the seas for sev-

* The crater of this volcano has been found, by actual measurement, to be seven miles and a half in circumference, and, in its ordinary state, one thousand feet in depth.—Ed.

eral years out of Philadelphia; was in the confidence of his employers, and expected to be raised soon to the command of a vessel. His last voyage was in a ship trading to the N. W. coast of America. On her return from the N. W., orders had been given to her tender to meet the ship at this island, where they were to touch for refreshments. The tender arrived first and was immediately seized by the natives, and the crew all massacred, except Isaac Davis. Upon the arrival of the ship, the schooner was concealed to avoid detection. After trading with the natives awhile, Mr. Young obtained liberty to go on shore, and spend the day in viewing the country; but unexpectedly meeting with Isaac Davis, he learned the fate of the tender and crew. At night when he sought an opportunity to return on board, he found every canoe prohibited from further intercourse with the ship. In this distressed condition, he had the pain to witness the ship, for three days successively, stand close in shore after him, and then put out again to sea. On the third day, she was observed to stand nearer in than usual, when Mr. Young made every possible attempt to procure the means of returning, but in vain. The ship then fired a gun, and standing about, set her studding sails to the breeze, and he soon saw her no more. Young and Davis wandered from place to place dressed in the native habit, until at the suggestion of Capt. Vancouver, Tamehameha gave them land. For Mr. Young's signal services in war the king made him a chief, and gave him his niece in marriage. Her name is Kaoanaeha. This woman is still living with him, and has a large family of children, most of whom have arrived to years of maturity. The above particulars I have just received from Mr. Young himself.

15. Intended to have set out this morning for Kohala, but the importunity of Mrs. Young has induced me to spend the day at this place, in imparting religious instruction to herself and people. Passed the whole of the morning in answering questions on experimental and practical religion, and in giving advice and direction how they might best serve and worship God in their present condition, destitute of a spiritual guide. Mrs. Y. and several of her people have, for more than a year past, been deeply interested with religious things, and now, more than ever, deeply feel their need of some one to lead them to the knowledge of God and salvation. In her manner of conversation, there is much intensity of feeling, mingled, apparently, with true humility.

Upon the whole, the word of God seems to have exerted a strong influence upon her, as well as upon some of her family.

In the afternoon, I preached to a very attentive audience of about 150 persons, assembled in the school house.

16. Set out at 2 A. M. for Kohala, in our double canoe. Reached Mahukona, 20 miles distant, at sun rise; drew our canoe on shore.

Journey across the Island.

From this place, we commenced our journey on foot across the interior. For about four miles, the country was stony and barren; we then came to a fertile region, presenting a very beautiful landscape, upon which grew the taro, banana, and sugar-cane in abundance. At 12 o'clock, we arrived at the table-land, and beheld the ocean on the north-eastern side of the island.

Having passed the table-land, we found the land intersected with deep ravines, whose sides are covered with the bread-fruit and kukui; the former so useful in furnishing food for man, and the latter celebrated for the oil-nut, that furnishes, at the same time, a brilliant light and a fragrant odour. At the bottom of many of these ravines, are brooks and water falls, which irrigate, on their way to the ocean, numerous beds of taro. The dwelling houses and farms are thickly scattered over this most fertile region, from the sea-shore on the north, to the summit of the interior, presenting a more numerous population, than perhaps any other part of the island of the same extent. Arrived at 3 P. M. at Honopuea, where we put up for the night, being prevented from proceeding by the rain. The people of the plains brought us pigs, potatoes and fowls, for our refreshment.

17. Previous notice having been given, the people assembled in the morning, to the number of 200, when I preached to them. Though the house was the largest in the place, yet many went away for want of room. Proceeded one mile to Kapaa, where the people assembled immediately, in a school-room lately erected. Here I preached again, and as it was rainy when I closed, I requested Puna to address them also, which he did, with much propriety and solemnity, while a crowded audience listened attentively to the discourse. We had, afterwards, some pleasant conversation with Walawala, a chief woman of distinction residing at this place, who seems desirous to avail herself of the benefit of that light, which begins to shine around. But, as she expresses it, "it remains still dark within."

At 11, passed on to the eastward. The roads were slippery, in consequence of the rain, and we experienced several falls, in passing the ravines which crossed our path. Their depth, I should think, is, on an average, about 300 feet. Towards night arrived at Pololu, a deep valley, under good cultivation, and, except towards the sea, surrounded by mountains. Put up with Kanae, the proprietor, who is one of the teachers lately from Kairua. Spent part of the evening in religious exercises with the people of this place.

Sabbath, 18. Preached, morning and evening, to a large congregation assembled in the open air. Was much encouraged by the attention and orderly conduct of my hearers. Afterwards spent some sweet hours in private meditation, as I walked out to a shady grove, that skirted the border of the valley. The rugged and lofty mountain scenery, which enclosed me, save on the side washed by the ceaseless waves of the sea, shut out the world, and led me to adore the mighty hand of him, who "weighed the mountains in scales, and the hills in a balance."

In the evening I learned some of the traditions concerning this valley. It is reported, in the traditional history of the island, to have been, originally, the residence of Oakea and Opapa, the god and goddess who made Hawaii and the other islands of the group. The story relates, that they were produced in the order in which they stand to each other; viz. Hawaii, the elder sister, Maui, the second, and so of the rest. After Opapa had produced the islands, men were also created. The first man that was made, stood erect indeed, but motionless, with jointless arms connected to his body by a web of skin, and legs joined together in the same manner. Maui, another deity, enraged at this motionless and helpless statue, broke his legs at the ankle and knee, and tearing his arms from the web that connected them to his body, broke them at the elbow and shoulder, and thus formed the joints of his limbs.

But as yet he had neither fingers nor toes. Hunger impelled him to seek for food in the mountains, where his toes were cut out by the brambles in climbing; and his fingers were formed by the sharp splinters of the bamboo, while reaching with his arms for food in the ground. By these fortuitous circumstances, the human frame was perfected.

19. Owing to the high and impassable mountains between this place and Waipio, which here terminate in lofty and abrupt cliffs overhanging the sea,

I found it impossible to proceed along the shore; and not being able to procure a canoe of sufficient capacity to afford us a safe passage by water, we resolved to retrace our steps, in part, and proceed through the interior to Waimea, and from thence descend towards Hamakua. In order to shorten our route, we ascended the mountain that encloses the valley, by an unfrequented path; but it proved extremely laborious and difficult. We were obliged to crawl on our hands and knees, holding fast by the long grass, and every few minutes were compelled to stop and breathe, but did not dare to let go our hold, lest our feet should slide from beneath, and precipitate us into the abyss. After more than an hour of hard toil and anxious fear, we arrived at the top, where we threw ourselves down upon the grass, panting for breath, and spent with fatigue. Having quenched our thirst at a rill, which murmured by, and tumbled down the precipice, we ascended towards the interior. In a few hours we arrived at a level and fertile region, extending along the foot of the mountains on our left, around whose summits the clouds were wheeling in the wind, and dropping in showers. On the right, an open and cultivated country spread its lawns before us, and invited to repose. We passed through several hamlets, where schools were established. In three of these places, I had the satisfaction to preach the Gospel to numbers, who never before had heard it. I likewise received several presents of fowls, potatoes, &c. for the refreshment of our company. Night overtook us among the mountains, but by the light of the moon, we could discover our path among the rocks and bushes, where, after travelling until 8 o'clock, in hopes of finding a habitation, we concluded to pass the night in a cave, on the border of a ravine called Luahine. We then collected grass for our couch, and built a fire to roast a fowl for supper. Having committed ourselves to the care of the Almighty, we spread down our mats and slept.

20. Arose early and proceeded. Reached Waimea about 9 o'clock, A. M. This is a high inland valley, lying in the interior, between the highlands of Kohala on the N. W. and Mauna Kea on the S. E., opening towards the sea on the N. E. and S. W. It is well watered, and has a considerable population. A school has recently been commenced here by Mawae, one of our late pupils. At this place we breakfasted, after which I preached to the people in the open air, there being no

house suitable for the purpose in the place. At 11, we began to descend towards the sea on the north, when we entered a long and tedious forest, many miles in width, and rendered almost impassable by the late rains, which have formed a continual succession of muddy pools and slippery declivities. At about 3 P. M., we emerged into the open country, and arrived at Kapulena, in Hamakua, about sunset, having made a circuit of more than 50 miles yesterday and to-day. We are, however, in full sight of the point, from which we started, it being only a few miles to the west of us on the shore. Late in the evening, a part of our company arrived from Waipio, whither they went, the week before, from Towaihae, to await our arrival. I regret the necessity which compelled me to pass by this populous and fertile valley, especially, as I am told the people had made preparations for our visit, and were much disappointed in not seeing us.

21. Preached this morning to about 200 people, assembled on the green in front of the house where I lodged. After breakfast we continued our journey on the upper route, about four miles above the sea, to avoid the deep ravines that intersect the path along the shore, at almost every half mile. The surface of the land is an inclined plane, descending to the north from the foot of Mauna Kea, and terminating at the sea in bold rocky cliffs of 200 or 300 feet in height. Though a highly fertile country, it is thinly peopled. Spent the night at the house of a farmer.

22. Passed the line, which separates Hamakua from Hiro. Here was pointed out to me the place where once stood an altar of superstition, which was now overturned, and the place overgrown with grass. Two years ago when we passed this way, it was standing; but some native, jealous for the honor of the new religion, threw down the images, and scattered the stones, and soon all remembrance of it will pass into oblivion.*

* The visit of Mr. Ellis and his companions to this valley, two years before, to which Mr. Bishop alludes, is thus described in the "Journal of the Tour around Hawaii," p. 194.

"About 10 A. M. we reached the valley of Kaun, which separates the division of Hiro and Hamakua. On descending to the bottom of it, we reached a heiau, dedicated to Pele, with several rude stone idols, wrapped up in a white and yellow cloth, standing in the midst of it. A number of wreaths of flowers, pieces of sugar-cane, and other presents, some of which were not yet faded, lay strewn around, and we were told, that every passing traveller left a trifling present before them. Once in a year, we were also informed, the inhabitants of Hamakua brought large gifts of hogs, dogs, and fruits, when the priests and *kahu* of Pele assembled to perform certain rights and enjoy the feast. This annual feast, we were told, was designed to propitiate the volcanic goddess, and secure

Crossed seven or eight defiles, steep and slippery, and arrived at Laupahoehoe, at 2 P. M. weary and lame.

The wind being calm, and the sea smoother than usual on this windward shore, I hired a canoe to take me to Waiakea, 39 miles distant, but it not being in readiness to set off this evening, we lay down to rest. At 11 o'clock we were awakened. I took Puna and one of my boys, to assist in rowing, and left the remainder of the company to follow by land. The canoe was small, and the outrigger so light, that we were apprehensive of being overturned into the sea. We were preserved from this dangerous accident only by the right balancing of our bodies, as the canoe rolled upon each swell, and by bailing out the water as often as it dashed in. The cold wind from the land, soon drove me to the oar to keep myself from chilling, where I labored incessantly all night, and at day break, we found ourselves just at the entrance of the bay.

At Byron's Bay.

Byron's Bay, Dec. 23. Arrived at the house of Mr. Goodrich, just after sunrise, cold and wet by the sea. Found Mr. Goodrich and family in health, and just removed into their new thatched house, built by order of Kaa-humahu. It stands on the west side of the bay, about 30 rods from the beach, on a piece of land lately granted him by the government. It is pleasant, indeed, after many days of travel and fatigue among the heathen, over mountains and vallies, exposed to storms by day and vermin by night, to repose once more in the bosom of friendship and Christian society, and enjoy sweet fellowship with those, from whom we have long been separated. Such pleasure I am permitted this day to participate.

their country from earthquakes and inundations of lava.

We ventured to deviate from the custom of travellers in general. Yet, though we presented no offerings, we did not go and pull down the heiau, and irritate the people by destroying their idols; but entered into conversation with them on the folly of worshipping such senseless things, and pointed out the more excellent way of propitiating the favor of Jehovah the true God with sacrifices of thanksgiving and praise, and placing all their hopes in his mercy. They took what we said in very good part, and answered, that though the stones could not save them, the being, whom they represented, or in honor of whom they were erected, was very powerful, and capable of devouring their land and destroying the people. This we denied, and told them that volcanoes and all their powers were under the control of that God, whom we wished them to choose for their God and Saviour.

After a drawing had been taken of this beautiful valley, we resumed our journey."

The natural effect of the increase of light among the people, is described above by Mr. Bishop.—*Ed.*

Sabbath 25. Preached morning and evening at the usual place of worship. The house was filled, and good attention paid in general to the word. But it is to be regretted, that no better example is set, and, in general, no more countenance given to religious things, by Koahou, the principal chief at this place. He still retains three wives, and revels in all the abominations of heathenism, while neither he, or his people, are often at church. Such an example, from a principal chief, has a pernicious effect upon the common people, and accordingly, there are found more open opposers among the natives at this, than at any other station. Still there is much to encourage to persevering effort. Schools are multiplying, and knowledge is increased. There are several, who meet regularly for social prayer, and a few individuals give hopeful evidence of piety.

28. Preached this evening at the meeting-house. The temperature of the atmosphere on this side of the island is many degrees below what it is, at the same elevation, on the leeward, at Kairua. This morning the mercury of Fahrenheit stood at 61° at sun rise, and we find it necessary to kindle a fire in the house, both morning and evening. During the day, there is a mildness and serenity in the air, calculated to exhilarate the animal frame, beyond what I have experienced in any other place. It nearly resembles the early part of September, in the New-England states. This difference of the temperature, is probably owing to the prevalence of the trade-winds by day, and the vicinity of snow on the adjoining mountains, from whence the evening breeze ordinarily blows.

31. The new church being completed, we assembled this evening at 3 o'clock, solemnly to consecrate it to the worship of Almighty God. The building is 96 feet by 30, and was very well filled on this occasion.

Sabbath, Jan. 1, 1826. Preached morning and evening, to a large audience. We are now confirmed in our former expectations, that by enlarging the place of worship, there would be a proportionate increase of the number of hearers. But the scattered state of the population is a difficulty, under which this station labors; for, though it is a highly populous region, there are no compact villages, like that at Honou-ruru, and other missionary stations. In the afternoon, the members of the mission united around the table of our Lord. The season was a profitable one, wherein we recalled to mind the great mercy manifested during the past

year, in our deliverance from sickness and death, and our continuance in the field of usefulness, while some of our fellow laborers have been called to return to their native country. The progress of the kingdom of Christ among us during the past year was, also, dwelt upon. How visible has the hand of God been in the work; and with how little extraordinary labor or self-denial on our part, has it been carried on. "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake."

2. Visited, in company with Honorii and Puna, the island of Mokuora, lying in the mouth of the harbor, and separated from the main land by a narrow channel, fordable at low water. It is 40 or 50 rods in circumference, and is covered with cocoa nuts. This island is remarkable as one of those places of refuge, to which the pursued could flee for safety in time of war. Its name literally indicates "the land of safety," and it is the third place now known by us as a "Puhonua," where the vanquished could retire for security from the implacable foe, who, in the bloody wars of former days, would pursue his fleeing enemy to the very caves and fastnesses of the mountains, and spare neither age nor sex.*

Visit to the Volcano.

3. Took my leave of Mr. and Mrs. Goodrich, and started, on my way homeward. We are accompanied by Honorii, who purposes to travel with us as far as the volcano. Our course was S. W. and, for the first five or six miles, was over a fine soil, formed upon an ancient bed of lava, which here and there still lay uncovered. We then entered a forest rendered impervious, except in the path, by the thick mass of underwood and vines; with the latter of which, every tree was loaded from the bottom to the top. We afterwards emerged into an open country, and travelled upon a smooth bed of lava, upon which, in the hollows, was a thin layer of dirt, producing little else but a tall fern, with here and there a bush. At length, we arrived to the habitations of men, in the district of Oraa, where, on account of approaching rain, we put up for the night. In the evening, preached to about 100 people in the open air. Here also we left a teacher, from Hiro, to begin a school.

* The other two places of refuge were at Honau, in the south-western part of the island, and at Waipio, in the north-eastern. For a description of them, see "Journal of a Tour around Hawaii," pp. 24 and 202.—Ed.

4. Travelled about 10 miles and, it being rainy, put up for the day, at the last houses on the route, before we should reach the other side of the island. Had some religious conversation with the people, but for want of a suitable place within doors, did not preach to-day.

5. Started early on our way. Before we had travelled far, the sulphureous vapor. (the wind being ahead) became very perceptible, and indicated our approach to the volcano. For many miles before we arrived there, the air was so much charged with this vapor, as to be very offensive, and, at times, almost suffocating. We arrived at the crater about 11 o'clock, by a path which led around to the southern side, at this time the windward, our approach to the other quarter being deemed unsafe. We found the crater much altered from what it was in the summer of 1823, when I visited it in company with Mr. Ellis and others. I was greatly surprised to find, that since the visit of Lord Byron and company in June last, the crater had been filled, apparently, to the height of more than 400 feet with fresh lava. The smoke ascended in immense columns from a hundred blazing furnaces, and completely obscured the sides on the north and east, together with a greater part of the interior of the volcano. As the wind occasionally blew away the smoke, I could discover an immense number of fires, some spouting forth from cones that arose to the height of 50 or 100 feet above the surface of the surrounding crust of lava; and others boiling with the greatest agitation, like vast chaldrons of liquid fire, and every now and then sending forth a gust of vapor and smoke with great noise, when the view would again be obscured. The natives inform me, that after rising a little higher, the lava will discharge itself, as formerly, towards the sea, through some aperture under ground. Having satisfied our curiosity, and taken some refreshment, as our company was about to separate, we sang a hymn, and all knelt down in prayer. We then parted with Honorii and his company, who returned from thence to Byron's Bay.

From the Volcano to the Southern Coast.

We began to descend, about one o'clock to the habitable parts of Kau. This route has already been so fully described in the journals of our former tour, that I shall omit it here. We travelled diligently until sunset, when we reached a cave where it was our intention to pass the night; but as it was

dripping with water, in consequence of the late rains, we were obliged to proceed on our way with all possible haste. We succeeded in reaching the verge of the bed of lava, upon which we had been travelling, just as the last rays of twilight receded. We had now to feel our way for several miles, in an obscure footpath, overgrown with tall grass. Darkness, intense and bewildering, succeeded; we felt our way step by step, following close upon each other, and crawling upon our hands and feet whenever we came to a declivity. The rain poured down upon us in torrents, by which we were drenched and chilled. After wandering often from the path, and as often finding it again, we arrived at 10 o'clock, at Kakapala, and put up at a house belonging to Kapiolani, where, cheered by a large fire, we dried our clothes, and soon forgot in sleep, the fatigue and anxiety of the evening.

6. Rainy. After breakfast, the people assembled in the house where we were, to hear the word of salvation. Subject, "The goodness of God in sending to them the knowledge of salvation through the death of his Son." Here I found a flourishing school taught by one of Hopu's pupils. At 11, the clouds dispersed, and the sun shone forth. Our path led through a fertile, but thinly peopled region, at the foot of the mountains of Kau. Here we enjoyed a clear view of some of the most picturesque scenes in nature. Abrupt cliffs and lofty peaks rising in succession to the height of 2000 or 3000 feet, overhanging our right. Still further in the interior rose a lofty, verdant mountain covered with evergreens; while over them all, like a lengthened cloud in the distant horizon, towered the snow-capt Mauna Roa, whose hoary head glistened splendidly in the sunbeams.

We travelled diligently until dark, and passed the night at Kalaiki with Puhi, a chief, lately of Kairua.

7. Passed on this morning to Honuapo, three miles, and put up for the Sabbath, it being too rainy to proceed any farther. Here we were received with all the hospitality we could wish. The peculiar manner of Hawaiian hospitality is adapted to put a guest entirely at his ease. Whatever is brought forward for his entertainment is given him as his own. He eats when he likes, and what he likes, and is at liberty to give away as much as he chooses, and when he departs, to carry the remainder with him. This custom puts it in my power, by distributing my superfluous food to my host and others, to con-

fer favors on such as have laid me under any obligations, and tends greatly to conciliate their good will.

8. Sabbath. This day ever dawns on the Christian pilgrim with a peculiar welcome. It not only affords rest to his weary frame, but reminds him of the promise of his covenant Father, that the heathen shall be given to his Son for an inheritance. This promise has been forcibly brought to my mind this morning, when looking out towards the western shore, I saw a company of people, about 100 in number, winding around a hill, and descending to the place where we now are. I inquired who they were; the answer was, "They are those who love God, and are coming here to pray." Presently another company came up from the other quarter, and, upon the signal being given for the people to assemble, the whole of this populous village came together, about 1,000 persons. I preached in the open air, both morning and evening, with more than usual freedom, and to highly attentive audiences. After the morning service, the school, containing 100 pupils, taught by a son of Kamakau, assembled, and repeated every answer in the catechism without any prompting. It is but five weeks since their teacher first came.

9. Proceeded in the morning to Wai-ohinu, on the sea shore. Here we found a large canoe belonging to Kamakau of Kaavaroa, which we procured for the remainder of our tour. Having engaged men to navigate it, early the next morning, round the southern point of the island, where the sea is always rough, and leaving our attendants behind, to come in the canoe, with the baggage, I proceeded with Puna, on foot, to Kalae, the above mentioned point, where we arrived about sun down. Preached as usual in the evening.

The southern promontory of this island is very fertile, having a deep soil, which extends back to the mountain. But the S. W. point, situated 30 miles distant, is altogether barren and inhospitable.

Voyage up the Western Coast.

10. The canoe arrived this morning, when we embarked under the lee of the point, and immediately set sail. The trades blowing a fresh breeze, we placed a man upon the outrigger of the canoe to keep it down, and balance the weight of the sail on the other side. Our little bark glided through the water with great velocity, and, in a few hours, the whole of the south point of the island were out of our view, and the

more familiar scenes of Kona hove in sight. At 2 P. M. as we came along under the lee of the island, the wind died away, but left a rough and broken sea, against which, we were able to make but poor headway with our paddles. We put in at Kalahite for the night, having sailed 50 miles or more to day. In the evening, I preached to a large congregation of people in the school *ranai*.

11. Arose at 2 A. M. and got under weigh with a light breeze from land. Arrived at Kaavaroa just at the break of day. Called on Mr. Ely, where I heard, for the first time during my absence, from my family. Having taken a little refreshment, we sailed again, and arrived at Kairua at 10 o'clock, after an absence of 4 weeks; having travelled about 350 miles, and preached 30 times. In my whole tour the mercy of our covenant God was with me, and I have not been delayed an hour by ill health.

Geological Structure of the Island.

I am now fully convinced, that the whole of this island, in the interior, as also on its shores, is covered with lava. Even in those parts where a deep soil has been formed, either by the decomposition of lava and vegetables, or by alluvion, and also where large forest trees are now standing, there are the most evident marks in the rocks underneath, that they have been subjected to the action of intense heat in former days. The greater part of the interior of the island between the mountains, is one continued desert of black lava, producing little else but clumps of grass and shrubs that grow up in the crevices. The N. E. shore is more free from volcanic appearances, than any other part, yet even here, the rocks that overhang the sea, are full of dark cavities, whose inner surfaces give indication, that they were once in a state of fusion. Mr. Goodrich, in digging a well at Hiro, passed through a stratum of earth to the depth of 10 feet, when he came to a bed of volcanic rock, which exhibited precisely the

same appearances that are presented on a bed of unmoved lava. There are plain indications, that the rocks at the bottom of all those numerous ravines on the northern shore, were once in a state of fusion. It is not improbable, that at some remote period of antiquity, the whole island exhibited one vast volcano, from the foundation to the tops of the highest mountains.

Present State of the Inhabitants.

It will have already appeared, from what has been said in this journal, that the present state of the people, is the most favorable that can be conceived, for the reception of Christianity, and the arts of civilization. Their heathenish superstitions are nearly, or quite done away, and the true God is acknowledged by them, as their God. The desire of obtaining a knowledge of the character and attributes of Jehovah, is every where manifested. Wherever the subject of religion is introduced, either in public or private, the utmost attention is paid to what is said, and no disposition to cavil or contradict is manifested. There are now on this island, upwards of *eighty schools* established, and in active operation, containing, at an average, 60 scholars in each school, (which, I believe, is less than the real number.) More than 4,800 pupils, in the course of the present year, we may suppose, will be qualified to read the New Testament with facility, in their own language. Wherever schools are established, the Sabbath is observed; all work is laid aside, together with every kind of diversion; the people assemble for prayer, wherever there is a teacher capable of leading in that exercise, and for hearing such remarks, as the teacher, or some other person present, is capable of making. Drunkenness is also suppressed by law, and a heavy fine imposed upon the transgressor. In my whole tour, I saw out one man intoxicated; whereas, two years since, it was a most common thing to see whole villages given up to intemperance.

Foreign Intelligence.

France.

PROTESTANT EVANGELICAL SOCIETIES.

IN our number for October last, we inserted extracts from a letter written by Mr. Edward Robinson, then at Paris, giving some

account of the state of the protestant religion and religious institutions in France. Since that time the annual Reports of the Protestant Bible Society of Paris, the Society for Evangelical Missions among nations not Christian, and the Religious Tract Society,

have been received at the Missionary Rooms. These Reports were presented in April 1826, and give a detailed account of the state and proceedings of these Societies during the preceding year.

It cannot but cause great joy to those who feel the value of religion to themselves, and especially to those, who are engaged in advancing the Redeemer's kingdom, to see how the truths of the Bible operate on men of a different nation and language; producing the same mutual love among all those who bear the image of the Saviour, the same commiseration for the sufferings of men, the same desire for their salvation, and the same combined and strenuous efforts to promote it. It is interesting, too, to see that those in different parts of the world, who are aiming to promote the present and future welfare of man, resort to the same means,—the dissemination of Divine Truth; and that they are adopting the same methods, combining their efforts, giving all who are disposed opportunity to co-operate, and thus encouraging each other in their arduous, yet delightful labors.

The Bible Society.

The Protestant Bible Society of Paris, met in that city on the 12th of April. The marquis of Jaucourt, a peer of France, presided, and previous to the reading of the Report, addressed the Society in a speech exhibiting great devotedness to the Society, and enlarged views of its object, and the tendency of its efforts. Some parts of this speech show, that the spirit of toleration, and a desire to diffuse knowledge, especially religious knowledge, through all classes of the community, is prevailing even among the nobility. The following paragraphs taken from this speech, exhibit the views of the president.

Those only who are ignorant, forbid the study of the Bible, and those only who have not learned to look at it in the proper light, can mistake its benefits.

Those who oppose the distribution of the Bible, aim to render it useless to those numerous classes of men, who, ever since its translation into the language of the people, have derived from it the most precious treasures of light and truth. Their object in making this opposition is, to retain in their own hands the right of interpreting it,—a claim, against which, every real Christian ought most loudly to protest. Let us never fear, therefore, that, in promoting the objects of this Society, we shall suffer ourselves to be carried away by a religious zeal, which may conduct us into a perilous path.

After remarking on the peculiar importance of putting the Bible into the hands of the

young, of giving it circulation in all the elementary and Sunday schools, and enforcing this by the example of Protestants of preceding generations, who labored to make the faith of their children the result of deep and firm conviction, he says,—

When regarded in this light, the work of circulating the Bible, cannot but be ranked among the most important services, which we can render to our king and country.

The Report was read by Baron Pelet, one of the Secretaries. From the Report, it appears that 5,375 Bibles, and 6,106 New Testaments, were issued from the Society's Depositories, during the preceding year. The whole number of Bibles and Testaments, which this Society has distributed, during the seven years of its existence, is 61,414. The receipts of the year were 63,301 francs. and the expenses of the same period, 52,877 francs. The funds of the Society are increasing, as is the number of those who take an interest in its progress. It has about forty auxiliaries in the different departments of France; and small associations and committees in almost every protestant parish. The Female Auxiliary of Paris, raised 6,959 francs; and the Auxiliary, composed of protestant mechanics and laborers, raised 1,344 francs. It is stated, that, since the Bible has been circulated in the capital, the number of scholars in the schools has greatly increased, that new schools have been formed, and that the assemblies for public worship on the Sabbath are vastly more numerous. The protestant families in France, to which the Bible needs to be furnished, are estimated at 300,000.

The Tract Society.

The Religious Tract Society held its annual meeting on the 11th of April: 450,000 Tracts have been circulated by this Society, during the four years of its existence. During the last year, it put into circulation 127,386. Its receipts amounted to 5,259 francs, nearly double the amount of the preceding year. Its expenditures were 7,635 francs.

Its series embraces twenty-seven Tracts. It has also republished the Memoir of Keopuolani, written by the missionaries at the Sandwich Islands, and first published in this country. This Society has also published a Christian Almanac, entitled "Almanac of Good Counsels," designed to be a vehicle of religious truth. To each day of the year, there is attached, in the calendar, a reference to some appropriate passage of Scripture, which, it is designed, parents shall, on that day, teach to

their children. Many, in various parts of France, are assiduous in forming Auxiliaries to this Society, and in distributing its publications.

The pious youth of the town of Guillonville, —says the Report of the Society,—go out on the Sabbath to the neighboring villages, assemble the protestant families which are scattered through them, and after having prayed and sung praises with them, they distribute Tracts.

Rev. Mark Wilks, while addressing the Society, laid on the table five sous, the avails of a basket of fruit sold by some poor children, who had been so affected by reading one of the Society's tracts, that they desired to offer these, as the only return which their poverty permitted them to make. A lady, he added, who listened to this story of the poor children, covered each of the five sous with a twenty franc piece. In these two facts he saw that the rich and the poor took equal interest in the labors of the Society.

(To be continued.)

WESLEYAN METHODISTS.

From the Minutes of the Eighty-third Annual Conference of the English Wesleyan Metho-

dist, held in Liverpool, during the last summer, we compile a few statistical notices with respect to that denomination of Christians.

Number of Members.

In Great Britain,	231,045
In Ireland,	22,514
In France, at Gibraltar, and at Malta,	243
In continental India and Ceylon,	637
In New South Wales and Van Dieman's Land,	160
In Africa,	468
In the West Indies,	
Whites,	875
Free blacks,	5,049
Slaves,	20,634—27,558
In British North America, including Newfoundland,	4,344
In the United States of America,—	
Whites, in 1825,	291,007
Colored people,	49,433
Indians,	704—341,144
Total,	637,663

Regular Travelling Preachers.

In Great Britain,	314
In Ireland,	138
In the Foreign Stations,	152
In the American connexion in 1825,	1,314

Total, 2,418

Of these, 118 are supernumerary and superannuated

AN ADDRESS TO THE PATRONS AND FRIENDS OF THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

THE Prudential Committee feel the necessity of coming before the public, and of stating distinctly, that great embarrassments must be experienced in conducting the operations of the Board, unless the receipts into the Treasury be very considerably augmented. This disclosure they make with the utmost frankness, and with the expectation that it will be well received, and will essentially aid in affording the desired relief. In similar circumstances heretofore, an appeal to the consciences and hearts of Christians,—to the generous sympathies of those who feel for the spiritual miseries of the heathen,—has never been made in vain.

It is quite possible, however, that the Committee have not presented the wants of the different missions under their care, and the claims of perishing nations, so frequently as they ought; and they certainly have not urged upon the professed followers of Christ the obligations involved in their profession, with that unwearied importunity and that impassioned earnestness, which the cause would justify, and the greatness of the interests at stake would seem to require. Nor have they, at any time, set forth the various cares, and solitudes, and responsibilities, of their station, as almoners of the charities of their brethren, in so full a manner, as many would think desirable. If they have erred in this respect, the error must be imputed

chiefly to a fear of making appeals of this kind so common, that they will lose their effect;—a result greatly to be dreaded. But whatever may have been their deficiencies, the Committee cannot reproach themselves with ever having set a low standard of Christian beneficence; or with ever having represented the claims of the heathen otherwise than as imperious, and as demanding the most strenuous, and persevering, and self-denying efforts. Nor have they forgotten the words of the Lord Jesus, how he said, *It is more blessed to give than to receive*; though a course of laborious industry and rigid economy, in order to furnish resources for sending the Gospel to the destitute, may seem hard to a mind not deeply imbued with the love of Christ, and of the souls for whom he died.

In judging of the measures pursued by the directors of missionary societies, it is to be remembered, that they have no resources but in the confidence, and continued patronage of the Christian public; and that a regard to the preservation of that confidence and the increase of that patronage, as well as to the necessities of the heathen, and the opening fields of missionary labor, would urge to a constant enlargement of missionary operations. It is a great mistake to suppose, that because a given sum, (sixty thousand dollars for instance,) was contributed in one year, the Committee may calculate with certainty on

the same sum being contributed the next year, with the understanding that they are not to enlarge the sphere of their operations, but to confine themselves to the field now occupied. It is much less difficult to obtain augmented resources, by presenting a rising and triumphant cause, than to secure the same income from year to year, on the avowed plan, that the same engagements, as in former years, will embrace all that is to be attempted. In a word, the missionary cause must rise, or it will be depressed; and if it should unhappily proceed long in a downward course, there is no such thing as making an adequate estimate of so awful a calamity, in its baleful influence on the spiritual condition of our race. To suppose such a thing, would seem a libel on our churches;—and we will not suppose it.

The Committee have always acted with the expectation, that the missions, the stations, the schools, the printing presses, the expenditures, were to be increased from year to year; and for the friends of missions to act with any other expectation, would appear to be an event of the most distressing kind, in its bearing upon the religious character and interests of this country.

In pursuing this course, however, when a reinforcement was sent to the Sandwich Islands in the autumn of 1822, the Committee were not fully sustained by the Christian public; and at the annual meeting of the year 1824, the Board was in debt *fourteen thousand dollars*. During the following year, this debt was nearly extinguished. In the mean time, the attention of the Committee was much directed to the regular organization of the Christian community, so that application might be made once a year, in the most systematic, respectful, and acceptable manner, to all friends of missions, who would be likely to regard the Board as the proper channel of their beneficence to the heathen world. The labor of effecting this organization required a more extended agency, than the Committee were able to employ; as it is extremely difficult for settled clergymen to leave the people of their charge, and as the pressing demand for young men entering the ministry, especially those who possess popular talents and high qualifications, is such as to preclude the possibility of obtaining a sufficient number of suitable agents to organize the friends of missions throughout our country, within a moderate period of time. Much progress has been made, however, in this great and necessary work. If it has not proceeded so fast, as the Committee could desire, it has nevertheless been cordially approved

by all classes of contributors to this great object.

While the regular expenses of the Board were necessarily going on, and before large resources could be derived from the new organization, a mode of remittance to India was proposed by Mr. Newton, a member of the Board residing there, which had several advantages to recommend it. The proposal was thought favorable, as, by opening a credit in India to be sustained by providing for drafts on London, time was gained for calling forth resources at home, the Board being relieved from the immediate charge of the Bombay and Ceylon missions. Accordingly, the Treasurer paid very little, during the last two years, for the support of those missions; and the principal expenses for the year ending with last April, have lately come upon the treasury. The expenses for the year ending with next April will come in due time; and, as the financial affairs of India have experienced a great change in consequence of the Burmese war, the mode of remittance must be changed as soon as possible, and money must be sent in advance for the support of the eastern missions. This change, taken in connexion with what was first stated, may make it very important and desirable to meet the expenses of the eastern missions for three years, in the course of a year or fifteen months; it being kept in view, that most of these expenses have been already incurred and defrayed in India.

Another occasion of embarrassment arises from the fact, that the Board has assumed the engagements of the United Foreign Missionary Society, which require large payments to be made, before the resources of those friends of missions, who contributed to the treasury of that society, can be called forth and rendered available. The Committee regard the union as a most happy event, and as likely to promote the missionary cause in a very high degree; but, as frequently happens in regard to the most useful measures, it is attended with a present inconvenience. Since the union was consummated in June last, debts of the United Foreign Missionary Society, to the amount of \$10,744 55 have been paid, beside the constantly recurring expenses of the missions transferred by that Society to the care of the Board; so that, in both these ways, more than \$16,500 have been paid, as a consequence of this union, after deducting all that has yet been received through the channels; which, as another consequence of the union, have been directed into the treasury of the Board. This estimate is

carefully made, and must be substantially correct. It is not here introduced by way of complaint; but as one occasion of the apprehended embarrassments; for, if these expenses had not been defrayed, payments to the same amount might have been made for the eastern missions. It should be said, moreover, that the Committee gladly anticipate the time, when the receipts from those friends and auxiliaries, who have come into a connexion with the Board by the terms of the union, will greatly exceed all the expense of the engagements thus assumed, and will continue to increase, with the increasing facilities of doing good, till the world shall have experienced a moral renovation. As an earnest of this pleasing anticipation, it is proper to mention the late organization, in the city of New York, auxiliary to the Board; in the formation of which, the munificence of individuals and the readiness of congregations were conspicuous. No avails of this organization have as yet been received, but substantial aid may soon be expected, and, as the amount cannot now be accurately ascertained, the readers of the *Missionary Herald* must be referred to future acknowledgments, in the monthly list of donations. A similar organization has recently been introduced into New Jersey, where it is hailed with the same cordiality as in other places; and nothing but a sufficient number of agents, who are well acquainted with the subject, and are able to present it clearly and forcibly, is wanting to secure the co-operation of numerous congregations, in all the older parts of our country, and in many of the new settlements.

Upon the adoption of an efficient system of rendering aid to missionary enterprises, much of their success must depend. But to afford immediate relief in a case like the present, it is necessary that those, who are sincerely friendly to the object, should spontaneously come forward with their liberal offerings, and not wait for the tardy process of making a regular and systematic appeal to all the members of the community.

From what has been said, it is plain, that a necessity exists for prompt and vigorous exertions. Even present engagements cannot be met, without a very considerable augmentation of receipts. And what shall said be of more extensive operations? and even of supplying the vacancies, which death has caused in the missionary ranks?

The dying address of Mr. Hall appeared to make a deep impression upon the minds of multitudes, in every part of our land; and the universal cry from all quarters has been, that

the Bombay mission must be sustained. Doubtless many have followed up their declarations by corresponding actions; and some instances of distinguished liberality, as a consequence of that forcible appeal, have come to the knowledge of the Committee. But how many thousands are there, who have given their admiring testimony to the burning eloquence and the irresistible arguments thus addressing them from the grave of a departed missionary;—and who have said, that the Board ought immediately to send aid to that bereaved band of laborers, and to employ the press and the schools, with new and redoubled energy, to reach the minds of *twelve millions* of immortal beings, now rendered more or less accessible to evangelical influence; and who, after this assent to the claims of the mission, and this pressing of duty upon the Board, have not contributed a single dollar to furnish the indispensable means of doing that, which, as themselves declare, ought to be immediately done? And how many thousands of others are there, who, after making similar declarations, have not, in any degree, increased their small, and irregular contributions, the measure of which was fixed under far other circumstances than now exist, and with less distinct views, than now prevail, of the greatness, and glory, and success of the missionary work? It seems peculiarly necessary, that all these persons should be distinctly informed, that the delay in reinforcing the Bombay mission, which has existed in past years for want of missionaries, is now likely to be prolonged for want of money. Is it possible, that this great, and wealthy, and highly favored American community, in which so many benign effects of the Gospel meet the eye and touch the heart every day, should not be able to send forth others to hold up the standard of the cross, when the hands which have sustained it through years of peril and of arduous conflict with the great adversary, have relaxed their grasp, not from fatigue, not from discouragement, but only in the last hour of dissolving nature?

And when the Committee look to the Sandwich Islands, and see the number of missionaries lessened as a consequence of sickness, so that some stations must probably be relinquished,—stations, where thousands of natives gladly hear the Gospel;—and when they hear the voice of other thousands, in every part of the islands, pleading for spiritual teachers, who shall bring the torch of salvation into their benighted borders;—and when the necessity of having a well organized Christian community, at the principal places on the

islands is considered, not only for the direct improvement of the natives, but to limit the pernicious influence, and restrain the brutal violence of outlaws from Christian countries;—when these things are brought clearly before the mind, and made the subjects of prayer and deliberate consultation, how can the Committee help feeling a strong desire to send a reinforcement thither, at the first favorable season? Such a season will return early next autumn. And shall these thousands, suffering under a complication of vices, which the Gospel alone can cure; sunk in a depth of degradation, from which the Gospel alone can raise them; held by Satan in a bondage, from which Christ alone can vindicate them;—shall they be left to perish without light and without hope, because the expense of sending and maintaining a few additional laborers cannot be borne?

Many contributors to the missionary cause may be disposed to inquire, "How shall we know when the present exigency has ceased; and when the Board is able to proceed, in supplying the missions now existing, without embarrassment and without anxiety; at least so far as pecuniary resources are in question?" This is a natural inquiry; and, for several reasons, it should receive an answer, which needs not to be repeated every month.

Although the Committee neither possess nor desire the power of directing or controlling the religious charities of their brethren, otherwise than by presenting unquestionable facts, sound arguments, and Christian motives; and although they do not presume, in any case, to fix the sum, which any one of their brethren should appropriate to these objects; yet they feel bound to state, that the present embarrassments will not be removed, unless the monthly list of donations, for several months in succession, shall show the average amount of receipts to be ten thousand dollars a month. And they have no hesitation in adding, that Christians in the United States, who have already patronized the missions of the Board, owe it to themselves to see, that the average of the monthly donations should never hereafter fall below that sum. There are in Great Britain three missionary societies, all relying upon the aid of those, who believe that men *must be born again, before they can see the kingdom of God*, and all intently engaged in sending the Gospel to the heathen. Each of these societies, for several years in succession, has received an annual income of \$150,000, gradually rising above that sum from year to year; and during

the year before the last anniversary, which included a period of pecuniary distress unparalleled in that kingdom, the contributions for supporting missions were augmented;—a grand exemplification of the firm hold, which this cause has gained upon the affections of British Christians. There are several other societies engaged in the same cause, promoting it with great zeal and success, and receiving a generous support. But of the three, to which special reference is had, it is believed that not one of them can depend upon the support of so numerous, or so wealthy, a community of Christians, as are to be found in the Congregational and Presbyterian churches of this country. Not one of them can appeal to so many well educated evangelical ministers, as are to be found holding the office of pastors of these churches; or to so many private Christians not bowed down under the weight of public burdens, and not straitened for the means of meeting their ordinary expenditures, as are to be found enjoying the ministrations of these pastors. Why then should American Christians be willing to follow, at so humble a distance, the noble example, which is set in the land of their fathers? Why should they not outrun, as they will soon be able to do, all that has yet been achieved by any single generation of men, since the age of the Apostles? There is, indeed, in some of our cities and towns, a little circle of devoted men and women, who would not suffer by a comparison with any similar portion of the British public even; either as to the extent of their benefactions, the perseverance of their efforts, or their pious attachment to the cause. But have professors of religion generally put forth their strength to this work? Have they labored for it, as for a highly valued object? Have they preferred the success of missions to their chief joy? Have they endeavored to enlist others in this noblest and most beneficent undertaking? Have their actions corresponded with their prayers, their professions, their pledges, or their avowed wishes and expectations? If all these questions could receive a satisfactory answer, there would have been such a supply of means, from the voluntary and cheerful offerings of the pious and the liberal, as would have conveyed spiritual life and peace into many lands as yet unvisited by the Gospel.

When the Committee ask for additional resources, it is proper to renew the assurance, which has always been implicitly given and understood, that the appropriations to meet the various engagements of the Board, are

made with a solemn and conscientious reference to the inquiry, *How can the most good be done, in the different fields of missionary labor, at the least expense? Or, How can the means furnished accomplish the greatest amount of good?*

In answering this inquiry, the Committee are doubtless liable to err; and it would be high presumption to suppose they have not erred more than once: but they can truly say, that they seek for information, with reference to this subject, from every quarter; that they endeavor to profit by experience; and and that they are in the constant habit of asking for wisdom from above to guide them in discharging every part of their official trust.

After this frank disclosure, and this direct appeal, it is proper to recommend several measures, which, if generally adopted, will not only afford present relief, but give a new impulse to all the evangelical exertions in our country. These measures may be arranged under the following heads.

1. Let the organization of the friends of missions into associations and auxiliary societies, so far as it has been effected, be thoroughly pursued. In order to this, the annual collections should be made exactly at the proper time; that is, at the expiration of each year, reckoning from the date of the first payment. As the numerous associations were organized at different seasons of the year, the annual payments will be coming in, from different quarters, in the course of every month; so that a constant supply will be afforded. But delays, in reference to periodical claims of charity, are extremely natural. Their influence, however, on the whole system of operations, is depressing, and discouraging, to an alarming degree. All who are awake and alive to their duties,—(and who should not be awake and alive?)—ought not to indulge themselves in procrastinating an attention to these duties for a single day. It is an easy matter for a contributor to suffer his religious charities to fall into long arrears. But it is not an easy matter for a missionary among barbarians to live without food, when his supplies are exhausted; or without medicine, when he is sick; or without clothing, when his garments are worn out. It is a serious thing, for rising schools, in heathen countries, to be abandoned, for want of the accustomed means of supporting them; and for the press to stand idle, for want of paper, in the midst of a population clamorous for books.

While punctuality is urged upon the mass of contributors, in regard to their payments,

the secretaries, treasurers, and collectors will excuse the Committee for pressing upon them, with affectionate importunity, the great advantage of a punctual and exact attention to their duties. It surely will not be said, that the labor, and the care, and the exertion are too great. This is surrendering the whole cause at once. For if the resources of the Christian community cannot be called forth, with the aid of a simple and popular organization, they cannot be called forth without this aid; and if there is not public spirit enough to collect and concentrate the otherwise feeble and divided efforts of individuals, it would seem hardly possible to attempt anything on a large scale for the salvation of men.

It should also be the constant aim of all, who justly appreciate this object, to increase the amount collected, till it shall have risen to a much higher standard, than has prevailed hitherto;—to a standard, which shall have been evidently formed, under the powerful influence of Christian principle, and with a steady reference to the eternal world.

2. Another proposal, which the Committee would respectfully make to their brethren, is this: that they should sit down, and deliberately ponder this subject, with reference to their past contributions. There are those, doubtless, nor is their number very small, who, after a particular scrutiny, will be confirmed in the opinion, that they have treated the cause of missions, as it becomes enlightened men and women to treat a great and noble cause, which has a claim upon their best affections, and demands their strenuous efforts. Are there not others, who must pass a different sentence upon themselves? and who cannot avoid the conclusion, that, for the accomplishment of a purpose dear to their hearts,—for obtaining a personal gratification,—they should cheerfully have given five or ten times as much, as they have contributed to send the Gospel to the ends of the earth? If any should be conscious, that this is the case in regard to them, does not the present occasion call for an immediate revision of the matter? And will they not deem it a privilege to make up past deficiencies by a prompt remittance, either through the established channels of communication, or directly to the treasury of the Board?

3. It may be fairly presumed, that, among the multitudes, who will read these paragraphs, there are not a few individuals, who have done nothing for the benefit of the heathen, or whose contributions have been so small, and so infrequent, as scarcely to be remembered; and who, notwithstanding, rank themselves

among the decided friends of missions, always praise the self-denial of the missionaries, and appear to rejoice in the good which is accomplished. Is this altogether consistent? If all the friends of missions were to limit their patronage to the expressions of warm attachment and cordial approbation, would not this be, in the language of Scripture, *to love in word, and in tongue, and not in deed, and in truth?* And would not the extinction of the light, which now begins to shine in so many dark places, be the immediate consequence? Let every person, then, who gives the sanction of his voice to the missionary enterprise, and has given nothing else, hasten to add the sanction of a spirited example.

4. Much is to be done, in the way of directing patronage to this object, by friends in their intercourse with friends, and neighbors with neighbors. How many are there, who could enlarge the circle of missionary influence, and enlist new strength in the cause, by simply making it as prominent a subject in conversation, as its dignity and importance deserve? In using such an influence, as is here recommended, there are no drawbacks,—nothing to detract from its salutary tendency, nothing to give pain on reflection, even in the most solemn circumstances, and in the hour of death.

To conclude, the design of bringing all men to the knowledge of the true God, and to faith in Jesus Christ, is so benevolent in its character, so distinctly authorized by Scripture, so efficacious in its bearing on the happiness of man, that it invites scrutiny, and is not afraid of the closest investigation. It boldly challenges

the support of all, who love the Saviour of lost men, or claim to be numbered as his disciples.

Boston, Jan. 26, 1827.

TUSCARORA MISSION.

THE Rev. Joseph Lane left Boston on the 25th of December, with his wife, and proceeded to the station among the Tuscaroras, in the western part of New York, where he is expected to reside. He arrived at the scene of his future labors early in January, and was gladly received by the principal men of the tribe.

FORMATION OF ASSOCIATIONS.

OHIO.—*Morgan Co.* Mc Connelville. Gent. Asso. Rev. J. Hunt, Pres. Mr. R. Robinson, V. Pres. Dr. P. B. Johnson, Sec. Mr. J. Porter, Treas. 3 coll.—Lad. Asso. Mrs. J. Hunt, Pres. Mrs. S. Davis, V. Pres. Mrs. C. Barker, Sec. Mrs. S. Stone, Treas. 3 coll. Aug. 16.

Licking Co. Newark. Gent. Asso. Rev. S. S. Miles, Pres. Mr. J. Wilson, V. Pres. Mr. J. Reader, Sec. Mr. M. Moore, Treas. 4 coll.—Lad. Asso. Mrs. S. S. Miles, Pres. Mrs. ——— Darlington, V. Pres. Mrs. Z. S. Woods, Sec. Mrs. A. Brin, Treas. 4 coll. Aug. 19.

Granville. Gent. Asso. S. Winchell, Esq. Pres. Dea. L. Rose, V. Pres. Samuel Bancroft, Esq. Sec. Dea. L. Bushnell, Treas. 6 coll.—Lad. Asso. Mrs. B. Cooley, Pres. Mrs. L. Bancroft, V. Pres. Mrs. H. Root, Sec. Mrs. Smalley, Treas. 6 coll. Aug. 21.

Knox Co. Martinsburgh. Gent. Asso. Wm. Mc Williams, Pres. Mr. J. Rogers, V. Pres. Mr. Wm. Mc Crery, Sec. Mr. J. Elliot, Treas. 6 coll.—Lad. Asso. Mrs. E. Axtel, Pres. Mrs. M. Berryhill, V. Pres. Miss M. Mc Crery, Sec. Mrs. M. Mc Williams, Treas. 1 coll. Aug. 22.

Wayne Co. Wooster. Gent. Asso. Dr. William Barnes, Pres. J. Patten, Esq. V. Pres. Mr. M. Culbertson, Sec. Thomas Cox, Esq. Treas. 4 coll.—Lad. Asso. Mrs. T. Barr, Pres. Mrs. E. Patten,

A notice of other Associations, is again excluded by other important matter.

DONATIONS,

FROM DECEMBER 21ST, TO JANUARY 20TH, INCLUSIVE.

I. AUXILIARY SOCIETIES.

<i>Hartford co.</i> Ct. J. R. Woodbridge, Tr.	
Andover, Mon. con.	8 16
Barkhamstead, 1st chh.	13 00
East Windsor, 1st so. Mon. con.	15 09
Rev. T. Robbins,	5 00
N. so. for hea. youth,	
at the west,	7 60
La.	4 25
Glastenbury, 1st so. Mon. con.	66 44
Hartford, N. so. Mon. con.	10 81
W. so. La.	20 37
S. so. Gent.	73 00
Hartland, Miss P. Case, 5; L. Case, 5;	
for Bombay miss.	10 00
Marlboro', Gent.	9 43
Simebury, Gent.	18 76
Suffield, 1st so. Mon. con.	10 00
Wethersfield, La. benev. read.	
so.	12 80

Windsor, Wintonbury so. Gent.	24 78
A friend,	2 00—309 69
<i>Hillsboro' co.</i> S. Vic. N. H. E. Parker, Tr.	
Amherst, Fem. read. so.	7 73
Milford, Gent.	32 18
Pelham, La.	50—40 40
<i>Middlesex;</i> Ct. C. Nott, Tr.	
Chester, M. f.	5 00
La.	8 24
Mon. con.	5 00
East Haddam, Gent.	37 07
La.	25 07
Haddam, La.	31 05
Hadlyme, Gent.	17 00
La.	14 25
Killingworth, 1st so. La.	6 21
Millington, Gent.	15 15
La.	20 25
Mon. con.	2 25
North Killingworth, Gent.	17 86
La.	17 02
North Lyme, Gent.	20 87
La.	17 47

Saybrook, 1st so.	Gent.	31 86	
	La.	26 78	
	Fem. Hawaiian so.	20 00	
2d so.	Gent.	33 26	
	La.	30 49	
3d so.	Gent.	15 06	
	La.	8 26	
Av. of \$3 Eagle Bank note,		60	
		425 87	
Ded. Jersey Bank note,		1 00	—424 87
New Haven city, Ct. C. J. Salter, Tr.			
New Haven,	Mon. con.	9 20	
	A friend,	50 00	
Whitneyville armory,	Gent.	14 00	
Wolcott,	Asso.	7 46	—80 66
New Haven co. West, Ct. W. Stebbins, Tr.		384 91	
New London, Ct. L. Allyn, Tr.			
East Lyme,	Gent. and La.	16 50	
New London,	Gent.	42 40	
	Indiv.	3 75	
Stonington,	Gent.	33 03	
	La.	51 00	—148 68
Northampton and neighb. towns, Ms. S. Phelps, Tr.			
Deerfield, Young men's pray. asso. to			
purchase Bibles,		23 00	
Gorham,	A friend,	1 00	—24 00
Orange co. Vt. J. W. Smith, Tr.			
Bradford,	Gent.	14 30	
	La.	4 75	
Brookfield,	Gent.	32 24	
	La.	32 97	
West Fairlee and Post Mills village,			
	Gent.	18 33	
	La.	15 90	
Williamstown,	Gent.	22 50	
	La.	19 68	—160 67
Windham co. Vt. D. Peirce, Tr.			
Cavendish,	Gent.	4 89	
	La.	9 48	
Hartford,	Gent.	27 53	
	La.	53 00	
(\$50 of the above to constitute the Rev. AUSTIN HAZEN an Honorary Member of the Board.)			
Ludlow,	Gent.	9 72	
	La.	13 00	
	Cent so.	12 78	
Royalton,	Gent.	29 64	
	La.	33 44	
(\$50 of the above to constitute the Rev. JOSEPH TORREY an Honorary Member of the Board.)			
Springfield,	Gent.	14 00	
	La.	24 43	
Weathersfield,	Gent.	30 00	
	La.	29 00	
(\$50 of the above to constitute the Rev. JAMES CONVERSE an Honorary Member of the Board.)			
Windsor,	Gent.	28 00	
	La.	35 23	
(\$50 of the above to constitute the Rev. JOHN WHEELER an Honorary Member of the Board.)			
Woodstock,	Gent.	18 00	
	La.	16 77	
		387 97	
Ded. expenses,		1 55	—386 42
Windham co. Ct. E. B. Perkins, Tr.			
	Bal.	1 62	
Ashford, Eastford so. La.		40 00	
Brooklyn,	La.	31 25	
	An indiv.	1 00	
Killingly, Westfield so. La.		16 50	
North Woodstock,	Gent.	33 45	
	La.	26 07	
	Fem. benev. so.	7 00	
	Mon. con.	13 70	
Plainfield,	La.	54 00	
	Mon. con.	46 00	
The above \$100 to constitute			
Des. RINALDO BURLEIGH			
an Honorary Member of the Board.			
Pomfret,	Gent.	42 19	
	La.	47 45	
	Mon. con.	26 21	
South Woodstock,	La.	15 33	
	An indiv.	3 00	
Thompson,	Gent.	8 00	
	La.	28 99	

West Woodstock,	Mon. con.	8 20
	La.	12 07
	An indiv.	5 00—457 03

Total from the above Auxiliary Societies, \$2,417 33

II. VARIOUS COLLECTIONS AND DONATIONS.

Abington, Pa. Coll. in Rev. Mr. Steel's cong.	30 00
Amherst, Ms. Fem. for. miss. so. 1st par.	32 00
Andover, S. par. Ms. Indiv. for Andover	
Jewish school at Bombay,	60 00
Auburn, N. Y. M. box,	5 00
Augusta, N. Y. First cong. chh. and so. mon. con.	15 32
Bangor, Me. An indiv.	3 00
Bedford, Ms. Mon. con.	28 66
Bethlehem, N. Y. Mon. con. for John Dennison in Ceylon,	12 00
Boston, Ms. C. box of A. E. D. 2.29; Rev. O. Eastman, 5; a friend, 1; Mr. Whitney, for Pal. miss. 5;	13 39
Bridgetown, N. J. Fem. mite so. for ed. of two	
hea. youths,	27 06
Brooklyn, N. Y. Mon. con. in presb. chh.	50 00
Cambridge, Ms. A lady, for Pal. miss.	2 00
Cannonsburg, Pa. Contrib.	5 36
Chambersburg, Pa. S. Patterson, 7th pay. for	
Ard Hoyt in Ceylon,	12 00
Charleston, S. C. Rev. Prof. Dickson,	10 00
Charlestown, Ms. Relig. char. so. 20; fem. relig. char. so. 45.66;	65 66
Charlton, Ms. Cent so.	8 36
Chazy, N. Y. Mrs. A. Hubbell,	5 00
Cherry Valley, N. Y. Fem. cent so.	10 00
Clayville, Coll.	5 85
Clinton, N. Y. Fem. so. for Axel Backus and	
Isabella Graham in Ceylon, 11.50; mon. con.	
10;	21 50
Columbia, Pa. Fem. aux. miss. so. 15; m. box, 1.58;	16 58
Concord, Vt. Mrs. S. F. Williams, 2d pay. for	
George Warner in Choc. na.	30 00
Constantia, N. Y. C. C. a thank off. for Pal. miss.	3 00
Cooperstown, N. Y. Mon. con. in presb. chh.	13 50
Cornwall, Ct. A friend,	1 50
Danby, N. Y. A friend,	1 50
Danville, Vt. Miss. so.	27 35
Dry Valley, Pa. Miss M. Long,	5 00
Ebenezer, O. Rev. L. Robbins, for Maumee	
miss.	5 00
Emmaus, Choc. na. D. Atwood,	3 00
Exeter, N. H. So. of young la. for wes. miss.	15 00
Forks of Wheeling, Va. Coll.	9 00
Fort Meigs, O. Dr. Conant, for Maumee miss.	5 00
Franconia, N. H. A friend, for wes. miss.	10 00
Gallipolis, O. Asso.	8 00
Geneva, N. Y. A friend,	2 00
Genoa, N. Y. Mon. con. in 1st presb. cong.	10 00
Georgia, A planter's family,	18 75
Grafton, Vt. Mon. con. in cong. so.	13 00
Green co. Missi. Coll. in presb. chh. for	
Choc. miss.	30 12
Greenfield, O. Asso.	1 50
Hamp. Chris. Depos. Ms. Profits of agents	
for M. Herald, viz. Chesterfield, Rev. L. Waters, 5.24; Goshen, Rev. J. Wright, 2.62;	
Granby, H. Gridley, 6.11; Northampton, D. S. Whitney, 16.14; Norwich, H. Wright, 1.75; South Hadley, P. Allen, 10.03; South-	
ampton, E. Edwards, Jr. 6.54; West Hamp-	
ton, Rev. E. Hale, 12.21; Williamsburg,	
Rev. H. Lord, 6.11;	66 75
Hanover, N. Y. D. Barton,	12 00
Harford, Pa. A friend,	1 00
Hillsboro, N. H. Fem. benev. so. 6th pay. for	
John Barnes Lawton in Ceylon,	12 00
Hornellville, N. Y. Indiv. m. f.	4 00
Jackson, N. Y. Contrib. in sab. school, A.	
Van Tuij, sup.	1 50
Jackson, O. V. S. 50c. S. S. 1; J. J. 25c.	
J. O. 25c. A. M. F. 1;	3 00
Jamaica, N. Y. Mon. con.	14 53
Kingsport, Tenn. F. A. Ross,	3 50
Kiskadequillas Valley, Pa. E. end, Miss. so.	20 00
Lansingburg, N. Y. A fem. friend, to con-	
stitute the Rev. SAMUEL BLATCHFORD,	
D. D. (now a life member of the U. F. M. So.)	
an Honorary Member of the Board, 20; mon.	
con. 69;	89 00
Lebanon, O. S. Kirkham,	50

<i>Leominster, Ms.</i> Mon. con. in Calv. so. to constitute the Rev. PHILLIPS PAYSON an Honorary Member of the Board, 50; sab. sch. for hea. chil. 5, 16; a little girl, for do. 1;	56 16
<i>London, Eng.</i> D. Simpson. an. sub.	9 33
<i>Lowell, Ms.</i> Mon. con.	21 00
<i>Lyme, N. H.</i> Contrib. in Rev. B. Perry's so.	12 00
<i>Lynn, Ms.</i> Mon. con. in Rev. Mr. Rockwood's so.	10 42
<i>Marcellus, N. Y.</i> Mon. con.	6 00
<i>Marlboro', Ms.</i> J. S.	12 00
<i>Martinsburg, N. Y.</i> An aged disciple,	1 00
<i>Medford, Ms.</i> Mon. con. in 2d par.	17 57
<i>Middlefield, Ms.</i> S. P. Fitch, m. f.	3 18
<i>Milton, Vt.</i> Fem. asso.	13 16
<i>Milton, Pa.</i> M. box of Miss H. Rees,	13 00
<i>Monroe co. Missi.</i> W. H. Craven,	5 00
<i>Newburyport, Ms.</i> Fem. Elliot so. for Elliot,	40 00
<i>New Lebanon, N. Y.</i> R. Woodworth, a revolutionary pensioner,	5 00
<i>New-London, Ct.</i> Sewing so.	20 00
<i>New Shannack, N. J.</i> Aux. for miss. so.	23 25
<i>Newton, Ms.</i> Mon. con. in W. par.	20 87
<i>New Utrecht, L. I.</i> Mon. con. in Reformed Dutch church, for John Beattie at Mackinaw,	23 00
<i>Newville, Pa.</i> Aux. so.	35 00
<i>New-York city, Miss E. Thorburn, for Joseph McElroy at Mackinaw, 12; a young man, on reading Hall's appeal, 20; ladies of Broom St. Presb. chh. for Henry G. Ludlow and William Patton, 24; a lady, 5; ladies, 5; c. box, for Seneca Miss. 85c. fem. miss. clothing so. 35; coll. for Osage miss. 17; a fem. friend, 4th pay, for Charles S. Stewart at Harmony, 12; mon. con. in Bowersy Presb. chh. 15, 25; unknown, 8; coll. in brick Presb. chh. for Pal. miss. 68; mon. con. in Wall St. chh. 35; scholars in school in Allen St. for hea. chil. 6;</i>	263 10
<i>Norfolk, Ct.</i> J. Battell, 12; Mrs. S. Battell, 12;	24 00
<i>North Adams and Smithville, N. Y.</i> Aux. fem. miss. so.	10 00
<i>Northfield, Ms.</i> Mon. con. in trin. so.	3 00
<i>Norway, N. Y.</i> Mon. con.	12 00
<i>Norwich, Ct.</i> J. Huntington, a bal.	50
<i>Ogden, N. Y.</i> Mon. con. in cong. chh.	10 00
<i>Owego, N. Y.</i> Fem. cent so. 6; coll. 8; mon. con. 6; to constitute the Rev. HORA TIO JONES LOMBERD. (now a life member of the U. F. M. So.) an Honorary Member of the Board,	20 00
<i>Oxford, N. Y.</i> Mon. con. 27; Rev. ELIJAH D. WELLS, (now a life member of the U. F. M. So.) to constitute him an Honorary Member of the Board, 20;	47 00
<i>Paris, N. Y.</i> E. and G. P. Judd,	5 00
<i>Parma and Greece, N. Y.</i> United mon. con.	9 25
<i>Philadelphia, Pa.</i> Mon. con. in 7th Presb. chh.	34 46
<i>Pine Creek, Pa.</i> Fem. miss. so. for wes. miss.	31 00
<i>Portland, Me.</i> Mon. con. in 3d cong. chh. to constitute the Rev. CHARLES JENKINS an Honorary Member of the Board,	50 00
<i>Portsmouth, Nor. par.</i> N. H. Mon. con.	31 23
<i>Purney, Vt.</i> Asso.	25 69
<i>Reading, S. par.</i> Ms. Fem. retrench. so. for Brainerd,	11 69
<i>Ripley, O.</i> J. N. C. 50c. T. S. W. 50c.	1 00
<i>Rochester, Ms.</i> Fem. mite so. in 2d par.	13 00
<i>Rochester, N. Y.</i> H. ELY, (which constitutes him an Honorary Member of the Board,) 100 00	100 00
<i>Rome, N. Y.</i> Mon. con. in Rev. Mr. Gillet's cong.	22 28
<i>Romulus, N. Y.</i> Miss. so.	17 00
<i>Roxley, Ms.</i> 1st par. mon. con. 7; fem. cna. so. 4; for west. miss.	11 00
<i>Salem, Ms.</i> Fem. in Tab. chh. for Samuel Worcester at Brainerd,	30 00
<i>Salem, N. J.</i> Mon. con. in presb. chh. half coll. in 1826,	9 70
<i>Saratoga Springs, N. Y.</i> Chil. in sab. school for Fayette Shipard at Mackinaw,	7 00
<i>Savannah, Ga.</i> Miss. so. bal. for support of the late Rev. P. Fisk, (prev. rec'd. \$2.946.)	300 00
<i>Snybrook, Ct.</i> A Clergyman, a marriage fee,	5 00
<i>Southbridge, Ms.</i> Mon. con. 5; fem. so. 9 50;	14 50
<i>Spring Creek, Aux. so.</i>	10 00
<i>Strongsville, O.</i> H. W. Saben,	1 00
<i>Three Springs cong.</i> Va. Coll.	13 06
<i>Townsend, Vt.</i> Mon. con.	12 00
<i>Trenton, N. Y.</i> N. Gurney,	5 00
<i>Upper Red Hook, N. Y.</i> ROBERT GOSMAN, (which constitutes him an Honorary Member of the Board,) 100 00	100 00
<i>Upton, Ms.</i> Contrib. on thanksgiving day,	27 13
<i>Utica, N. Y.</i> Mon. con. 23 93; c. box, 50 c.	24 43
<i>Vernon Centre, N. Y.</i> Mon. con.	20 00
<i>Wappingers Creek, N. Y.</i> Mon. con.	5 00
<i>Warren, Vt.</i> Mon. con. 4 33; m. f. 50 cts.	
<i>L. M. Kent, 1; a friend, 18 cts.</i>	6 00
<i>Washington, N. H.</i> For Cyrus S. John S. and Sophronia S. at Mayhew,	50 00
<i>Washington City, Rev. R. R. Gurley,</i>	3 00
<i>Watertown, N. Y.</i> B. C. 2d. pay. for Charlotte Bradley at Mackinaw,	15 00
<i>Wellburg, Va.</i> Coll.	5 00
<i>West Alexandria, Va.</i> Coll.	9 25
<i>Westboro, Ms.</i> Mon. con. 33; char. help. so. 70;	103 00
<i>Westfield, Ms.</i> Fem. union so. for a child at the Sandw. Isl.	30 00
<i>West Liberty, Va.</i> Coll.	7 56
<i>West Springfield, Ms.</i> Gent. benev. and miss. so. for wes. miss.	33 00
<i>West Union, O.</i> Asso. 4; D. P. W. 1;	5 00
<i>Wethersfield, Ct.</i> Fem. mite. so. for the Wethersfield school at Bombay,	30 00
<i>Weymouth, Ms.</i> Mon. con. in S. par. 14; Fem. read. and relig. char. so. 5th. pay. for Betsey Bolcom Tyler at the Sandw. Isl. 14,	28 00
<i>Wheeling, Va.</i> Coll.	4 19
<i>Windham, N. H.</i> Fem. cent. so. 3 12; J. Curd-ice, 1; for hea. chil.	4 12
<i>Woodstock, N. par.</i> Vt. Mon. con.	30 70
<i>Wrentham, Ms.</i> A friend, to constitute the Rev. ELISHA FISKE an Honorary Member of the Board,	50 00
<i>Wythe co. Va.</i> A friend,	5 00
<i>Unknown, C. box, 5, yearly contrib. in the family of a clergyman, 35, a friend, 5,</i>	35 00
<i>Amount of donations acknowledged in the preceding lists, \$ 5,419. 81.</i>	

III. LEGACIES.

Bombay, India, Rev. John Nichols, late Missionary, by P. Shaw of Beverly, 100 00

IV. DONATIONS IN CLOTHING, &c.

<i>Andover, Ms.</i> A box, fr. wes. miss. so. for wes. miss.	31 23
<i>Bath, N.Y.</i> A roll of flannel, fr. fem. miss. so. for Seneca.	
<i>Brownhelm, O.</i> Clothing, fr. ladies, for Maumee miss.	1 37
<i>Choctaw nation.</i> A horse fr. J. S. McDonald, for Mayhew,	50 00
<i>Claiborne, Ala.</i> Sundries fr. indiv. for Rev. C. Kingsbury,	34 50
<i>Harford, Pa.</i> A box, &c. fr. read. so. for Maumee miss.	53 71
<i>Harford, Ct.</i> Two boxes, for J. Ely at the Sandw. Isl.	
<i>Hinsdale, Ms.</i> A bundle fr. ladies.	
<i>Medfield, Ms.</i> A box, fr. fem. char. so. for Dwight,	39 00
<i>Middlesex, Ct.</i> Aux. so. clothing fr. la. asso.	75
<i>New York City.</i> A box, fr. ladies of Ref. Dutch chh. in Garden St. for Seneca.	
<i>Onondaga Hollow, N. Y.</i> A box, bundle &c. for Maumee miss.	33 68
<i>Paxton, Ms.</i> Boots, fr. H. Morse.	
<i>Reading, S. par.</i> Ms. A small bundle, fr. fem. retrench. so. for Brainerd,	1 65
<i>Saratoga Co. N. Y.</i> A box, fr. fem. miss. so. for Seneca.	
<i>Spencer, Ms.</i> A box, fr. literary and char. so. for Dwight,	25 00
<i>Thetford, Vt.</i> A box, fr. ladies in 1st. cong. so.	
<i>Torrington, Ct.</i> A box, fr. ladies.	
<i>Uxbridge, Ms.</i> A box, fr. females, for Mrs. Bingham at the Sandw. Isl.	23 95
<i>Weatherfield, Vt.</i> Cloth fr. young la. so.	12 00
<i>Woodstock, Vt.</i> A roll of cloth fr. P. Sampson.	
<i>Committed to the care of Dea. A. Thomas, Utica N. Y.</i>	
<i>Doonville, N. Y.</i> A bundle, fr. ladies, for Mackinaw.	
<i>Trenton, N. Y.</i> A feather bed fr. L. Younglove, for Tuscarora miss. 27 yds. blanketing, fr. indiv. for Mackinaw mission.	
<i>Unknown.</i> A box of books, for do.	

Note. The sum of \$43.24 acknowledged in the Herald for October last as from *Townsend, Vt.* was received from the Fem. cent. so. in *Townsend, Ms.*

THE
MISSIONARY HERALD.

VOL. XXIII.

MARCH, 1827.

NO. 3.

American Board of Foreign Missions.

Palestine Mission.

JOURNAL OF MR. KING.

(Continued from p. 38.)

Departure from Ramla.

May 10, 1825. We all left Ramla together, and pursuing our journey to the north, through the beautiful plain of Sharon, we came, in about ten hours, to a place, called Calan Sowwa, where we pitched our tents for the night.

11. Left Calan Sowwa, at an early hour, and pursued our journey northwardly, for about four hours; then turning towards the east, we came, in about four and a half hours more, to an old ruined Khan, called Lejoon, which stands on the confines of the plains of Esdraelon. Near by, flows a beautiful little stream of water, which I take to be a branch of the ancient river Kishon. On this stream and near the Khan, is a grist mill, between which and the Khan, are a few miserable Arab huts.

After pitching our tents in the centre of the Khan, an old Egyptian Arab came and sat down by us, and told us that we were in a bad neighborhood, and that we must be on our guard through the night, if we wished to keep our things from being stolen. This caution he repeated two or three times. We had two tents, which were pitched near each other. In one was Messrs. Madox, H. Lewis, and Dr. Bromhead; in the other, Messrs. Fisk, W. B. Lewis, Dr. Dalton, and myself. Before retiring to rest, I proposed, that a watch should be kept by some of our servants, as I supposed, not only from what the Egyptian had told me, but from what I had heard previously, that the place in which we were, was rather dangerous.

A servant of the Rev. Mr. L. was one of the first to keep watch, and when we lay down to sleep, took his station in an old tower, which rose a little above the wall of the Khan, on the east side.

Being much fatigued, I soon fell into a sound sleep; but about one o'clock at

night, we were all suddenly awaked out of sleep, by a terrible outcry, and the firing of guns. From the noise, I supposed we were attacked by a band of robbers, and that they, and our servants, and the muleteers, were, perhaps, actually killing each other.

Some sprang up in a fright, crying out that we were attacked; one, as he started out of sleep, hardly knowing what he did, got hold of his pillow, instead of his pistol; others seized their arms; and all was confusion. When the noise had a little subsided, we learned that a trunk of the Rev. Mr. Lewis had been stolen by a couple of Arabs. The alarm was given by a mule. Ali, one of our muleteers, had tied the mule to his leg, so that he might be awaked, in case any one should attempt to steal the animal. The mule, being, as was supposed, a little frightened at the thieves, gave a sudden jerk, which awaked him just in time to see them as they left the Khan, and he set up the cry of robbers, but could not extricate himself from his mule till they had gone.

Adventures on the Plain of Esdraelon.

12. This is with me a memorable day. We were on the borders of the plain of Esdraelon, famous for many a battle. It had been my intention to pass over this plain, between Tabor and Hermon, and go to the sea of Tiberias, which is about a day's journey from Khan Lejoon. When the morning came, we agreed to go in search of the trunk. Presently three Arabs came to look at us, and some of our party seized upon them and bound them with cords. I remonstrated, and said, I can have nothing to do with such violent proceedings.

These were afterwards released, and two others, who were suspected of having stolen the trunk, were seized at the mill, and brought in, with their hands tied behind their backs, fastened to each other, and with ropes about their necks,

and led off before us. Seeing this, I gave up my journey over the plain to Tiberias, and determined to make my way to Nazareth, which I supposed to be only two or three hours distant. We found it to be, however, five hours.

As we left the Khan, and passed over the stream, which I call a branch of the river Kishon, the two Arabs, who walked bound before us, made signs, and called to three or four men, who were sitting down near the village, and in a minute or two after, I heard those men calling as if to some one at a distance.

In the land of the Philistines, I had seen the Arabs spring up like grasshoppers, where, at first, only two or three seemed visible, and I felt very sensibly, that our situation was now dangerous. So I hastened on to speak with —, who were in the foremost part of the Kofila, near the Arabs who were bound; for the Kofila was, at this time, stretched along in Indian file, with the muleteers and baggage in the rear. Our path lay down the gentle declivity of one of those hills, which skirt the western borders of the plain, and on either side were high weeds and grass, so that we naturally fell into the position above mentioned.

On coming up to the prisoners, I said to —, "You had better let these men go—you will be in difficulty—the safest way is to let them go." To this I had no reply. But the words were scarcely out of my mouth, when an Arab came riding furiously along by the side of the Kofila, then stopped suddenly, turned, and set up a loud cry. I then said, "They are coming," and again requested that the two Arabs should be liberated. No answer was given; but in a moment we saw a large company of Arabs pouring down upon us, and I then ordered a Mussulman, who was near to me, to untie the prisoners, and let them go.

At this instant, the Dragoman of Dr. B. levelled his piece to shoot the Arab, who first came on horseback. I presumed that if he fired, we should, in all probability, be cut down by the infuriated mob that was coming, and I cried to him, not to fire, and Dr. B. also ordered him not to fire. But he did not seem to hear, and a Moslem, one of our company, ran up, caught hold of his gun, and prevented him from shedding blood.

The Moslem had scarcely got hold of his gun, when one of the Arabs, who were pursuing us, came up in a most determined manner, with his sword drawn, and as I was close to the prisoners, I feared, that his first pass would be at me. So I turned a little from him,

and stopped to see what was coming upon us.

Running up to the prisoners, with one blow of his sword he severed the rope that bound them together, then cut the cords which bound their hands, and set them at liberty, giving one of them a heavy blow on the shoulder, for what reason I could not understand.

While this was passing, every part of our Kofila was attacked by the Arabs, who poured down upon us like a torrent, some on horses, some on foot, with drawn swords, guns, and heavy clubs, at the same time setting up a terrible yell, like the war-whoop of the savages of North America.

It was no time for parley. All was confusion. No one knew whether to expect life, or death. The latter, however, seemed to stare us in the face. Some of our servants I saw falling from their animals, and all of us were put in motion, and driven like a flock of sheep before a band of wolves. I was unarmed. If I had had arms, I should not have used them. I came here not to fight, but to bring the Gospel of peace.

The cry was, fly, and we fled, or rather we were forced on by the Arabs, who were among us, around us, beating us with their heavy clubs, and guns, brandishing their swords, riding by us on their swift horses, and yelling like so many furies. One of them aimed a deadly blow at Mr. Fisk, with a club, which providentially did but just graze his forehead, knocked off his turban and slightly touched his arm. Flight from the Arabs was impossible. We were for the most part badly mounted; their horses are fleet as the wind: we had twelve miles to ride over the plain: we were unacquainted with the road, and our pursuers knew every turn.

Our baggage was at length cut off; there seemed to be a little cessation on the part of the Arabs; and I hoped, that, contented with our baggage, they would let us go in peace. But in a moment I saw them coming on again, and I thought that probably all was lost, and that as they had stopped our baggage, they now intended to take our lives. It was an awful moment. I could only say, "Heaven defend us." I was in front of the Kofila, and a little distance ahead, when an Arab Sheik came flying up to me on his steed, with a large club in his hand. Making a halt, I addressed him, calling him brother, and said "Do me no harm—I have not injured you."

I spoke to him words of peace and gentleness. Upon this he let down his club, which he had been brandishing, halted, listened, and presently turned

away, and soon after I saw him driving back some of our pursuers, and the cry of "ayman," (safety) was heard by us, and I need not say, that it was a welcome sound to our ears.

The baggage, too, to my surprise, was soon after permitted to come on.

No life was lost, and I presume, that it was not the intention of the Arabs to kill us; for had this been their design, they would have accomplished it with perfect ease.

The attack was a gallant one, and made by the Arabs, as if they were determined to carry their point through life or death; and I have no doubt, that had one of their party fallen by our hands, it would have been the signal for the slaughter of us all.

I will now say, "The Lord is my rock, and my fortress, and my deliverer, my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower. The Lord liveth, and blessed be my rock: and let the God of my salvation be exalted."

At Nazareth.

On arriving at Nazareth, Messrs. Fisk, Lewis, Dalton and myself, took lodgings in the house of a Greek priest. The rest of the party went to the convent of the Terra Santa.

13. Mr. Fisk, Dr. Dalton, and myself set out for Tiberias. The morning was fine, all around me was peace and stillness, and I could not but feel in my bosom emotions of gratitude and joy. I had been for about two months at Jerusalem, in the midst of sorrow and sighing; I had seen the tear of oppression, and heard the groans of the bruised, the wounded and the dying; our journey from thence was through a troubled country; and we had just now escaped as it were from the jaws of death. This I might say was the first day of peace, that I had enjoyed, since my arrival at Jerusalem in the month of March.

At Cana of Galilee.

In two hours from Nazareth we came to Cana of Galilee, where Jesus and his mother and his disciples attended a marriage, and where he turned water into wine. It is now called Cana of Galilee, and also Kafar Cana. Its situation is beautiful, lying on the slope of a hill, looking towards the west and north-west; and on the north is a most lovely plain, beyond which rise lofty mountains. The country south is also hilly, as you go towards Mount Tabor.

A little before we entered the village,

we came to a pure stream of water, springing from the earth. Of this we drank, and I think it the finest water I have seen in any part of the country south of Mount Lebanon. The upper part of the village is inhabited by Mussulmans, and the lower by Christians.

Were I to select for myself any place for a missionary station between Tyre and Jerusalem, I think I should select Cana of Galilee, both for its beautiful situation, its vicinity to the mountains, the excellence of its water, the character of its inhabitants, half of whom are Christians, and from its situation with regard to other places, being six or seven hours from Akka, five from Tiberias, about the same from Safet, and only two from Nazareth. From the latter place, it lies about north-east.

At Tiberias.

In seven hours from Nazareth we arrived at Tiberias, where we took lodgings in the Greek Catholic church. After resting a little while and taking some refreshment we went to see the Jordan, where it issues from the lake, at the south-west part of it, which is two hours from Tiberias. On our way, we visited the hot bath, supplied by a hot spring, which rises, as I was told, in the mountains above, and proceeding under ground, comes out in five or six places, at Ammaus, near the shore of the sea. The thermometer rose in the water to 139 degrees of Fahrenheit.

Returning to Tiberias, we pitched our tent in the court of the church, and partook of an excellent supper of leben, bread, and fish. The fish here are very excellent.

14. Early in the morning, I went with Dr. Dalton to visit the Jewish synagogues, of which there are two close by each other, one for the Sepharitim, and one for the Ashkenasim Jews.

We were informed, that there are here about six hundred Jews, four hundred Mussulmans, and one hundred Greek Catholics. The situation of the place is very low, and the air hot; still it is considered healthy, much more so than Safet, which lies high on the mountains. The water of the lake is pure and good.

At Mejdol and Safet.

About the middle of the day, we set out for Safet. In a little more than an hour, we came to a small village which is called Mejdol. It stands on the sea shore, and must be, I think, the ancient Magdala.

In seven hours and a half, we arrived

at Safet, where we took lodgings in the house of a Jew.

Sabbath, 15. We remained at Safet. Visited some of the Jews. They are very numerous in this place, and live apparently in a very miserable manner; their houses being small and filthy. Some estimate the Jewish population at several thousands, but I think this estimate is quite too large. The place is considered unhealthy, being subject to fevers. I think, however, that its unhealthiness may in great part be owing to the filthiness of the people.

Over against Safet, on the north-west, is a high mountain, which the Jews call Tabor, and close by, on the east, is another, which they call Hermon.

At Tyre.

16. Set out for Tyre, where we arrived after thirteen hours ride. Near the middle of this day's journey, we passed a beautiful village, standing on a hill, a little distance to the left, which, I am told, is inhabited by Mussulmans and Christians. It is called Yaroon. Besides this, we passed many other villages.

The whole country, through which we passed, is diversified with beautiful hills and villages, which appear to be exceedingly fertile. It is well watered, and, for this country, abounds in wood. We saw in the valleys numerous herds of cattle, and flocks of sheep and goats, and many Bedouin tents; at a distance from us we saw very many beautiful villages, on the tops of the hills and mountains, and in the vallies.

This, I think, is one of the finest parts of the country, that I have visited. The more I see of Palestine, the more I am convinced that it is a goodly land, and capable of sustaining an immense population. Were it under a good government, and proper cultivation, it would be one of the finest countries in the world. It is even now fertile under the blasting breath of Turkish tyranny.

At Tyre, we lodged with Mr. Chasseaud, the British Consular Agent, who ever treats us with the greatest civility. He is well calculated for the station he holds, as he is very decided in all his measures, and makes himself very much respected, not to say feared, by the Turks.

At Der El Kamer.

18. Arrived at Beyroot, where I remained about a month; then went to Der El Kamer, where I remained six weeks, about four of which were spent in the study of Syriac.

During my residence here, I had, as formerly, many opportunities for conversing with the people, and of declaring to them those truths, which are contained in the Gospel of Jesus Christ.

At length I was compelled, by ill health, to quit my studies, and I decided to go to Beyroot, where I might be more comfortably situated, than I could be among the Arabs.

Remarks on Asaad Shidiak.

My teacher, Sheik Asaad, was a Maronite, and formerly a student in Ain Warka. He has been much with the Patriarch, at Canobin, and is one of the most intelligent men I have met with on Mount Lebanon. He was with me from morning till night, and hours were spent by us, almost every day, in discussing religious subjects.

One day, after a long discussion with him about the Roman Catholic and the Protestant churches, he took up a New Testament, written in Carshun and Syriac, and opening it said, "The first passage I cast my eye upon shall be for the English." The chapter to which he happened to open, was the first of Luke, and he read, beginning at the top of the page, as follows;—"the word; it seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee, most excellent Theophilus; that thou mightest know the certainty of those things wherein thou hast been instructed."

He seemed to be struck with the passage, as the first word was "the word," and remarked, that it was very appropriate, as we distributed the word.

Then closing the book, he said, "Now I will open it, and the first passage shall be for the Pope."

On opening, the first word that met his eye was "*Unclean*," and he read as follows;—"the unclean is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house, whence I came out. And when he cometh, he findeth it swept and garnished. Then goeth he, and taketh to him seven other spirits, more wicked than himself, and they enter in, and dwell there, and the last state of that man is worse than the first. (Luke xi. 24—26.)"

August 3. Went to Beyroot, where I took lodgings with Mr. Bird. From the change of air and mode of living, I soon felt much relief.

4. Dined with Mr. Abbot, in company with Lord St. Asaph, who very kindly invited me to take passage to Smyrna with him in his vessel.

12. One of my eyes became very

much inflamed, and I feared an attack of the ophthalmia, as one of Mr. Bird's little children is now afflicted with it, and it is said to be contagious.

Sept. 5. Was occupied most of the day in writing a Valedictory Letter to my friends in Palestine and Syria.

7. Finished the translation of it into Arabic, and made some corrections.

12. Spent the forenoon with Mr. Fisk in correcting the Arabic of our reply to the Maronite Patriarch.

18. Preached in Arabic, from Acts xxiv. 14. "But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and the prophets."

At Hadet.

23. Went to Hadet, with Messrs. Fisk, Bird and Goodell, to visit the family of my teacher, and the two Emirs, who, the last winter, had their eyes burned out, and their tongues cut off, by the Emir Bushir, the Prince of Mount Lebanon. After spending a little time at the house of my teacher, Messrs. Bird, Fisk, and myself, called on the Emir Fares, who professes to be a Christian.

He told me, that when his eyes were put out, a hot iron was thrust into them "half a finger's length." This may be a little exaggeration; but a man, suffering with a hot iron run into his eyes, might well be allowed to suppose, that it was as he represented it. His eyelids seem to be grown together, and "his orbs" are indeed "quenched in everlasting night."

His tongue, he told me, was cut off twice, yet a little less he thought than two fingers width. He speaks with perfect fluency, and finds no difficulty in pronouncing any of the letters of the alphabet, except R, which he pronounces like the English R.

With him we had much interesting conversation on the subject of religion. He belongs to the Maronite communion, but is inclined to be more liberal in his sentiments, than the Maronites generally. He confessed, that the worship of images was not right. On leaving him, he requested that our visit might be repeated before we left Hadet.

From his house, we went to call on his brother, the Emir Silman, who appears to be much older than the Emir Fares, and who is a Mussulman.

On my addressing him, he asked me if my name was King? and spoke of having heard read my Valedictory Letter, which was, he said, "good and answerable."

This led to much interesting conversation about the character of Jesus Christ, as God, and Man, and Mediator; the Sacrament of the Lord's Supper; the state of man by nature, and his need of a Saviour to save him from sin, and of a Mediator to reconcile him to God, whose holy law we have broken. He was inquisitive on all these subjects, and listened to our replies with much attention, as did also his son, a fine youth of about sixteen.

The eyes of the Emir Silman, like those of his brother Fares, are sealed up for ever; but his tongue, though cut off, still articulates, perfectly, every word.*

Delighted with our visit, we returned from the Emir Silman's to the house of my teacher, where we had a dinner provided in the Arab style, and of which we partook, sitting on the floor, according to the custom of the country.

At Beyroot.

To day, Mr. Fisk engaged my teacher to open a school for Nalhoo, (that is, for teaching Arabic grammatically,) at Beyroot. If this school can succeed, I have great expectations with regard to its utility. It is what I have long been wishing to see established. The grammatical knowledge of the Arabic, is principally confined to the Mussulmans, who will seldom condescend to teach a native Christian; and at the Maronite College in Ain Warka, no one is allowed to enter, except with the intention of becoming a priest. Thus a knowledge, often indispensable in order to understand the Arabic Scriptures, is almost entirely shut out from the common people. This school would be useful not only to the people of the country, but to European travellers, who might wish to acquire a knowledge of Arabic. It was often with the greatest difficulty, and, in many places, absolutely impossible, for me to find a man capable of teaching the Arabic language. I trust this school will not be relinquished for the want of support. One hundred and fifty dollars a year would, for the present, be quite sufficient to render it a free school.

24. The Emir Fares sent a message to me at Beyroot, requesting me, if possible, to come with Mr. Fisk, and spend a day with him.

25. In the morning Mr. Fisk preach-

* It may be necessary to remark, that the Emir Bushir put out the eyes of these two men, and cut off their tongues, on account of their having taken some part with the Sheik Bushir, in the disturbances on Mount Lebanon, during last winter. Another Emir also shared the same fate: and all were, I believe, nephews of the Emir Bushir. Three others were formerly treated by him in the same manner.

ed in English. In the afternoon I preached in Arabic. In my discourse, I made some remarks on the manner of St. Paul's preaching, and the manner in which he was received, and drew a comparison between him and modern preachers generally in the East.

Distribution of Bibles and Tracts.

Mr. King gives a summary view of the Bibles and Tracts, distributed in Syria, Palestine, and Egypt, from 1822 to 1825.

From 1820 to 1822, Messrs. Fisk and Parsons distributed 13,800 Tracts, in English, French, Italian and Greek—the greater part in Greek. They also gave away 218 Bibles and Testaments, and sold 293, for \$195;—total 511 Bibles and Testaments; in Greek and Arabic.

From 1822 to 1825, Messrs. Wolff, Fisk, King, Goodell and Bird, sold 2,622 Bibles and parts of the Bible, for \$626, and gave away 707;—total, 3,329. In Syria, 3,050 Tracts were distributed, and in Egypt, 3,700;—total, 6,750.

In all, nearly 4,000 copies of the Bible, and parts of it, and about 20,000 Tracts, were distributed.

Mr. Temple has, also, distributed many thousands of Tracts.

In the above computation, those books are not included, which Mr. Wolff distributed when alone.

Departure of Mr. King from Syria.

26. I took leave of my friends in Beyroot, and went on board the Sardinian brig Achilles, chartered by the Rt. Hon. Lord Viscount St. Asaph, who had very politely invited me to go with him to Antioch, from thence to Tarsus, and then to proceed in his vessel to Smyrna, as it was his intention to proceed from Tarsus to Smyrna over land.

Messrs. Fisk and Bird accompanied me to the ship. On our way, the conversation turned upon the dangers, to which we were likely to be exposed; the little probability of our ever meeting again in this world; the importance of being faithful, while it is called to-day; and the hope of meeting each other with joy, when our labors and trials should be finished. After remaining a little time with me in the ship, we bade each other farewell!

It is now three years, within three days, since I set out on this mission. They have passed away like a dream of the night. Whether any good has been accomplished, through my feeble instrumentality, the last, great day will disclose. The account is sealed up in the books of heaven, and when they

shall be opened, I feel that I must surely confess, that I have been but a very unprofitable servant. My joy is, that I have been permitted, in some degree, to aid, in a divine and glorious work, men, whom I consider as far more worthy than myself, to proclaim the unsearchable riches of Christ. The mission, I doubt not, will prosper, though it be in the land where the crescent and the red banner wave, and where ignorance and superstition and vice have combined to make a mighty stand.

The passing traveller may ask, what have you done? what can you do? and we will only say, The Lord is great in Zion, high above all the people, mighty in battle, and, through faith in his name, kingdoms may be subdued, lions' mouths stopped, the violence of fire quenched, weakness made strong, and the armies of the aliens put to flight.

The true missionary acts from a higher policy, than that which sways the kingdoms of this world. He reckons not the victories he is to win, by the numbers he can bring into the field, or from the single strength of his own right hand. With meekness he looks up towards heaven, and hears the consoling promise, "Lo, I am with you always, even unto the end of the world." With the eye of faith, he sees round about him, as about the prophet of old, multitudes of horses and chariots of fire, and he fears not the host of the Syrian king. The host of Amalek may press sore upon him, but he holds the "rod of God" in his hands, and is sure that Israel will prevail. He looks continually to him, who was clothed with a vesture dipped in blood, and whose name is called the Word of God. He sees upon his vesture, and upon his thigh, a name written, "King of Kings, and Lord of lords," before whom the beast and the false prophet must inevitably fall. The true missionary walks by faith, and not by sight. He endures as seeing him who is invisible, who is the high, the living, the mighty; before whom, the kings, princes and potentates of the earth, and all the nations, are as nothing, and less than nothing, and vanity. Let not missionaries, or missionary societies, be discouraged, because they see no present fruit of their labors. Seed time and harvest seldom meet together. They shall reap in due time, if they faint not.

PUBLIC STATEMENT OF ASAAD SHIDIAK.

In the last volume of our work, and in the first number of the present volume, repeated mention was made of an interesting Arab

convert, of the Maronite church, named *Asaad Shidiak*;—of his hopeful conversion—of the consequent persecutions, which he experienced—and of the statement, which he drew up, of his reasons for leaving the Romish communion. A farther mention of him, may also be found in that part of Mr. King's journal, which introduces this number.

We feared, that the document, above alluded to, had been lost, while on its way from Syria to this country. Very recently, however, two copies of it have come safely to hand; so that we are now able to lay before our readers an article, which, considering its origin, and its inherent merits, must prove in the highest degree interesting to the intelligent and reflecting. Whoever reads it, will be struck with the ability of the writer, with his love of truth, and with his profound regard for the Scriptures, as the only basis of religious faith.

The first paragraph shows, that the statement was made with a view to the members of that Church, from which the writer had felt himself bound to dissent. Of course, what follows is a translation, which, being in the hand-writing of Mr. Bird, was doubtless made by him, from the original Arabic.

Asaad Shidiak, or *Asaad Esh Shidiak*, is called, by Mr. Bird, a "young man," and once, "a youth;" but his age we do not know precisely. Mr. King calls him *Sheik Asaad*; "Sheik" being a title of honor, or of office, or of both. He was educated at the Maronite college of Ain Warka, and, before becoming the instructor of Mr. King, was private Secretary to the Patriarch of the Maronites.* This Patriarch having issued an order against the circulation of the Scriptures among his people, (which we may notice more particularly in a future number,) and the missionaries having published a reply to it, this young man prepared an answer to their reply, and sent it to the Patriarch, to be promulgated; which, for some reason, he did not think proper to do. It is pleasing to see him now preaching the faith, which he once attempted to destroy.

Subsequently to publishing the following statement, Asaad fell into the hands of the Maronite Patriarch, who resorted to the most violent and cruel measures to bring him to an abandonment of his belief. Fears were entertained by the missionaries, that he would even be put to death. Probably he was living, at

the latest dates from that quarter; and possibly was near being liberated, on the ground that he was incorrigible. But we should recollect, that it would be no unparalleled event in ecclesiastical history, if, to be relieved from torture, or to save his life, Asaad should sign a recantation. How many have done this, of maturer years, and profounder knowledge, and after a much longer practice of the Christian virtues! Our hope is in the supporting grace of God, which will not be withdrawn without a good reason.

Asaad Shidiak is to be carefully distinguished from the youth, named *Asaad Jacob*, a letter from whom to the Corresponding Secretary, was published in the number for January.

Beyroot, March, 1826.

Respected Brethren and Friends,

SINCE many have heard a report, that I have become insane; and others, that I have become a heretic; I have wished to write an account of myself in few words, and then let every reflecting man judge for himself, whether I am mad, or am slandered; whether following after heresy, or after the truth of the orthodox faith. Every serious man of understanding will concede, that true religion is not that of compulsion, nor that which may be bought and sold; but that which proceeds from attending to the word of God, believing it, and endeavoring to walk according to it to the glory of God; and that every one, whose object is solely contention, and who does not obey the truth, but follows after unrighteousness, is far distant from the true religion. This is the standard, by which I would be judged by every one who reads this narrative.

About eight or nine months ago, I was employed, by an American by the name of J. King, in teaching him the Syriac language. At that time, I was very fond of engaging with him in disputatious conversations, to prove him to be in error; but with none but worldly motives, to display my talents and knowledge, and acquire the praise of men. After this, I applied myself to reading of the word of God with intense interest. Now this person wrote a farewell letter to his friends, in which he excuses himself from uniting himself with the Roman Catholic church. After reading this letter, I found, in the Holy Scriptures, many passages, which made against the opinions of the writer. These passages I selected, and from them and other evidences, composed a reply to him. But when I was copying the first rough draught of the same, and had arrived to the answer to the last

* For a brief description of this sect, see *Missionary Herald*, vol. xxii, p. 128.

of the objections, which he said prevented his becoming a member of the Roman Catholic church, viz. that the Roman Catholic church teaches, that it is wrong for the common people to possess or to read the word of God, but that they ought to learn from the Popes and Councils, I observed the writer brings a proof against the doctrine from the prophet Isaiah, viz. "To the law and to the testimony, if they speak not according to my word, it is because there is no light in them."

While I was endeavoring to explain this passage also, according to the views of the Roman Catholic church, with no other object than the praise of men, and other worldly motives, I chanced to read the 29th chapter of Isaiah, from the 15th verse to the end. I read, and was afraid. I meditated upon the chapter a long while, and feared that I was doing what I did, with a motive far different from the only proper one, viz. the glory and the pleasure of God. I therefore threw by my paper without finishing the copy, and applied myself diligently to the reading of the prophecy of Isaiah. I had wished to find, in the prophets, plain proofs, by which to establish, beyond contradiction, that Jesus Christ is the Messiah, so long expected from ancient days;—proofs that might be made use of in answer to Moslems and Jews. While I was thus searching, I found various passages, that would bear an explanation according to my views, but did not find them sufficient to enforce conviction on others, until I finally came to the 52d chapter, 14th verse, and onward to the end of the next chapter.

On finding this testimony, my heart rejoiced, and was exceeding glad, for it removed many dark doubts from my own mind also. From that time, my desire to read the New Testament, that I might discover the best means of acting according to the doctrines of Jesus, was greatly increased. I endeavored to divest myself of all selfish bias, and loved more and more to inquire into religious subjects. I saw, and continue to see, many of the doctrines of the Roman Catholic church, which I could not believe, and which I found opposed to the truths of the Gospel; and I wished much to find some of her best teachers to explain them to me, that I might see how they proved them from the Holy Scriptures. As I was reading an appendix to a copy of the sacred Scriptures, printed at Rome by the Propaganda, and searching out the passages referred to, for proving the duty of worshipping saints, and other similar doctrines, I found that these proofs failed

altogether of establishing the points in question, and that to infer such doctrines from such premises, was even worthy of ridicule. Among other things, in this appendix, I found the very horrible, *Neronian doctrine, that it is our duty to destroy heretics*. Now every one knows, that whoever does not believe that the Pope is infallible, is a heretic in his opinions.

This doctrine is not merely that it is allowable to kill heretics, but that we are bound to do it. From this I was the more established in my convictions against the doctrines of the Pope, and saw that they were the doctrines of the ravenous beast, and not of the gentle lamb. After I had read this, I asked one of the priests in Beyroot respecting this doctrine, and he assured me, that it was even so as I had read. I then wished to go to some place, though it might be a distant country, that I might find some man of the Roman Catholic church sufficiently learned to prove the doctrine above alluded to.

After this, as I was at Beyroot teaching a few Greek youths the Arabic grammar, I received a letter from his holiness the Maronite Patriarch, saying, that if I did not cease from all assistance whatever to the English, and that if I did not leave them within one day, I should, *ipso facto*, fall under the heaviest excommunication.

Thinking, as I did, that obeying my superiors, in all things not sinful, was well and good, I did not delay to leave, and so went to my friends at Hadet; but still thinking very much on the subject of religion, so that some people thought me melancholy. I loved exceedingly to converse on religious subjects; indeed I took no pleasure in any worldly concerns, and found all worldly possessions vain. After this, I received a second letter from his holiness the Patriarch, in which he said thus; "After we had written you the first letter, we wrote you a second; see that you act according to it. And if you fulfil all that was commanded in it, and come up to us when we come to Kesran, we will provide you a situation." But I saw that nothing, in which I was accustomed to take delight, pleased me any longer. I returned again, after sometime, to Beyroot; and after I had been there no long time, Hoory Nicolas arrived, brother to his holiness the Rev. Patriarch, with a request from the latter, to come and see him, which I hastened to do. Hoory Nicolas then began to converse with me, in the way of reprimand, for being in connexion with the English. I replied that, as we ought not to deny the unity of God, because Mussulmans be-

lieve it, so we ought not to hate the Gospel because the English love it. He then began to tell me of the wish of his holiness, the Rev. Patriarch, that I should come out to him, and of his great love to me; and said that he (the Patriarch) had heard, that I had received thirty or forty purses of money from the English; and he assured me of their readiness not to suffer this to be any hindrance to my coming out from them.

Now if my object were money, as some seemed to think, I had then a fair opportunity to tell him a falsehood, and say, "I indeed received from the English that sum, but I have expended so and so, and cannot leave them unless I restore the whole." In this way I might have contrived to take what I wished. Yet I did not so answer him, but declared to him the truth, how much wages I had received, and which was nothing extraordinary.

He then gave me a paper from his holiness the Patriarch, in which he says, "You will have received from us an answer, requesting that when we come to Alma, you will come up and see us. We expect your presence, and, if God please, we will provide you some proper situation, with an income that shall be sufficient for your sustenance. Delay not your coming, lest the present happy opportunity should pass by." Knowing, as I did, that many people supposed my object, in continuing with the English, to be gain, I did not delay fulfilling the request of his reverence, hoping to remove this suspicion, and to enjoy an opportunity of speaking the truth without being hired to do it.

So, about the 7th of January, I left Beyroot, with Hoory Nicolas, and arrived at Der Alma the same night. His holiness, the Patriarch, was not there. On the next day, when he came; I met him, and saluted him in the road. In the evening he called me into his chamber, and began to ask me questions, that he might discover what I was; and I answered him telling him the whole truth, although this course was opposed to my personal convenience. At this he seemed surprised, for he must have perceived, that it was contrary to what he had been accustomed to see in me. Afterwards, when I declared to him, that I never had before been a believer, according to the true living faith, he was probably still more astonished. He then asked me if I believed as the Romish Church believed. I again told him the truth, that I did not. He asked then what was my faith, and I answered to the following purport, "True and living faith must be divine, connected with hope, love and repentance, and

that all these virtues are the gift of God, &c.; that I believed the truth as God had inspired it; and that it would be but a lie, if I should say that I believed as the Romish Church does, while in fact I do not. I must have proofs."

After some conversation like this, he told me that this doctrine of mine was heretical, and that as long as I remained in this state of opinion, he would suffer no one to have intercourse with me in buying and selling, &c. This prohibition of his brought to my mind the words in the Revelation, xiii. 17.* Then he gave me to understand, that if, after three days, I did not get back out of this state, I must no more enter the church. At other times, he wished me to swear by the eucharist and by the Gospel, that my faith was like the faith of the Roman Catholic church. He asked me if I was a Bible man; I replied, "I do follow the opinions of the Bible men; but if you think me a Bible man on account of the opinions I have advanced, very well."

The sum of what I said was, that without evidence I could not believe what the Romish church believes. From that time, after three days, I did not enter the church for a space. Some time passed again, and the Patriarch inquired of me my faith. I then explained to him what I believed respecting the unity and trinity of God, and that the Messiah was one person with two natures, and that the Holy Spirit proceeds from the Father and Son. Then arose a disputation about, who is the Vicar that Christ has appointed to explain his law. I answered in substance as I afterwards did in writing, that by reason, and learning, and prayer to God, with purity of motive, we may know, from the holy Scriptures, every thing necessary to our salvation. This was the purport of my reply, which perhaps was not expressed with sufficient clearness, or perhaps I was not able to say it in the manner that was appropriate, for such a tumult and storm were excited in the company, that they seemed to me to be intent on overcoming me by dint of vociferation, rather than by argument, and to drown my voice, rather than to understand my opinions.

When, after some days, came Bishop Abdalla Blabul and Padre Bernardus of Gzir, the Patriarch one day called me to them in his chamber, and asked me what I wished, whether money or office,

* "He causeth all—to receive a mark," &c. "and no man might buy or sell save he that had the mark or the name of the beast." The Patriarch was also clothed in scarlet, like the woman on the scarlet colored beast.

or whatever it might be, promising to gratify me, speaking of his love to me and of his great interest in my welfare. These professions I know to be sincere, but they are according to the world, and not according to the Gospel. I assured him that I wanted nothing of the things he had mentioned; that I was submissive and obedient to him; and that if he thought of me, that I had taken money of the English, he was welcome to shut me up in my chamber as in a prison, and take from me every thing that I possessed; that I wished from them merely my necessary food and clothing, and that I would give them this assurance in writing. The bishop and priest then begged me, in presence of the Patriarch, to say that my faith was like that of the Romish church. I replied, that I feared to tell a falsehood by saying a thing, while actually, in my reason, I did not believe it.

"But," said they, "the Patriarch here will absolve you from the sin of the falsehood." I turned to the Patriarch and put the question whether he would so absolve me. He answered, that he would. I said, "What the law of nature itself condemns, is out of the power of any man to make lawful." He then again asked me what I wished to do. I said, I wish to go and see the Armenian Patriarch Gregory, and inquire of him what I ought to do. He consented, and requested me, when I had done this, to return to him, to which I agreed. I was accompanied by a priest from the station of the Patriarch to the College of Ain Warka, where I found Hoory Joseph Shaheen, with whom I conversed a considerable time, and with great pleasure; for I found that for himself, he did not believe that the Pope was infallible in matters of faith, that is to say, unless in concert with the congregated church. I then began to confess to him: but when I saw that he held steadfastly some opinions for no other reason than that the church so believed, and that without bringing any proper evidence of the fact, viz. from councils or from the fathers, and burst out upon me with exceeding bitter words, saying, "Know that the church neither deceives, nor is deceived, and be quiet;" and when I wished him to instruct me according to the word of God, with the simple object of glorifying God and fulfilling his will, I saw that he was not disposed to support any opinion because it was according to the word of God, but because so thought the church; and I saw him also ready to retain these opinions, although I should bring the strongest evidences against them from the holy

Scriptures. He told me that it was impossible for him to teach any thing contrary to the council of Trent. So I found I could not receive his system, because, though you should shew him that it was wrong, he would not give it up, lest with it he should be obliged to give up his office. I therefore told him, you are bound, i. e. shut up as between walls, by the doctrines of the Pope and the council of Trent.

In conversation on the images, he would have proved their propriety from Baronius' church history. We found this author quoting the sacred Scriptures to prove that our Saviour sent a picture of himself to the king of Abgar. I declared that it was false, in so far as he stated that the *Gospel* made any such statement, and on that account I could not believe the story. To this he gave me no answer. After this, as we were reading this book, and found a statement respecting the bishops collected in Constantinople, to the number of 313; that they decreed the abolition of the use of images, because it was idolatrous, and that in the clearest terms,—I asked him the question, "If an assembly composed of the bishops of the church were infallible, how is it that this council is said to have committed an error?"

About this time, I heard that a certain individual wished to converse with me on the subject of religion, which rejoiced me exceedingly, and I was impatient for an interview. He came on a Sabbath day to Ain Warka, for the study of Arabic grammar, according to his custom, and we had a short conversation together on works unlawful on the Sabbath day, and other subjects. He then excused himself from further conversation for want of time; but promised that when we should meet again, he hoped to have a sufficient opportunity to dwell on these subjects at large. I continued at Ain Warka the whole week, reading with the rest at prayers and confessing to Hoory Joseph above-mentioned; and on the next Lord's day, the Armenian priest aforesaid came again, and I fully expected to have time and opportunity to ascertain his opinions; but I was disappointed again; for he wished to have the dispute carried on in writing, and to have an assistant with him, with other conditions.

In these circumstances I failed of my object; but was on the whole more inclined than before to receive the doctrines of the Romish church; since the priest had promised to bring his evidence, on all points, from the word of

God, that they (the Papists) were walking in light and not in darkness.

At this time one informed me that his holiness, bishop Jacob, superior of the convent of Bzumar, wished to see me. And because Hoory Joseph, at first told me that this state in which I had fallen was a temptation of Satan, and at one time shewed me that it was usual for people, when they came to the age of manhood, to be tempted on the subject of their religion, and at another, assured me, that this was a state of delirium:—and again, because I had heard formerly that this bishop Jacob had himself been delirious, and that he was a man of information, I wished very much to see him; and on the same day I went to Hoory Joseph and declared to him plainly my opinions, and shewed him that the beast mentioned in the Revelation was a figure, as the lamb evidently was, and how dreadful must be the torments of those who worship the image of the beast. I then disclosed to him my intention of going up to the convent of Bzumar, where were the Patriarch Gregory, bishop Jacob, and the Armenian priest already mentioned. I set off the same day, and on my arrival saluted the Patriarch, and on the same night reasoned on the subjects of faith, hope, and love. It appeared that the Patriarch's opinion was, that a man may be possessed of living faith, faith unto salvation, although he should feel nothing in his heart. I answered him with a quotation from St. Paul, "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." But this did not convince him. He explained the *heart* to mean the *will*. It then appeared to me that he was not a true believer, and from that time forward I could not believe him, as I would believe a real Christian, but I wished to hear his worldly arguments. On the following day, I asked him how it can be said, that the Pope was infallible if there were no proofs of the fact to be brought. I asked him if this pretension of the Pope was that of an apostle, or a prophet? if an apostle, or a prophet, he could not be believed without miracles, and that we Christians were not to believe any one, though he were to bring down fire from Heaven.* His replies to me were weak; and after considerable conversation on what is the church of Christ, on the ignorance that is pardonable, &c. he began to prove that if the Pope is not infallible, then there is *no religion, no Gospel*, and even *no God*. But I observed all his proofs so weak,

that I could not be convinced, and I fell into deep perplexity as to what I should do. For sometimes I greatly endeavored to submit my judgment to his rules and opinions, and made these efforts until my very head would ache. The next day I asked him what was that *great city*, ruling over the kings of the earth, mentioned in the Rev. xvii. 18? After he had brought his book of commentaries, he answered that it was Rome, which is also called, spiritual Babylon, or Babel, and after wishing me to yield to his opinion or that of the book, he said nothing more. From this time I was with the Patriarch every day for three or four hours, and his best advice to me was, to pray to St. Antony of Padua, together with one repetition of the Lord's prayer, and one of Hail Mary, &c. every day for three days. When I was thus in doubt from the weakness of their proofs, one of the monks said to me, "If you wish to know *good tobacco*, ask the Patriarch." I hoped that this priest would explain to me those doctrines of the Romish church, which I could not believe; so I went into his chamber and questioned him very particularly on all points. He expressed his wish that we might discuss together all the points one by one, but on condition that the Patriarch Joseph should appoint him to do so. He told me he had in his possession a book refuting the opinions of Luther and Calvin. I begged permission to read it; but he refused, telling me that the doctrines of the church all remained unrefuted. He wished me to go down to the Patriarch Joseph on this business. So after a stay of four days from my arrival, I departed for Ain Warka according to my promise to Hoory Joseph.

Here I found one of my friends of whom I had heard that he had been very much astonished at my connexion with the Bible men. After I had seen him and had conversed a little on some points, he would no longer hear me, fearing among other things lest he should be crazed. When we touched on the subject of the great city above-mentioned, he told me that he had seen a book of commentaries on the Revelation, which made the city clearly to be Rome. At this I wondered greatly, since the meaning was so clear that not even the teachers of the Romish church herself could deny it. I then finished my confession to Hoory Joseph Shaheen, and about sunset, the same day, went down to the Patriarch to the convent Alma. He requested me again to write a paper stating that my faith was according to the faith of the Romish church. From this I excused myself,

* See Rev. xiii. 13.

begging that such a thing might not be required of me, for the council of Trent had added nothing to the rule of faith, which was established by that of Nice, which begins, "I believe in one God," &c. A short space after, I gave him my advice, with modest arguments, and mild suggestions, on his duty to cause the Gospel to be preached in the church among the Maronite people; and offered him the opinion that this should be done by the priests in the vulgar language, every Sabbath day, for the space of one or two hours; and if this should appear too burthensome to the people, to take off from them some of the feast days. After this, I remained silent in my chamber, near to his own; and as there came to me a few of the deacons of the Patriarch, and others, I read to them at their request in the New Testament printed in Rome. But in a little time after, I entered my room, and found in it none of all the books that had been there, neither New Testament nor any other, and I knew that the Patriarch had given the order for this purpose, for he reproved me for reading the Gospel to them, but he could accuse me of no false or erroneous explanations, or that I taught them anything heretical.

One day after this, he called me to his presence and began to threaten me in a most unusual manner. I said, "What do you wish of me, your reverence? What have I done, and what would you have me do? What is my sin, except that I conversed with some individuals, shewing them the errors of the church of Rome?" Then he requested me again, to say, that I believed as did that church, and said, grasping me firmly by the chin, "see how I will take you if you do not repent." I begged him to appoint some one to shew me the truth, by way of discussion, but he would not, and continued expressing his own sentiment, that we are bound to hold fast to the church, even to such a length, that if she should even reject the Gospel, we should reject it too.

And here I wish to say a word to every reader that regards and loves the truth; how does such doctrine appear to you? and how could I believe in all which the Romish church holds, without *knowing* all of it? and how could I say without a lie, that I believe, when I do not believe?

When I saw the Patriarch breaking out with an exceeding loud and unusual voice, I was afraid that I should be found among "*the fearful*," (Rev. xxi. 8.) and rose to depart. When I reached the door, I turned and said to him, "I will hold fast the religion of Jesus

Christ, and I am ready for the sake of it to shed my blood; and though you should all become infidels, yet will not I;" and so left the room.

(To be continued.)

LETTER FROM MR. KING.

THE present number completes our extracts from Mr. King's journal, in which are described his last visit to Jerusalem, his return from thence to Mount Lebanon, and his residence at Beyroot till the time of his departure from Syria. Of his proceedings, from that time until his arrival at the Island of Minorca, we have received hitherto but imperfect notices.

A letter, written from Nîmes, (south of France,) and dated the 10th of November last, describes some of the more important occurrences, from the time of his arrival at Mahon, in Minorca, up to the writing of the letter. We make a number of extracts, having regard to chronological order.

At Mahon.

When at Mahon, I received a challenge to hold a dispute with two priests, one a doctor of theology. I accepted the challenge, and taking in my hand "the Sword of the Spirit," which is the Word of God, I went to meet them in a place appointed by themselves—a garden in the Lazaretto. It was when I was in quarantine. Previous to my going, the Intendant of the Lazaretto, came to me, and advised me not to go alone. I told him I had nothing to fear. On entering the garden, I found three priests, with a few other persons, and, soon after we commenced our dispute, two naval officers of the American squadron came to hear us.

The Romish doctor at first addressing me in Latin, demanding "to what sect I belonged?" I replied, that I called no man father upon the earth; that I believed in Jesus Christ, and took the sacred Scriptures for my guide. This led to the inquiry, "what is the standard of interpretation?" and "who shall decide in case of doubt?" and then, "what and where is the church of Christ?" and finally we came upon "*tu es Petrus*," [thou art Peter;] and I endeavored to show them, that Peter and the Pope were very different sort of men, as to their mode of governing in the church, and in many other things.

After conversing for about three quarters of an hour, they proposed, that we should finish our dispute for the present, and said, that having heard I was a very amiable man, they had come to pay

their respects to me, and to invite me to their convent, to eat with them, to shew me their library, &c. and added, that after the squadron was gone, we would have another dispute. I on my part thanked them for their politeness, but did not so well like the proposition of deferring the dispute till the squadron was gone. Besides, what could they know of my amiableness, in case I had possessed any? I said, this may be a kind of *Joab's* salutation, as a preparation to smite me under the fifth rib.

After getting permission, I went on shore, and took my trunk with me; but, at the custom-house, I was told, that I must leave my trunk to be examined through the day, and if any books were found, which contained any thing against the government, or against the religion, (Roman Catholic,) they must be burnt.

It so happened, that I had some against their religion. I had one, in particular, which was the *Bible*, and in different languages. I also had some Tracts, printed at Malta, called "Novita del Papismo," [Novelty of the Papacy,] and the "Storia di Andrew Dunn," [Story of Andrew Dunn.] So I concluded it was not best to have my books so rigidly examined, and immediately sent my trunk on board an American ship, bound for Barcelona.

Two days after, I applied to the police, to endorse my passport for Barcelona, but was refused. The reason assigned was, that my passport had not been endorsed by the Spanish consul at Smyrna. The officers of the police also told me, that I had done wrong in coming on shore at Mahon, and that in a similar case they had put Frenchmen in prison.

I immediately took a boat, and went to the North-Carolina, to obtain the assistance of Com. Rodgers. The commodore, to whom I wish to express publicly my very grateful acknowledgments, took a lively interest in my case, and through his influence, a new passport was procured for me the next day, endorsed by the Spanish police, to go to Barcelona.

The day after I got my passport, a curious circumstance came to my knowledge, which I thought might possibly serve to explain some of those things which happened to me at Mahon. On entering the house where I lodged, I bade the woman of the house good morning, and she returned my salutation, calling me by name. A Spaniard was present, who, after I went out, said, "Who is that Monsieur King? I recollect his name. I think I have seen him at Constantinople, with two others. In

the time of the war, [i. e. in the time of the Constitutionalists,] I took a vessel, and among other papers, I found a long letter of several sheets, written by a Monsieur King to a Society at Paris. I will go home, and find it, and send it to him, to see whether he recognises the handwriting." On my return to my lodgings, the woman of the house questioned me, to know whether I had been at Constantinople, and whether I had correspondence with any one at Paris. My curiosity being excited by those questions, I asked why; and she then related what the Spaniard had said.

The next day he called, and put some questions to me about my travels, and said, that he had a letter of the description above-mentioned, but that he had lent it to a woman to read. I did not tell him that it was, or was not, mine, but bid him good morning, and left him to form his own opinion.

About this time, the priests sent me another invitation to hold dispute with them at the convent. But as I was on the point of leaving for Barcelona, and had met with some difficulty with regard to my books and my passport; and as, by accepting their invitation, new obstacles might be thrown in my way; I thought best not to go near them.

In Spain.

The next day, I sailed for Barcelona in the ship *Thalia*, Capt. Butler, for whose politeness and kindness to me on the voyage, and while at Barcelona, I feel very much indebted. For my passage, he refused to receive any remuneration. At Barcelona, he introduced me to several of the officers of the French Garrison with whom he was acquainted, who were particularly polite to me, and who, in case of any difficulty, would have been able to render me essential service.

After spending eight or ten days in that place, I took my seat in the *Diligence* for France, in company with two French officers, who were recommended to me by two of the Sub-Intendants of the Garrison. On the way, one of them, who was himself a Roman Catholic from Corsica, asked me, "Why it happened, that, where people had the most of the Roman Catholic religion, they were the most wicked?"

In Spain, efforts are making to re-establish the Inquisition. About six weeks before my arrival, a Jew was put to death as a heretic.

Assassinations in that country, you know, are frequent. I was assured, by officers of high rank at Barcelona, that in the province of Catalonia alone,

which is considered one of the best provinces in Spain, there had been, within three years past, more than fifteen hundred assassinations, of which the law took no notice. About eight days before my arrival at Barcelona, the Superior of a convent was assassinated in his chamber, at 11 o'clock in the morning. A cry was set up after the murderer, but nobody knew where he was to be found. An officer of rank in the Spanish service, himself a Roman Catholic, assured me, that three leagues from Barcelona, if a priest were to set up the cry, "There goes a Protestant," the latter would be almost sure to be assassinated. In Spain, one sees the Roman Catholic religion in all its purity and grandeur.

On Thursday, October 5th, I left that country without a single regret.

Return to France.

When, from the heights of the Pyrennees, I first caught once more a view of the cultivated plains of France, my joy was great. Welcome, thrice welcome, ye sweet vineyards, and smiling green fields. Four years have rolled away, since I bade you farewell. Thanks to the Great Author of good, who has preserved me in the midst of the burning desert, and from the scorching rays of the sun in a sickly clime. Thanks to Him, who has preserved my sight, and permitted me once more to behold thee. With all thy gaiety and infidelity, thou art more lovely than the land of the Moslem; far happier than that dark, vengeful, pagan-christian country, from which the snow-clad mountains separate thee. My feet are glad to enter thy borders, and with heart-felt joy I greet thee.*

At Perpignan, I remained one day, being quite unwell from a cold, which I took at Barcelona.

From Perpignan, I went to Montpellier, where I remained three or four days, with the Rev. Mr. Lissignol, and then came to Nismes.

Spirit of Missions in the South of France.

If the reader will consider the following facts, related by Mr. King, in connexion with those which are found at pp. 55—57 of our last number, and some which are to be stated in another part of the present number, he will have a very interesting view of the present

spirit of Protestant Christians in France, especially in the southern departments.

At Nismes, I received a pressing invitation from a Mr. Beaux, a very respectable Protestant, to take lodgings at his house, during the winter. He and his family seem to take an interest in doing every thing in their power, to render my situation happy. I have also received much kindness from a family named Devilles-Amalry, and from the Rev. pastors, Gardes and Tachard.

The Missionary Society here, on my arrival, voted to give me three hundred francs, [about 56 dollars,] to assist in defraying my expenses, while here; and a Physician, who had read my journals published at Paris, on meeting with me here, made me a present of one hundred francs. I have also received an invitation from the Rev. Mr. Lissignol, to spend the winter with him at his house.

At the Monthly Concert of Prayer, in the present month [November,] I was invited, by the Committee of the Missionary Society, to address the people, which I did from the pulpit. I spoke for about forty minutes. The congregation was large, and exceedingly solemn. Every eye was fixed upon me, and every ear listened with intense interest.

As soon as the service was finished at Nismes, I was obliged to go to Milhan, a village about three miles distant, to address a large congregation, which I found had been waiting for me in the church for more than an hour. I say I was *obliged* to go, for two clergymen came to me at Nismes, and said, that they had come, with about twenty other persons, expressly to take me with them to Milhan, and that I must absolutely go with them. I went, though I had been so unwell with a cold, that I had not been out of the house for nearly three days previous. Thanks to the Great Preserver of my life, that I found myself the next day, better than I have been for nearly a month past, and my health has been improving ever since.

I am invited to attend, next week, a meeting of the Pastors in this vicinity. There will be eighteen or twenty present, and I think it important to see them.

Week before last, I went to Marseilles, where I had the pleasure of seeing Mr. Le Comte Ver Huell, Peer of France, and President of the Evangelical Missionary Society at Paris. He received me with all the cordiality of a brother, and just before I left Marseilles, sent me one hundred francs, to

* An account of Mr. King's journey from Paris to Marseilles, in the autumn of 1822, and of his departure from France, on his way to Malta and Palestine, was given at pp. 178—182 of *Missionary Herald*, vol. xix.—Ed.

defray, as he said, the expense of my journey thither from this place. He wishes me to go to Paris as soon as my health will admit, and to lodge in the Mission-house established there, that I may be with the *Elèves*, who are to be employed as missionaries. I have also just received a letter from the Baron de Stael, welcoming me to France; and another from Professor Kieffer, inviting me to the Mission-house.

France is in a very interesting state, and I am persuaded it is my duty to remain here a few months. Besides, I dare not go, in the winter season, to a cold climate, after having so long endured the heat of an Asiatic sun.

Many villages about Lyons, are turning Protestant. In one of them, a young man lately mounted a stone pillar in the street, and after reading in the Scriptures to a multitude assembled around him, publicly renounced his belief in the Roman Catholic religion. One of the pastors has been insulted in the church, and the church has been closed. Thus things go on. The Jesuits are trying to re-establish themselves, and the Roman Catholic missionaries go on with their pious work of erecting crosses.

Ceylon Mission.

EXTRACTS FROM MR. WINSLOW'S JOURNAL, WHILE AT CALCUTTA.

(Continued from vol. xxii. p. 377.)

For the information of new subscribers to the *Missionary Herald*, it is expedient here to remark, that, in the latter part of 1825, Mr. and Mrs. Winslow were constrained to visit Calcutta, on account of the dangerous indisposition of the latter; and that they remained several months, until the health of Mrs. W. was, in great measure, restored. Our last volume contained extracts from the journal kept by Mr. Winslow, during the voyage to Calcutta. We shall now extract portions, which were written during his residence in that city.

Botanic Gardens—Bishop's College.

Nov. 27, 1825. In the morning, we were near the Botanic Gardens, which are on the opposite side of the river from Garden Reach. The Gardens are extensive; and the numerous trees, with their varied and rich foliage, stretching along the banks of the river a great distance, and down to the water's edge, resemble somewhat a rich

native forest. The Gardens are intersected by handsome walks, terminated, on the upper side, by the College Square. Here are the buildings of *Bishop's College*. They are as yet in an unfinished state, but present a handsome appearance. The style is modern gothic. There are, it is said, in connexion with the College, a Principal, who is also Professor, the Rev. Mr. Mill, and two other resident Professors. There are now seven or eight students. A printing office is connected with the College, and there is a translating department. On the east side of the river, from Garden Reach to the town, the bank is lined with large and elegant seats, in the midst of spacious and well laid out gardens, and pleasure grounds, which make a fine appearance.

Fort William—Government House.

On coming round the reach, you see, at a distance, *Fort William*, from which to the upper part of the town, the river is now filled with shipping. The fort is a large and strong fortification, enclosing many elegant buildings. It has a telegraph, which communicates with another at Barrackpore, fifteen miles up the river, where is the country seat of the Governor General, and a large cantonment of troops. Between the fort and town, are the esplanade and course, where all the gentry of Calcutta exhibit themselves, and take the air in their splendid carriages, or on horseback, morning and evening.

At the upper end of the esplanade, is the Government House, the residence of the Governor General, commanding a view of the course and the fort at a distance. It is a magnificent pile, formed in the manner of two-half moons placed back to back, with the horns flattened and enlarged, so as to make at the end of each an oblong square with a front of twenty or thirty feet, and including suits of rooms. Consequently, two arms of the building, front to the southeastward, towards the esplanade, and two to the northwest, towards the city. Between these, on both sides, there is a projection from the main body of the building, which, on the principal front, is in the form of a lofty portico, on a line with the front of the two wings. Back, that is, on the other side of the building, there is a flight of steps; and between the arms, at the two ends, are open virandahs, above and below, with marble-like pillars. From the main body of the edifice rises, on the middle, a cupola, on which, as well as over the different fronts, the Company's arms are emblazoned, and

different sculptural emblems placed. The interior of the building is said to be very grand, especially the large marble hall of audience, which, with its magnificent furniture, seems almost like the work of enchantment.

The edifice is about 300 feet square. It is surrounded by an iron railing, enclosing an extensive yard and garden. To enter, there are noble gateways, over which you see sphinxes and leopards and lions couchant.

Social Intercourse.

Dec. 5. For the purpose of paying my respects, as well as to forward the object of our "College for Tamul and other Youth," for which I am authorized to solicit funds, I called this morning on the Rev. Mr. Thomason, Archdeacon Corrie, and the Bishop, all of whom received me with the greatest kindness, expressed their interest in our mission, and in our proposed Mission College. Mr. Thomason has long been the friend of all who are laboring for the good of India. I was sorry to learn, that he is preparing to leave Calcutta for England, on account of the ill health of Mrs. Thomason. His departure will be much regretted by all good men here. The Archdeacon is a missionary in spirit, and a most excellent man. He has labored, personally, and successfully, among the natives. He kindly offered to aid me by every means in his power, consistent with the prior claims of institutions connected with his own church. The Bishop was not less affable, or kind. He is exceedingly condescending in his manners, and very prepossessing. Without any affectation of dignity, he bears in his countenance strong marks of intellect, united with great frankness of disposition; and in conversation he pours forth the treasures of his mind as carelessly, as though they were of no value. He is the decided friend of missions. As a learned man and a divine, his character is well known. The friends of missions, and of evangelical religion, have much occasion to rejoice in his elevation to the See of Calcutta.*

At evening, I attended the missionary prayer meeting, in the Chapel of the Baptists, Circular Roads. Most of the missionaries in Calcutta, with Mr. Swan and Mr. Mack, of the College at Serampore, were present. Mr. Swan delivered an address, and two prayers were made.

7. Took breakfast, by invitation,

with the Bishop. The Principal of Bishop's College, the Rev. Mr. Mill, and Archdeacon Corrie, were present.

The Bishop entered with much interest into the particulars of our plan for the College, which he had read, and which he warmly recommended; as did also Mr. Mill. He told me, that, just at the present time, the calls of Bishop's College were so pressing, he did not feel himself at liberty to contribute any thing in the way of pecuniary aid. But, at a future opportunity, he intended to devote to the establishment a part of what he receives from Ceylon, in the way of perquisites. At the same time, he kindly gave me a commendatory letter to facilitate my applications in other quarters.

8. Mrs. W. was able to ride with me as far as Chitpore, about three miles from Calcutta, where our American Baptist brethren and sisters, Wade and Boardman, now are, with Mrs. Coleman, in the bungalow occupied formerly by the Rev. Eustace Carey.

We spent the day, very pleasantly, with these good friends, and learnt from them, especially from Mr. and Mrs. Boardman, who have but recently arrived, many interesting particulars, concerning our much loved native land. Mr. and Mrs. Wade still speak with much feeling of their trials in Rangoon, and thankfully acknowledge the hand of God in their deliverance.

Missionary Meeting.

9. Attended a meeting of the Church Missionary Association, at which the Bishop presided. An encouraging Report was read, from which it appeared, that much is doing in the way of schools, and that one adult native, during the year, had been baptised. It was proposed in the Report, that a native place of worship be erected, on the mission premises, at Mirzapore; and stated, that the Bishop had generously offered towards such a chapel, from his own funds, the sum of 1000 sicca rupees. It appears, however, that there is now there a small place in the native style, and that a few natives are in the habit of attending it.

The Archdeacon noticed the success of efforts made in the upper Provinces, which he himself had witnessed; in particular, the encouraging circumstances now occurring at Burdwan, where the people, from two or three villages, have especially requested Christian instruction. The Bishop mentioned, that in his late visitation to Bombay and Ceylon, he had witnessed much that was very encouraging, and much to

* The reader will recollect with pain, that this amiable and excellent prelate has since died.—*Ed.*

prove the falsehood of the assertions of the Abbe Dubois concerning the impracticability of converting the natives. In particular, he mentioned, as very marked and wonderful, the success, which had attended the Church missions in Palamcottah, (where 1100 families are said to have renounced idolatry;) and the American mission at Ceylon; concerning the last of which, he said, regard to the delicacy of one of the missionaries present prevented him from saying what he otherwise would say.

Female Orphan Asylum.

11. Preached to day in the Female Orphan Asylum for the children of English soldiers, at the head of which are the Rev. Mr. Schmid and Mr. Schmid, of the Church Missionary Society. There are in the Asylum about 80 girls. It is supported by voluntary contribution, at an expense of \$600 monthly. It is an interesting charity. Several of the members of the Asylum have become hopefully pious, and obtained useful situations.

Introduction to the Governor General.

16. Went, this evening, to a social party of the bishop's lady, Mrs. Heber, for the purpose of obtaining an introduction to the governor general, lord Amherst, and several gentlemen who may perhaps be induced to aid my object. The bishop introduced me to lord Amherst, and to Mr. Harington, member of the Supreme Council. The latter kindly invited me to take breakfast with him, and bring with me the statement concerning our Seminary, which has been drawn up and printed. Mr. Harington is an elderly gentleman, who has spent many years in India, and done much for its benefit.* The governor general is affable, affects no state, and appears much like a private gentleman. The company at the bishop's was large, consisting of most of the principal families in the place. It separated at an early hour.

Baptist College at Serampore.

21. Went yesterday to Serampore and returned to day. The college edifice is certainly a fine building, and very handsomely situated. Many object to it as too splendid to correspond with the habits and taste of the native youth, for whom it is designed. The edifice is on the bank of the Hoogly, directly op-

posite the seat of the governor general, at Barrackpore, of which, and of the Park, it affords a fine view. It is of the Ionic order. The pillars of the fine portico in front, which support a narrow gallery above, are entirely of this order; but something of the composite is added to those of the halls within. Going up from the river, you pass through an iron gateway into the college yard, which is surrounded by a railing of iron. Ascending the broad stone steps of the edifice, you come into the entry, in which, on either hand, is a superb iron stair case, with polished brass balustrades. Above and below, are two large halls through the length of the building, excepting an entry of 12 or 15 feet, and so wide as to be supported by two rows of pillars. The further end of these halls is in the form of a half moon. They are large and elegant. On either side of the halls, on the lower and upper floors, are sets of rooms, three on a side, or twelve in all. These rooms are large, and are designed for library, lecture, and recitation rooms. In one of them is now a library containing a very considerable collection of books; in another, the philosophical apparatus; and in a third, the chemical. The number of students is about 40, of whom the greater part are the sons of native Christians. There is what is called a theological or English class, composed of lads, the sons of missionaries.

The venerable Drs. Carey and Marshman have obtained able and pious assistants in the professors of the college, the Rev. Mr. Mack, theological professor, and the Rev. Mr. Swan, scientific professor.

The native church at Serampore consists now of about 60 members, many of whom are females. There are thirteen female schools, containing 250 girls.

The Free School.

22. To day attended the annual examination of the "*Free School*," one of the oldest benevolent institutions in Calcutta. It was at the head of this school, that the early friend and promoter of evangelical religion in India, the Rev. Mr. Brown, commenced his career of usefulness. The school now contains about 235 boys and 100 girls, mostly country born, who are supported by the charity.

Churches.

In the evening, I went to the Old Church, and heard Mr. Thomason

* Mr. Harington afterwards subscribed 400 sicca rupees for the Mission College.—Ed.

preach a very good discourse. This church is what is commonly called the "Mission Church," as it was first built by a German missionary, or rather he built a church where this now stands, and which forms a part of the present. The church which he built, was, after his decease, about to be sold at auction, when Mr. Brown, Mr. Grant, and a few other gentlemen, to secure its appropriation to the object for which it was built, raised a fund for the purchase of it, and vested it in the hands of trustees for the occupation of an evangelical clergyman. For the support of such clergyman, should the Honorable Company not provide, an accumulating fund was raised; so that, in case of necessity, it might be in a measure independent of the acting authorities, should they be averse to the truth. The company has, however, very honorably supported the chaplain of this church in the same manner as other chaplains. It was here, that not only Brown, but Buchanan, and Martyn officiated; and here Mr. Thomason, for more than fifteen years, from his first arrival in India, until, as one of the senior chaplains, he was removed to preach in his turn at the cathedral, has successfully inculcated evangelical truth. Mr. Thomason has indeed done much for the promotion of genuine piety at Calcutta. He early gathered around him a few respectable friends, and, by frequent intercourse with them, particularly by having his house open every Saturday evening for religious conversation, closed by prayer, he succeeded in raising and keeping up a tone of piety in some of the first circles, which had previously been unknown. This church may, therefore, be considered as the principal nursery of piety at the Presidency. Mr. Thomason has the satisfaction of leaving, as his successor, a very worthy young man, the Rev. Mr. Goode, who was sent out, some months since, specifically as chaplain to the Old Church. He appears to be a very humble, pious servant of the Lord Jesus.

There are now in Calcutta two other churches of the Establishment;—the *Cathedral*, and *St. James*. The former is a handsome, though not remarkably elegant, piece of architecture. It is furnished inside with a gallery (which most places of worship have not,) supported by Corinthian pillars. Over the pulpit is an altar piece, representing the last supper; and by the side, in several places, are marble monuments to the individuals who have died in India, which are executed with great skill. Over the pulpit, and over the

pew of the governor general, are suspended the escutcheons of the bishop and lord Amherst.

There is a Scotch church, nearly equal in appearance, on the outside, to the cathedral; but the congregation which assembles is very small. There is also an Independent chapel, a convenient and handsome building, without a steeple; a chapel at Lall Bazar, which was built under the direction of the Serampore missionaries; and one on the Circular Roads, built by the Calcutta Baptist missionaries. In all these there are respectable, though not large, congregations.

Schools for Native Females.

23. Attended the annual examination of the Female School, under the care of Mrs. Wilson. The governor's lady, and other respectable ladies of the settlement, were present. The girls appeared very well. There are now about 40 schools, containing not far from 500 native girls. A native gentleman, son of a Rajah, induced, it is said, by the expectation of some privilege being granted him by government, such as having a staff of honor carried before him, and being styled Rajah, has, among other donations to public institutions patronized by the government, given 20,000 rupees to the support of these schools. It is contemplated to form, with this fund, a Central Female School, to raise up mistresses for the common schools.

Aside from these schools, which are supported by the ladies and others connected with the established church, there are 20 schools for girls, supported by the Christian School Society, most of which are under the superintendence of Mrs. Coleman; but six or seven are visited by Mrs. Trawin, wife of the Rev. Mr. Trawin, at Kidderpore. A Miss Peffard, who, with her brother, Mr. Charles Peffard, is connected with the Independents, and possessed of a considerable income, has come out to promote Christianity among the natives of Bengal. She is also getting up, on her own account, several schools at Kidderpore. Mr. Peffard is not an ordained minister, but supporting himself by his own funds, he is laboring very usefully, in the superintendence of schools, and in preaching to the natives.

The Benevolent Institution.

After attending the examination of the female schools, I went to that of the *Benevolent Institution*, which, by mistake, had been appointed for the same day. Was much gratified by the appearance of the pupils. There are

in the institutions 145 boys and 90 girls. In two departments, under the care of Mr. and Mrs. Penny, who came out as missionaries of the Baptist Society. The scholars are generally descendants of Portuguese and other Europeans, but there are a few native lads. They are not supported, but receive gratuitous instruction. The school is kept up by voluntary contribution.

The Bible Society.

Jan. 6, 1826. Attended the meeting of the Bible Association, which is subsidiary to the Calcutta Auxiliary Bible Society. The meeting was held in the Town Hall, which is a noble place for such a purpose, being large enough to accommodate 1,500 people. The attendance was very respectable, both as to numbers and rank. Many of the speeches were very good, especially as breathing a truly pious spirit. Archdeacon Corrie presided. He, together with Dr. Carey, in noticing the benefits resulting from the distribution of the Scriptures, mentioned the change, which had taken place in Calcutta since their arrival in the country. There was then but one protestant place of worship, the Mission Church, and that very poorly attended. Mr. Brown was laboring alone, and amidst much ridicule and opposition, to raise the standard of evangelical piety. The Sabbath was almost universally disregarded. Indeed, except by the hoisting of a flag at the fort on Sunday mornings, it was scarcely known when the Sabbath came. Religion had little or no countenance from the existing authorities, and to hold a Bible meeting in such a place as that in which we were assembled, was a thing which could not have been dreamed of. The great change which has taken place, the manifest progress of evangelical principles and evangelical piety, was also noticed by others in their speeches in a grateful and affecting manner. The archdeacon alluded, with much feeling,

to the labors of his friend and companion, both at college, and in this country, the lamented Henry Martyn; also to his endeared connexion with Mr. Thomason, of whose useful labors India was about to be deprived. The assembly appeared to receive a good impression, and separated with more love to each other, and, it is to be hoped, with more resolute devotedness to the cause of the Bible, than they brought with them to the meeting.

The Orphan School.

13. Visited the Orphan School at Kidderpore. This institution is divided into the upper and lower orphan school, in both of which there is a male and female department. The upper school is for the country born children of officers, and the lower for those of soldiers. In all there are from 900 to 1,000 children, wholly supported. It is a government institution, and supported in fact by deductions made from the pay of all the military officers in the service. It is a splendid establishment, especially that part of it which is for the female children of officers. They have a large and splendid house, pleasantly situated, near a creek, handsomely furnished, and supplied with every accommodation.

Once a month they have a dance in their hall, which such gentlemen attend as obtain leave for the purpose. The young ladies usually remain in the institution until they are married. Sometimes, if they do not marry, they obtain leave to go and live with a female friend, with an allowance for their support. The lads, who live in a separate building at some distance, are generally put apprentices to apothecaries, or to some similar employment. In both departments of the lower school the children are early put out as occasion offers. The annual expense of both schools is about 172,000 sicca rupees:

Foreign Intelligence.

France.

PROTESTANT EVANGELICAL SOCIETIES.

We continue our translations and abstract, in relation to the protestant evangelical societies in France.

The Missionary Society.

The "Society for Evangelical Missions among nations not Christian," held its third annual meeting at Paris, on the 14th of April.

Count Ver Huell, peer of France and vice admiral, is the president of this Society. His absence from the annual meeting is thus noticed by M. Stapfer, who presided as one of the Vice Presidents.

Unhappily, the attentions demanded by the sickness of a beloved son, have detained Count Ver Huell nearly a year from Paris; but I need not say to you, gentlemen, that his residence in the south of France, does not prevent his taking a lively interest in our Society, watching the success of its efforts, and directing our labors by his valuable coun-

sels, indicating a sound judgment and a heart devoted to the sacred cause, which we are aiming to advance.

After concluding his long and animating address at the opening of the meeting, the president was informed that the hall, where they were assembled, was entirely full, and great numbers were unable to enter. The Society on hearing this, removed to the Reformed Church.

From the Annual Report, it appears, that the Committee are signally devoted to the interests of the Society, and assiduous in their efforts to increase its strength and usefulness: nor are their efforts without success. Eleven new Auxiliaries were added during the year, to the thirteen previously existing. The receipts into the treasury, amounted to 34,369 francs. The protestant clergy are greatly interested in this Society, and support it with their influence.

"Let us rejoice," say the Committee, "at seeing the pastors of our churches, every where, almost without exception, taking the lead in these religious operations, which give so much cause to bless God."

This Society has under its patronage, a Seminary for the education of missionaries, which contains six pupils, represented to be ardently devoted to the cause of missions, and assiduous in qualifying themselves to engage in it. Other young men are preparing to enter this school.

Extracts from the correspondence with auxiliary societies, are inserted. A letter from Nismes, says:—

The first Monday of January 1826, saw the Monthly Concert commenced with a great concourse of people. The church was full. The contributions surpass our expectations. The people take a lively interest in our enterprise; they converse about it; bear a part in it; and all say, that, by the blessing of God, it will prosper.

This auxiliary sent to the parent Society 846 francs.

The auxiliary at Bourdeaux, sent 1,200 francs, which, they say, is only in anticipation of what they expect to send after their general meeting. In their communications, they add:—

You perceive that our second year promises a continued increase in our receipts. As to zeal in behalf of missions, it is great among all our members: each of us endeavors to make the cause in which we are engaged, generally known and favorably regarded. The wonders every where wrought by the truth of God, and the clear proofs that He crowns it with his blessing, are the best arguments that we can use. In all things, we know that

we can do nothing without Him; we therefore earnestly implore His mercy and His blessing, both upon ourselves and upon our fellow-men.

President Edwards' tract on Union in Prayer for the spread of the Gospel, has been republished and circulated. The Monthly Concert for prayer is extensively regarded by the protestant churches, and collections in aid of missions, are taken, as in this country; the poor, and children in the Sunday schools, bring in their mites; female auxiliaries and associations of various classes of people, are formed; and in all the movements of the protestant churches, relative to missions, we may trace the operation of real piety; and encouraged by the rapid progress made during the last three or four years, we may hope, that the time is drawing nigh, when France will not only be evangelized itself, but when it will become a powerful ally to those nations which are engaged in sending the Gospel to the heathen.

All this feeling and these active increasing efforts are among the protestants of France—a body of Christians, which has been struggling for existence these three centuries, and which is now depressed and overborne by the Catholics.

It is pleasing to know, that, while the French protestants are becoming interested in the progress of Christianity among the heathen, and in the general prosperity of the church, the spirit of vital, active piety, is reviving among its own members. Such has been the influence of a zeal for foreign missions on the American churches; and the fact, that a church, which desires, and labors to promote the salvation of the heathen, will feel the value and power of the Gospel, and labor successfully to diffuse it at home, is well introduced and explained in the following paragraph, which we translate from an address contained in the Report before us.

The great benefits growing out of our evangelical missions,—the spiritual benefits,—are not limited to the pagans, the Mahometans, and the Jews, to whom they are the means of sending the divine and saving light of the Gospel. They exert an influence on ourselves also: the good which they do to foreign and pagan nations, is returned back upon ourselves, and upon nations where Christianity has long been known, but where it greatly needs to be re-animated and rendered active. Some one has very justly remarked,—and it is well never to lose sight of it,—that our societies for evangelical missions are not established for ourselves,—they are not designed to spread Christianity in the interior of France,—but to send it to nations not yet evangelized; but how can we interest our-

selves in the progress of the Gospel among distant nations, and in the salvation of men whom we never knew, without ardently desiring, at the same time, that this Gospel should shed its light upon ourselves, and upon our own churches,—without having near at heart, our own salvation, the salvation of our friends and fellow citizens, and the salvation of that multitude which are all around us, and the great mass of whom are walking in that broad way which leadeth to destruction.

Burmah.

SUFFERINGS OF THE MISSIONARIES AT AVA.

At p. 363 of our last volume, we inserted a letter from Dr. Judson, to the late Dr. Baldwin, of Boston, giving a very brief history of his treatment at Ava during the war between the English East India Company and the Burman empire. We shall now lay before our readers an abridgment of a more particular statement, from the pen of Mrs. Judson, addressed to the late Joseph Butterworth, Esq. and published in the London Missionary Register. It was written in March of the last year, and describes a series of sufferings, the like to which are not often to be narrated in the history of missions.

It would seem, that the Burman government had no idea the English were in earnest in their threats of war, until Rangoon was taken. Consequently the report of that event was heard with surprise and amazement. As soon as an army had been sent down the river, charged with a commission to captivate the hostile strangers, or drive them from the country, and the government had leisure for reflection, it was concluded that there must be spies in the country, who had invited the foreigners over; and three English merchants, named Rogers, Gauger, and Laird, were suspected to be the spies, and were arrested and confined. In examining the accounts of Mr. Gauger, it was found, that the two missionaries, Judson and Price, had taken money of him, which brought upon them, also, the suspicion of being spies. Until this discovery, the king had refused to molest them, believing they were, as he said, "true men;" but now, in an angry tone, he ordered both to be arrested. In what manner this mandate was obeyed, Mrs. Judson thus describes:—

On the 5th of June, a City Writer, at the head of a dozen savages, with one whose marked face denoted him an executioner, rushed into the house and demanded Mr. Judson. "You are called by the king," said the

Writer, (a mode of expression when about to execute the king's order,) and instantly the small cord was produced by the spotted face, who roughly seized Mr. Judson, threw him on the floor, and tied his hands behind him. The scene was now dreadful. The little children were screaming with fear—the Burmans in our employ running here and there, endeavoring to escape the hands of those unfeeling wretches—and the Bengal servants mute with amazement and horror, at the situation in which they saw their master. I offered money to the executioner, and entreated him to untie Mr. Judson; but in vain were my tears and entreaties: they led him away I knew not whither: and I was left guarded by ten men, who had received strict orders to confine me close, and let no one go in or out. I retired to my room; and attempted to pour out my soul to Him, who, for our sakes, was bound and led away to execution; and even in that dreadful moment I experienced a degree of consolation hardly to be expected.

In this employment she was not allowed to be long engaged, but was ordered to come out, for the purpose of examination before one of the magistrates. Having destroyed her papers, she came forth, and her name, age and country, were noted down, and the names of four little Burman girls, and of the two Bengalees in her service, and all were pronounced to be slaves to the king, and as such were placed under a guard of ten Burmans.

It was now—continues Mrs. Judson—near evening: with what anxiety I waited the return of our faithful Moung Ing, who had followed Mr. Judson at a short distance, to see what became of him! I had then no doubt but I could procure the release of Mr. Judson if he had not been executed, by getting a petition presented to the queen: but I was also a prisoner, and could not move out of the house. After dark, Moung Ing returned, with the intelligence that he saw Mr. Judson conducted to the court-house, and thence to the death-prison, the gates of which were closed, and he saw no more. What a night was now before me! The uncertainty of Mr. Judson's fate, my own unprotected situation, and the savage conduct of the ten Burmans, all conspired to make it the most dreadful night that I ever passed. I barred the doors, and retired with the four Burman children into the inner room. The guards were constantly ordering me to unbar the gates, and come out, as they could not be assured of my safety, if I remained within. They next threatened to go in, and inform the magistrate that I had secreted myself; and that they must not be blamed if I made my escape: finding themselves unsuccessful in their demands, they took the two servants and made their feet fast in the stocks: as I apparently took no notice of this, they ordered the stocks to be raised, which makes the situation of the person confined extremely painful: this I could not bear to see, and promised them all a present in the morning, if they would release the servants. The next morning I sent Moung Ing with a piece of silver, in order to gain admission to the prison

to ascertain the real situation of Mr. Judson. Dr. Price and the three Englishmen were all confined in the inner prison, each with three pair of iron fetters, and fastened to a long pole.

Mrs. J. having sent a petition to the governor of the city to be allowed to visit him with a present, she soon received an order to wait on him, which she gladly obeyed. After hearing attentively her description of the brutal manner of Dr. Judson's arrest, and his present situation, the governor manifested considerable feeling, severely reprimanded the Writer who had allowed such treatment, and then assured Mrs. J. that he would make the situation of the "Teachers" more comfortable. He referred her, however, to his head Writer, whom he called and introduced to her.

I shuddered to look at the man; for a more forbidding countenance was surely never before seen. I found, to my sorrow, that, under the governor, he had much to do with the prison, and had power to make us suffer much. He took me aside, and told me, that if I wished to make the situation of the missionaries more tolerable, I must bring him two hundred tickals and two pieces of fine cloth, on the reception of which he would release Dr. Price and Mr. Judson from the hole and put them in another building, where I should be allowed to send them pillows and mats to sleep on, and their daily food. At the same time I obtained an order from the governor for an interview with Mr. Judson; and for the first time in my life, looked into the interior of a Burman prison. The wretched and ghastly appearance of the missionaries produced feelings indescribable, and forbade a moment's hesitation in producing the sum demanded, for their temporary relief. Mr. Judson was allowed to hobble to the door of the prison, and after five minutes' conversation, I was ordered to depart by a voice and in a manner to which I had been unaccustomed, and which convinced me that those underlings felt that we were entirely in their power. Our house was two miles from the prison; and, knowing that nothing could be done without money, I had provided myself with a considerable sum in the morning, which enabled me to pay the two hundred tickals without delay; and the same evening, had the consolation of hearing that Mr. Judson and Dr. Price were in a better prison.

The next object of Mrs. J. was to get a petition presented to the queen, a brother of whom was by far the most powerful man in the empire. She accordingly waited on the brother's wife, a woman of low origin, but proud, haughty, and ambitious, and requested her to deliver the petition. If, however, it was ever presented to the queen, it exerted no influence.

The next morning, she saw three of the king's officers pass, and was informed, that

they had gone to take possession of Mr. Gauger's property, and that on the morrow the mission house would be searched. She therefore spent the day in making arrangements to save as much as possible, knowing the danger of absolute starvation, unless some of their property was preserved; a precaution, which the occurrences of the next day evinced to have been wise; for the officers of the king left nothing behind them of all they saw, which they regarded as valuable.

For the next seven months, hardly a day passed in which I did not visit some one member of government, in order to interest their feelings on our behalf. The king's mother, sister, and brother, each in turn, exerted their influence in our favor; but, so great was their fear of the queen, that neither of them ventured to make a direct application to his majesty, and, although my various efforts were useless as to their grand object, yet the hopes which they exerted kept our minds from sinking, and enabled us to endure our long imprisonment better than we otherwise could have done.

The last person to whom I applied, was the celebrated Bundoolah, just previous to his departure for Rangoon. He had gained some advantages over the native soldiers at Arracan, 200 of whom he had sent as prisoners to Ava: this, together with the circumstance of his having obtained two or three thousand English muskets, gained him a most favorable reception at court; and every honor in the power of the king to bestow, was heaped upon him. He had the entire management of affairs, and in fact was the real king of the country. With fear and trembling I presented to him a written petition for the liberation of Dr. Price and Mr. Judson: he listened to the petition attentively, made some inquiries relative to our coming to Ava, and then said that he would reflect on the subject—"Come again to-morrow." My hopes were now more sanguine than ever; but the morrow dashed them all, when the proud Bundoolah uttered—"I shall soon return from Rangoon, when I will release the Teachers, with all the other prisoners."

The war was now prosecuted with all the energy of which the Burmans are capable. Their expectations of complete victory were high; for their general was invincible, and the glory of their king would accompany their armies. The government talked loudly of taking Bengal, when they had driven the presumptuous creatures from their own territories; and of destroying from the earth every white-faced stranger. So great was their hatred to the very appearance of a foreigner, that I frequently trembled when walking the streets; and, that I might not immediately be recognized as a stranger, and sometimes gain admission to Mr. Judson's prison, I adopted the Burman dress altogether.

Extortion and oppression had now become so familiar to us, that we daily expected their appearance in some new garb or other. Sometimes, for ten days together, I was not allowed to see Mr. Judson; and even then could gain admittance only after dark, when I was obliged to return to our house, two miles, without an attendant.

The means which we invented for communi-

cation were such as necessity alone could have suggested. At first, I wrote to him on a flat cake, baked for the purpose, and buried it in a bowl of rice; and in return, he communicated his situation on a piece of tile, on which, when wet with water, the writing became invisible, but when dried, perfectly legible. But after some months' experience, we found that the most convenient as well as safest mode of writing, was to roll up a chit, and put it in the long nose of a coffee-pot in which I sent his tea. These circumstances may appear trivial; but they serve to show to what straits and shifts we were driven; it was a crime of the highest nature, to be found making communications to a prisoner, however nearly related.

Bundoolah departed from Ava, in all the pomp and splendor imaginable; commanding an army of between 40,000 and 50,000 men: he was to join the Prince Thar-yar-wa-dee, who had marched some months before, at the head of an equal number. The first two or three reports of the invincible general were of the most flattering nature, and were joyfully received by the firing of cannon. Now—Rangoon was surrounded by the Burman troops: then—the fort of the Pagoda was taken; and guns and ammunition sufficient for the Burman army, should the war continue ever so long; and next—his majesty might expect to hear, that not a white face remained in Rangoon! But no such report ever came—the cannons ceased to fire on the arrival of a boat—and soon it was whispered about that the Burmans were defeated, and thousands of them killed, among whom were many officers; and that Bundoolah and the few that remained, had fled to Donaboo. With what anxiety did we listen for the report "The English are advancing!" for, in the arrival of foreign troops, consisted our only hope of deliverance.

The war now dragged on heavily on the part of the Burmans; and though the king and government continued to supply Bundoolah with what he required, yet their confidence in him was shaken, and their hopes far from sanguine.

News at length came, that the English army was advancing, and had come within 20 miles of Donaboo. Ava was consequently in confusion, and the queen began to send away her immense treasure. This was in March, and the hot season had commenced, which, in that place, is peculiarly severe.

The white prisoners were all put inside of the common prison, in five pair of irons each; and where they were so crowded with Burman thieves and robbers, that they had not sufficient room to lie down. There were at the time near a hundred prisoners, all in one room, without a window or hole for the admittance of air, and the door half closed.

Again did Mrs. J. apply to the governor for a mitigation of their case, but in vain. The old man shed tears at her distress, but said his orders were from a high quarter, and he could not comply with her request. He had even been commanded privately to execute all the

white prisoners; and to keep them closely confined, was the least he could do. He ordered, however, that they should be allowed to go outside of the door to eat their rice, and that, when within, they should be placed as near the door as possible.

The heat was now dreadful, and the confined air depriving the white prisoners of inclination for food, their appearance became more like that of the dead than of the living. Daily did Mrs. J. visit the governor, to entreat his pity. Sometimes he seemed half inclined to listen; but was doubtless restrained by fear of higher authority.

It was now reported, that the English troops had reached Donaboo, and that Bundoolah was dead. The report having been conveyed officially to his majesty, he was mute with disappointment, and the queen smote on her breast in despair.

A *Woongyee*, or minister of state, who had once possessed great influence, but had fallen into disgrace, thought this a good opportunity to retrieve his character, and regain his influence. He is called by Mrs. J. the Pagan *Woongyee*. He petitioned for the command of the army, and engaged to drive the English from Burmah. Immediately all power was vested in him. His inveterate hatred to foreigners, was soon manifested, and all who had escaped oppression hitherto, now fell into his merciless hands.

Mr. Judson had now been in close confinement, and in five pair of fetters, for a month; and with anguish indescribable, I saw him sinking under the weight of his sufferings. He was taken with a high fever. My distress and entreaties now prevailed with the governor of the city to give a written order to remove Mr. Judson from the common prison into a little bamboo room, six feet long and four wide. I also obtained an order to give him medicine, and visit him whenever I wished. I had removed into the governor's compound, and was living in a bamboo house, where the thermometer daily rose to 106; but thought myself happily situated to be near the prison, and allowed to visit Mr. Judson, who began now to hope that he should recover from the fever, as his situation was so much better than before.

But new and dreadful trials were yet before us. I had gone in one morning to give Mr. Judson his breakfast, and intended spending a few hours as usual, when the governor, in great haste, sent for me. I was agreeably disappointed on appearing before him, to find that he had nothing in particular to communicate, and that he was uncommonly kind and obliging. He had detained me a long time, when a servant came in hastily, and whispered that the foreign prisoners had all been taken out, and he knew not where they were carried. Without speaking to the governor, I ran down stairs into the street, hoping to catch

a sight of them; but they were beyond the reach of my eye. I inquired of all whom I met, which way the white prisoners were gone; but no one knew. I returned again to the governor, who declared that he was perfectly ignorant of their fate; and that he did not know of their being taken out of prison till a few moments before. This was all false; as he had evidently been detaining me, to avoid my witnessing the scene that was to follow. He also said, with a meaning countenance, "You can do no more for your husband: take care of yourself." This was a day never to be forgotten. I retired to my little bamboo house, and endeavored to obtain comfort from the only true source; but my mind was in such a distracted state, that I could not steadily reflect on any thing. This one thought occupied my mind to the exclusion of every other—that I had seen Mr. Judson for the last time, and that he was now probably in a state of extreme agony. In the evening I heard that the prisoners were sent to Ummerapoorah; but what was to be their fate was not yet known. The next day I obtained a pass from government to follow Mr. Judson, with my little Maria, who was then only three months old; and with one Bengalee servant, set out on my journey. We reached the government house at Ummerapoorah; and were informed that the prisoners had been sent off two hours before to Oung-pen-lay, (a place similar to Botany Bay,) whither I immediately followed. I found Mr. Judson in a most wretched state. He had been dragged out of his little room the day before: his shoes, hat, and clothes, excepting his shirt and pantaloons, had been taken from him, and, in his feeble state of health, and in the hottest part of the day, had been literally driven ten miles with a rope tied round his waist. His feet were torn in such a manner, that for six weeks, he was unable to stand. He was nearly exhausted with pain and fatigue, when a servant of Mr. Gauger's, who had followed his master, took from his head his turban, gave part of it to Mr. Judson, who hastily wrapped it about his feet, which enabled him to proceed without sinking. He and Dr. Price were now chained together, and, with the other prisoners, put inside of a small wood prison almost gone to decay. We afterwards were informed that the Pagan Wongyee had sent the foreigners to this place, with a design to sacrifice them, in order to secure success in his contemplated expedition: but the king, suspecting him of treasonable intentions, caused him to be executed before he had time to accomplish his designs.

I here obtained a little room from one of the jailors, where I passed six months of constant and severe suffering. Mr. Judson was much more comfortably situated than when in the city prison, as he had only one pair of fetters; and, when recovered from his fever and wounds, was allowed to walk in the prison enclosure. But I was deprived of every single convenience; and my health, which had enabled me to bear severe trials hitherto, now began to fail. I was taken with one of the country disorders; and, for two months, was unable to go to Mr. Judson's prison. Our little Maria, who had just recovered from the small-pox, was near starving to death, as I could neither obtain a nurse nor a drop of milk in the village.—But our merciful Father

preserved us all through these dreadful scenes; and, at the expiration of six months, an order arrived for the release of Mr. Judson, and I was allowed to return to our house in town.

The king was much in want of an interpreter; and, from selfish motives, had given orders for the release of Mr. Judson, who was immediately conducted to the Burmese camp, then at Wialown, where he remained six weeks, translating for his majesty; he was then sent back to Ava; and, as a reward for his services, ordered back to the Oung-pen, to prison: but, before the order could be executed, I sent* Moung lug to Koung-tong, who was now high in office, and had for a long time manifested a disposition to help us; and begged that he would intercede for Mr. Judson, and prevent his being sent again to prison. Koung-tong complied with my request, offered to become security for Mr. Judson, and took him to his house, where he was kept a prisoner at large nearly two months longer.

The British troops were now so rapidly advancing, that the king and government felt the necessity of taking some measures to prevent their arrival at the capital. They had several times refused to listen to the terms which Sir Archibald Campbell had offered; but they now saw that there was no other hope for the preservation of the "golden city." Mr. Judson was daily called to the palace, and his opinion requested in all their proceedings; and the government finally entreated him to go as their ambassador to the English camp. This he entirely declined; but advised their sending Dr. Price, who had no objection to going. Dr. Price being unsuccessful in his mission, on his return Mr. Judson was taken by force, and sent with him again. Sir Archibald had, before this, demanded us, together with the other foreign prisoners; but the king had refused, saying, "They are my people, let them remain." We then did not venture to express a wish to leave the country; fearing that we should be immediately sent to prison. Mr. Judson communicated our real situation to the general, who, with all the feelings of a British officer, now demanded us in a way that his majesty dared not refuse; and, on the 21st of February, after an imprisonment of nearly two years, we took our leave of the "golden city" and all its magnificence, and turned our faces towards the British camp, then within 40 miles of Ava.

No one can conceive our joy, when we had safely passed the Burman camp; for then we felt, indeed, that we were once more free, and out of the power of those whose *tender mercies are cruel*. The British general received us with all that kindness and hospitality for which your countrymen are so far famed, provided us with every comfort during a fortnight's residence at the camp, and kindly sent us on to Rangoon in his gun-boat. We deeply feel the kindness of Sir Archibald Campbell, for, under the direction of Providence, he has been the means of delivering us from the iron grasp of the Burmans. May God reward him a hundred fold, and prepare him for the future enjoyment of heaven!

* I was then unable to move, having been ill with typhus fever in Mr. Judson's absence, in which I lost my reason and was senseless several days.

Domestic Intelligence.

STATE OF RELIGION.

THE prospects of the church in our land are peculiarly favorable at the present time. No year, perhaps, since the settlement of our country, has commenced with so many revivals of religion. These are not confined to one state or district. In almost every part of our land, God is raising up pious men on the spot, to elevate the standard of morals, and Christian activity; and thus is kindling lights here and there, over our extended territory, which we trust he will cause to burn brighter, and to increase until our whole land, and the hearts of all its inhabitants, are enlightened and purified by the holy influences of his Spirit.

It would occupy too much room, to give any details, or even to give a general statement of all the revivals, of which accounts are received in our weekly religious papers. While it would be delightful to rehearse the accounts of them all, it is still more delightful to know that they are too numerous to be rehearsed. A few only of great extent, or otherwise of peculiar interest, will be mentioned.

It is interesting to know that one of our southern colleges has been visited with the influences of the Holy Spirit. This has been the case with Athens College, in Georgia. This revival has extended to the inhabitants of the town, and 50 have, as is hoped, been born again. About 30 of these are students in the college. Many besides have been added to the Baptist and Methodist churches.

Washington, in that state, has also been blessed in a similar way, and about 100, besides many among the colored population, have been hopefully converted. There was much serious inquiry existing at Milledgeville while the Legislature of the state was in session at that place, and several of the members of that body were anxiously attending to the subject of religion.

At Fayetteville, N. C. 35 were added to the church within seven months. Between 50 and 100 have been added to the church in Spottsylvania, Va.

In Danville and Harrodsburgh, Ky. 100 each;—in Stanford, 20.

At Easton, Pa. there is a revival, in which it is supposed that 30 or 40 have been made new creatures in Christ. There is also a revival in Carlisle, and several of the students

of Dickinson college, situated in that town, have been the subjects of it.

In Cayuga presbytery, N. Y., nine out of the 42 churches connected with it, have been favored with the peculiar influences of the Holy Spirit; 900 have been hopefully converted, and 607 have been added to the churches.

In Oneida county, there have recently been revivals in 30 towns, and *more than three thousand* are indulging the hope that they have been reconciled to God. In Ogden more than 100 are indulging a similar hope: 55 of them are heads of families. In Ogdensburgh presbytery, the number of converts amounts to about 500. Various other towns in the central and western part of the state, have enjoyed similar seasons of gracious visitation. In the eastern parts of the state also, there is an increased attention to the subject of religion. In Troy, Canaan, Brunswick, and New Lebanon, there are powerful revivals of religion.

In the vicinity of Hartford, Conn. there are also revivals. Within 26 miles of Hartford, including Springfield, Mass., 700 were added to the churches on the first Sabbath in January. There are revivals also in the vicinity of New London, and the most animating prospect in many other parts of the state.

In Providence, R. I. a revival has very recently begun;—and another in Plymouth, Mass. In Boston, and a considerable number of towns in its vicinity, the Holy Spirit is leading numbers to inquire anxiously what they shall do to be saved, and causing many to rejoice in hope. In addition to these, there are many towns in the counties of Worcester, Hampshire, and Berkshire, where men are pressing into the kingdom of heaven. The same is true of many towns in the state of Vermont:—in Barre, it is hoped that 200 have very recently been born again.

About thirty towns in New Hampshire are now enjoying a season of refreshing from the presence of the Lord. Most of these are in the south-eastern part of the state.

It must be obvious to all, that the Head of the church is greatly strengthening the cause of religion by these revivals. He is strengthening it in the heart of our country, and at the extremities. The number of those who pray and set a pious example, and by their daily conduct elevate the standard of morals, is greatly increased. The number of those

who will contribute of their property to disseminate Bibles, and Religious Tracts, and to send preachers of the Gospel to the destitute parts of our land, and to heathen lands, and to aid every other benevolent institution, is greatly increased. Many of the subjects of these revivals are young, and not a few of them, having experienced the power and excellency of the Gospel themselves, will undoubtedly endeavor to become preachers of it to others; and to them we may look for a supply for those churches, which the death of their fathers will soon leave vacant, and to them we may look too, for heralds to carry the Gospel to the destitute parts of our country, and to all the dark places of the earth.

Means of promoting Revivals of Religion.

The revival in Oneida County, mentioned above, has been so remarkable, and so much spoken of, that the presbytery have published a narrative of its commencement and progress—its characteristics, and the means which the Holy Spirit rendered most effectual in promoting it. Extracts are here given from the latter division of the pamphlet, with the hope that churches and ministers and private Christians in every part of our land, may use the same means in order to procure a similar blessing. But whether the blessing follow or not, the use of such means is what all Christians owe to themselves, to the world around them, and to Him who has called them into his glorious kingdom.

1. Seasons of fasting and prayer. In most, if not all, the societies which have shared in this work of grace, days have been set apart for the special object of praying for the influences of the Spirit, to humble and sanctify the professed disciples of Christ, and to convert sinners.

2. Confession of sin in churches. Wherever churches have met, and with evident sincerity of heart, confessed their "faults one to another," God has granted them a sweet sense of his forgiving mercy, given them free access to his throne of grace in praying for others, and great boldness and zeal in using means for their salvation.

3. Church discipline. This has tended to humble churches, and to alarm the impenitent. Discipline, judiciously administered, has been found a powerful method of enforcing some of the truths of the Gospel. Many are hardened in unbelief by the irregular lives of professors. When such are led to repent and confess their sins, or are excluded from the church, one of the objections is removed, with which sinners often successfully ward off the sword of the Spirit, pointed at their heart.

4. Visiting from house to house. This has been done extensively. These visits have been strictly religious. Every member of the family, capable of receiving instruction has

been addressed; and such visits have usually been closed with prayer, adapted to the character and circumstances of the different members of the family.

5. Preaching the Gospel, its doctrines and precepts, its promises and threatenings, with great plainness and earnestness. Churches have been reproved in the most pointed manner, for their lukewarmness, their pride, and worldliness, and unbelief. They have been urged as strongly to repent and humble themselves before God, as the most rebellious sinners. This plain and faithful application of divine truth to the churches, while it has produced great searchings of heart, and led some to abandon their hopes, has, in several cases, excited greater alarm among sinners than a direct address. The truths of God's word have been pressed upon sinners without respect of persons. The sinner has been followed into all his hiding places. Every mask has been torn off from the moralist and self-righteous.

6. Union of feeling and effort in churches has promoted this revival. Where the great body of the church has come up to the help of the Lord, the work has been powerful: And although there have been in most of the churches, some who have stood all the day idle; yet a larger proportion have manifested a deep interest in the work than in former revivals. The coldness or the opposition of professors, has been found far more injurious than the opposition of others.

7. Avoiding disputes upon minor points. Care has been taken to guard Christians against all sectarian feelings. In some instances injury has been done; but we believe that the churches generally have done less to grieve the Spirit, by any improper conduct in this respect, than is common in revivals. Indeed we may say, that, with few exceptions, churches of different names have felt and manifested more solicitude to make converts than proselytes.

8. The visits of ministers, professors, and others, where revivals had commenced, have had a powerful effect in extending the work. Ministers and private Christians have thus been refreshed. When they returned home, they have told others, and exhorted their brethren to awake. Sinners have in many cases returned, rejoicing in hope, or deeply convicted.

9. United, agonizing, persevering prayer. This has evidently been one of the principal means, which God has blessed, in originating and extending this work of grace. The promises of God, made to prayer, have been frequently presented; and Christians, encouraged by these promises, have wrestled with the God of Jacob, in public prayer-meetings, and in the family, and the closet. Prayer-meetings have been numerous and frequent in most of the churches.

10. The instructions given in Sabbath schools, and bible classes have been eminently blessed. A large number of those who belong to our Sabbath schools give satisfactory evidence of piety. Superintendents and teachers have, in many cases, been the honored instruments of their conversion. In several instances, most of the members of bible classes have become converts, and promise to be among the most stable and valuable members of our churches.

American Board of Missions.

OBITUARY NOTICES.

Mrs. Lucinda Wright.

DIED, at *Ai-ik-hun-nuh*, in the Choctaw nation. Mrs. LUCINDA WRIGHT, the wife of Mr. David Wright, Assistant Missionary at that station. The following brief notice of her, is from the pen of Mr. Byington, whose principal residence is at *Ai-ik-hun-nuh*. The letter was addressed to the Corresponding Secretary.

After stating, that, early in October, he accompanied her to Mayhew, where, as her health did not improve, she remained but a short time, he proceeds:

She came home, hoping to do something, and performed a few days' labor. But on Saturday, the 5th of November, she was severely attacked with a bilious disease. Her husband was then alone. He did that for her, which he thought most judicious; but with little, if any, effect. He sent to Mayhew for assistance, and Mr. Cushman, Dr. Hand, and Miss Burnham came. But they could not stay the arm of the Almighty. On the morning of the 13th, our dear sister died. Her remains were removed to Mayhew, where our widowed brother also went, with his two little children. Soon after the burial had taken place, the little son, who had been sick, became more unwell, with the same disease that was sent upon his mother, and on Friday, the 17th, he slept the sleep of death, and now lies near his mother's side, in the grave yard; and we hope that his spirit is with her in glory.

You may wish to know all the particulars respecting her illness, and of her conversation as she drew near the grave. These, I trust, you will learn fully and accurately from Mr. Wright. I rejoice to say to you, however, that our sister, as we hope, was prepared, by the grace of God, to meet death. The subject of death had, for some time previous to her sickness, been a subject of familiar conversation between her and her husband. I remember, also, that, while riding with her for the last time, we spoke of it, and I was pleased with the solemn manner in which she conversed about it. When first informed, that it was probable she could not live long, she was not much agitated. She said, it was sweet resting in the arms of everlasting love. Her mind was clear, calm, and much absorbed with the thoughts of eternity.

I mention these things to you, that you, as well as we, may have a view of the grace of God toward her, while going down to the grave, and may be comforted, from good reasons, with the hope that she is in heaven.

Although the church of God, looking at it as militant and triumphant, has lost nothing by this and by a thousand other deaths; although the church is safe, and can lose nothing; yet, we poor, feeble worms, feel that we have sustained a great loss. You know our situation; and you are far from being a stran-

ger to the good character, to the many valuable qualifications, with which it pleased the Head of the Church to endow our departed sister. My feelings lead me to dwell upon the memory of the dead. A grateful sense of her kindness urges me to bear testimony respecting her many labors and cares, not only for me, and the family, and the various friends who called on us; but also for the heathen; much did she do for the sick and wounded in this village; and much did she do to teach the young women around us to read, and write, &c. I think, sir, I can say, that, during all the summer past, she had a growing love for her work, and for her Saviour; and felt, that this land was her home,—at least, more so than any other place.

Mr. Byington adds concerning her, in the conclusion of his letter, as follows:

Our departed friend had, in early life, been favored with a good education. Her mind was well stored with information, which she had gained from books and observation. She possessed, in no common degree—what some are denied—good common sense, and sound judgment. Her constitution, moreover, was excellent.—While we thought that *others* might soon die, we did not feel, as we ought, the sovereign right of God to take whom he would.

Capt. John Brown.

Died, in the Arkansas Territory, sometime last autumn, Capt. JOHN BROWN; the father of Catharine and David Brown, aged about 65 years. He had been a member of the church of Christ among the Cherokees, nearly five years, and adorned his profession to the last, by a bright example of piety and benevolence. Mr. Brown had the satisfaction of seeing two sons and four daughters also members of the Christian church.

Charles R. Hicks.

We have, moreover, to record the death of CHARLES R. HICKS, the venerable and highly respected Indian chief, whose name, since the Board commenced a mission among the Cherokees, has often appeared on the pages of the Missionary Herald. He died near the commencement of the present year. Mr. Hicks was, for many years previous to his decease, an exemplary member of the Moravian church, which has had a mission among the Cherokees since the year 1801; but his regard was extended to every measure, from whatever source it originated, that had a tendency to improve the moral, intellectual, and social character of his countrymen.

AGENCY IN NEW-YORK CITY.

For the accommodation of those patrons of the Board, who can more easily transmit their

donations to New-York, than to Boston, a Receiving Agent has been appointed in the former city. The Agent is Mr. GEORGE M. TRACY, who occupies a Room in the *American Tract Society's House*, 87, Nassau-street, near the City Hall. All donations committed to Mr. Tracy, will be regularly and speedily forwarded to the Treasurer of the Board at Boston, and will be acknowledged as usual in the *Missionary Herald*. From him, also, the *Missionary Papers*, and Reports of the Board may be obtained; and through him, orders for the *Missionary Herald* may be transmitted.

FORMATION OF AUXILIARIES.

NEW-YORK. *Auxiliary Society of New-York City and Brooklyn.* Formed Dec. 28, 1826, in the City Hall, New-York; Hon. Jonas Platt in the chair. The Constitution was read and explained by the Corresponding Secretary of the Board, and addresses were made by Edward A. Newton, Esq., Rev. Charles S. Stewart, Missionary from the Sandwich Islands, and Mr. John C. Brigham, Assistant Secretary to the American Bible Society.—The officers for the year are as follows:

Hon. Jonas Platt, *President*;
Benjamin Strong, Col. William Few, John Adams, Zechariah Lewis, Henry Rankin, Peter Hawes, John Nitche, Gerard Beckman, Arthur Tappan, Eleazar Lord, Rev. Dr. McAuley, Rev. Dr. Mathews, Rev. Dr. Spring, Rev. Dr. Knox, Rev. Mr. McElroy, Rev. Mr. Monteith, *Vice Presidents*;
John R. Hurd, *Secretary*;
William W. Chester, *Treasurer*;
Alexander C. Jackson, Abijah Fisher, Pelatiah Peritt, and the Secretary and Treasurer, *Executive Committee*.

NEW-JERSEY. *Auxiliary Society of Essex County.* Organized in Newark, February 5th; Joseph C. Hornblower, Esq. in the chair. Addresses by Rev. Staats Van Sandvoort, pastor of the Reformed Dutch church of Belleville, Theodore Frelinghuysen, Esq., of Newark, Rev. Dr. McAuley, of New-York city, and Mr. Edward N. Kirk, an Agent of the Board. The officers for the year are,—

Joseph C. Hornblower, Esq. of Newark, *President*;
Rev. Asa Killyer, D. D. of Orange, Rev. Staats Van Sandvoort, of Belleville, Rev. Samuel Fisher, of Paterson, and Stephen P. Brittan, Esq., of Elizabethtown, *Vice Presidents*;
Rev. John McDowell, D. D. of Elizabethtown, *Secretary*;
Theodore Frelinghuysen, Esq. of Newark, *Treasurer*;
Rev. Joshua T. Russell, of Newark, Rev. Gideon N. Judd, of Bloomfield, with the President, Secretary, and Treasurer, *Executive Committee*.

This Auxiliary embraces 27 male and female Associations.

Auxiliary of Morris County.—Organized at Morristown, February 6th; Joseph Jackson, Esq. in the chair. Addresses by the Hon.

Mr. Drake, and by the Agents of the Board, Rev. George Cowles, and Mr. E. N. Kirk. The officers are as follows. The places of their residence in most cases were not communicated.

Joseph Jackson, Esq. *President*;
Rev. Aaron Condit, Hon. Lewis Condit, Rev. Barnabas King, and Tobias Boudinot, Esq., *Vice Presidents*;
Rev. Albert Barnes, of Morristown, *Secretary*;
Frederic King, Esq. of Morristown, *Treasurer*;
Rev. John Bergen, Rev. John Ford, Lewis Mills, and the Secretary and Treasurer, *Executive Committee*.

This Auxiliary embraces 14 Associations. It is expected that some others will yet be formed in the county.

FORMATION OF ASSOCIATIONS.

NEW-HAMPSHIRE.—*Cheshire Co.* Newport. Gent. Asso. Rev. John Wood, Pres. James Breck, Esq. V. Pres. Dr. John B. McGregory, Sec. Dr. Alexander Boyd, Treas. 10 coll.—Lad. Asso. Mr. John Wood, Pres. Mrs. James Breck, V. Pres. Miss Henrietta Newton, Sec. Mrs. John B. McGregory, Treas. 11 coll. Oct. 2.

Croyden. Gent. Asso. Rev. Jacob Haven, Pres. Mr. Jonathan Powers, V. Pres. Samuel Morse, Esq. Sec. Mr. Moses Haven, Treas. 6 coll.—Lad. Asso. Miss Hannah Haven, Pres. Miss Cloe C. Carrol, V. Pres. Miss Mary Powers, Sec. Mrs. Moses Haven, Treas. 6 coll. Oct. 12.

Springfield. Gent. Asso. Rev. Job Cushman, Pres. Mr. Reuben Hoyt, V. Pres. Dea. Moses Richardson, Sec. Solomon Clement, Esq. Treas. 6 coll.—Lad. Asso. Mrs. Samuel Stevens, Pres. Mrs. David Loverin, V. Pres. Mrs. Benjamin Collins, Sec. Mrs. Solomon Clement, Treas. 6 coll. Oct. 19.

Plainfield. Gent. Asso. Rev. Dana Claves, Pres. Dea. Daniel Morrill, V. Pres. Mr. Israel Newell, Sec. Dea. Benj. Pearson, Treas. 5 coll.—Lad. Asso. Mrs. Hannah Kimball, Pres. Miss Dolly Field, V. Pres. Mrs. Israel Newell, Sec. Miss Roena Adams, Treas. 7 coll. Oct. 23.

Cornish. Gent. Asso. Rev. Joseph Powell, Pres. Col. James Ripley, V. Pres. Dea. Newton Whitley, Sec. William Whitley, Treas. 9 coll.—Lad. Asso. Mrs. Daniel Chase, Pres. Mrs. James Ripley, V. Pres. Mrs. Newton Whitley, Sec. Mrs. William Whitley, Treas. 10 coll. Oct. 30.

Claremont. Gent. Asso. Rev. Jonathan Nye, Pres. Hon. David Dexter, V. Pres. George Fiske, Esq. Sec. Josiah Stevens, Treas. 6 coll.—Lad. Asso. Mrs. Jonathan Nye, Pres. Mrs. Mary Clark, V. Pres. Mrs. George Fiske, Sec. Mrs. Jonah Richards, Treas. 10 coll. Nov. 6.

Fitzwilliam. Gent. Asso. Rev. J. Sabine, Pres. Dea. S. Griffin, V. Pres. Capt. D. Whittemore, Sec. Mr. J. Allen, Treas. 4 coll.—Lad. Asso. Mrs. J. Sabine, Pres. Mrs. L. Torer, V. Pres. Miss E. Richardson, Sec. Mrs. A. Townsend, Treas. 6 coll. Oct.

Nelson. Gent. Asso. Rev. Gad Newell, Pres. Dea. Noah Hardy, V. Pres. Dea. J. Robbins, Sec. Mr. Abel Richardson, Treas. 6 coll.—Lad. Asso. Mrs. Sophia Newell, Pres. Mrs. Sarah Whitney, V. Pres. Miss U. Newell, Sec. Mrs. L. Melville, Treas. 4 coll. Oct.

Chesterfield. Gent. Asso. Rev. John Walker, Pres. Dea. Ezra Holden, V. Pres. Mr. Elijah Scott, Sec. Mr. Abraham Wood, Treas. 3 coll.—Lad. Asso. Mrs. Annathusa Walker, Pres. Mrs. Eleanor Brooks, V. Pres. Miss Laura Britton, Sec. Mrs. Martha Wood, Treas. 3 coll. October.

Marlboro'. Gent. Asso. Rev. Salmon Bennett, Pres. Col. Joseph Frost, V. Pres. Mr. Joseph Frost, Jr. Sec. Capt. John Lane, Treas.—Lad. Asso. Mrs. Nancy Holman, Pres. Miss Mary Ward, V. Pres. Miss Betsey Farrar, Sec. Mrs. Hepzibah Bennet, Treas.

Keene. Gent. Asso. Rev. Z. S. Barstow, Pres. Elijah Dunbar, Esq. V. Pres. Mr. Collins H. Jaquith,

Sec. Dea. Elijah Curtis, Treas. 4 coll.—Lad. Asso. Mrs. Elizabeth F. Barstow, Pres. — V. Pres. Miss M. A. McGregor, Sec. Miss Hannah Lamson, Treas. 5 coll.

Washington. Gent. Asso. Rev. Mr. White, Pres. Capt. — Brainerd, V. Pres. Mr. Wm. Farwell, Sec. — Sampson, Esq. Treas. 3 coll. Oct 1.—Lad. Asso. Mrs. White, Pres. Mrs. Train, V. Pres. Mrs. Nathan Brainerd, Sec. Mrs. Sampson, Treas. 5 coll. Oct. 2.

Lempster. Gent. Asso. Rev. Mr. Fisher, Pres. Dea. — Taylor, V. Pres. Mr. Milton Bingham, Sec. Dea. — Hardy, Treas. 3 coll. Oct. 8.—Lad. Asso. Mrs. Fisher, Pres. Mrs. Abel, V. Pres. Mrs. S. Bingham, Sec. Mrs. Isabel Hurd, Treas. 6 coll. Oct. 9.

MASSACHUSETTS.—Middlesex Co. Newton, E. Par. Gent. Asso. Jonathan Homer, D. D. Pres. Gen. Ebenezer Cheney, V. Pres. Mr. William Jackson, Sec. Dea. E. F. Woodward, Treas. 6 coll.—Lad. Asso. Miss Peck, Pres. Mrs. Ladd, V. Pres. Miss C. Murdock, Sec. Miss A. Woodward, Treas. 6 coll.

NEW-YORK.—Ontario Co. Canandaigua. Gent. Asso. Rev. Evan Johns, Pres. Capt. Jasper Parish, 1st. V. Pres. Rev. A. D. Eddy, 2d do. Henry W. Taylor, Esq. Sec. Dr. Edson Carr, Treas. 4 coll. Nov.

NEW JERSEY.—Newark. First Presb. Cong. Gent. Asso. Rev. W. T. Hamilton, Pres. J. Bruen, Esq. V. Pres. S. Condit, Esq. V. Pres. Mr. S. Baldwin, Sec. Mr. A. Beech, Treas. 8 coll.—Lad. Asso. Mrs. C. S. Briggs, Pres. Mrs. J. Bruen, V. Pres. H. B. Toller, do. Miss M. A. Harrison, Sec. Mrs. A. Beech, Treas. 8 coll. Nov. 6.

Second Presb. Cong. Gent. Asso. Rev. P. C. Hay, Pres. Mr. D. Doremus, V. Pres. Mr. A. Dod, Sec. Dr. John Ward, Treas. 7 coll.—Lad. Asso. Mrs. R. H. Cumming, Pres. Mrs. P. C. Hay, V. Pres. Mrs. T. Frelinghuysen, Sec. Miss M. G. Ogden, Treas. 7 coll. Nov. 7.

Third Presb. Cong. Gent. Asso. Rev. J. T. Russell, Pres. L. Goble, Esq. V. Pres. Col. I. Andrus, Sec. D. D. Crane, Esq. Treas. 8 coll.—Lad. Asso. Mrs. J. T. Russell, Pres. Mrs. I. Andrus, V. Pres. Miss S. Charlotte, Sec. Mrs. — Pennington, Treas. 8 coll. Nov. 8.—Juvenile Asso. enlarged; 7 male and 7 female collectors.

Rahway. Gent. Asso. Rev. A. Chester, Pres. Mr. A. Lee, V. Pres. Dr. D. S. Craig, Sec. Mr. J. Squier, Treas. 5 coll.—Lad. Asso. Mrs. A. Chester, Pres. Mrs. — Hammersley, V. Pres. Miss H. Oliver, Sec. Mrs. A. Lufbury, Treas.—5 coll. Nov. 12.

Elizabethtown. First Presb. Cong. Gent. Asso. Rev. J. McDowell, D. D. Pres. M. Chandler, Esq. V. Pres. Mr. J. J. Bryant, Sec. A. Woodruff, Esq. Treas. 6 coll.—Lad. Asso. Mrs. W. Scott, Pres. Mrs. J. M. Trumbull, V. Pres. Miss J. Gorham, Sec. Mrs. O. Nuttman, Treas. 6 coll. Nov. 14.

Second Presb. Cong. Mr. D. Meeker, Pres. Mr. E. Kellogg, V. Pres. Mr. J. Crane, Sec. Mr. D. Corriell, Treas. 6 coll.—Lad. Asso. Mrs. D. Meeker, Pres. Mrs. E. Wilson, V. Pres. Mrs. E. Periam, Sec. Mrs. J. Crane, Treas. 6 coll. Nov. 15.

New Providence. Gent. Asso. Rev. J. B. Hyndshaw, Pres. Maj. J. Potter, V. Pres. S. Wilcox, Esq. Sec. Mr. A. Stiles, Treas. 3 coll.—Lad. Asso. Mrs. M. Riggs, Pres. Mrs. H. Stiles, V. Pres. Mrs. C. Meeker, Treas. Mrs. — Little, Sec. 3 coll. Nov. 19.

Springfield. Gent. Asso. Mr. M. Denman, Pres. Mr. W. Parcel, V. Pres. Mr. D. S. Briant, Sec. Mr. E. Stiles, Treas. 6 coll.—Lad. Asso. Mrs. A. Clark, Pres. Mrs. S. Briant, V. Pres. Mrs. P. Wade, Sec. Mrs. W. Wade, Treas. 6 coll. Nov. 19.

Connecticut Farms. Gent. Asso. Rev. S. Thompson, Pres. Mr. J. W. Wade, Sec. and Treas. 4 coll.—Lad. Asso. Mrs. J. Wilson, Pres. Miss N. Bon, Sec. and Treas. 4 coll. Nov. 21.

Morristown. Dr. L. Condit, Pres. Rev. A. Barnes, V. Pres. Mr. S. Emmell, Sec. Mr. P. A. Johnson, Treas. 6 coll.—Lad. Asso. Mrs. C. B. Arden, Pres. Miss P. Mills, V. Pres. Miss J. B. Jones, Sec. Mrs. G. R. Drake, Treas. 6 coll. Nov. 27.

Chatham. Gent. Asso. Rev. J. G. Bergen, Pres. Mr. B. Thompson, V. Pres. Mr. J. R. Mulford, Sec. Mr. W. Thompson, Treas. 6 coll.—Lad. Asso. Mrs. J. G. Bergen, Pres. Mrs. B. Marsh, V. Pres. Miss A. M. Brittan, Sec. Mrs. B. Douglas, Treas. 6 coll. Nov. 27.

Belleville. Gent. Asso. Mr. J. Van Ransselaer, Pres. Mr. T. S. Offington, V. Pres. Rev. S. Van Sandvoort, Sec. Mr. W. Stephens, Treas. 1 coll. Dec. 3.

Bloomfield. Associations formed Dec. 4th—6 coll. in each.

PENNSYLVANIA.—Washington Co. Upper Buffalo. Gent. Asso. Rev. John Anderson, D. D. Pres. R. Lyie, V. Pres. I. McWilliamson, do. William C. Anderson, Sec. David Craty, Treas. 4 coll.—Lad. Asso. Mrs. J. Anderson, Pres. Miss A. Smylie, V. Pres. Miss J. Gordon, Sec. Mrs. A. Adams, Treas. 4 coll. Oct. 29.

Washington. Gent. Asso. Rev. O. Jennings, Pres. Rev. Thomas Hoge, V. Pres. Rev. A. Wylie, D. D. do. Rev. — Graham, do. Mr. George Baird, Sec. Alexander Reed, Treas. 6 coll.—Lad. Asso. Mrs. A. Jennings, Pres. Mrs. T. Hoge, V. Pres. Mrs. A. Wylie, do. Mrs. Graham, do. Mrs. Mc Giffen, Sec. Mrs. A. Reed, Treas. 8 coll. Nov. 8.

Mill Creek. Gent. Asso. Rev. George Scott, Pres. Mr. R. Ramsey, V. Pres. Mr. Jonathan Mitchell, Sec. Mr. Joseph McFerrin, sen. Treas. 4 coll.—Lad. Asso. Mrs. George Scott, Pres. Mrs. J. McCreedy, V. Pres. Miss E. Moody, Sec. Mrs. J. McFerrin, Treas. 4 coll. Nov. 12.

Lower Buffalo. Gent. Asso. Rev. Jacob Cozad, Pres. Mr. Samuel Meek, V. Pres. Mr. John Adams, Sec. Mr. Samuel Scott, Treas. 3 coll.—Lad. Asso. Mrs. Jane Moore, Pres. Mrs. Sarah Waugh, V. Pres. Mrs. J. Buchanan, Sec. Miss Prudence Patterson, Treas. 3 coll. Nov. 28.

West Alexandria. Gent. Asso. Mr. McCammon, Pres. Mr. John Miller, V. Pres. Mr. Thomas Holliday, Sec. Dr. Edward Gilfillin, Treas. 5 coll.—Lad. Asso. Mrs. E. McKeen, Pres. Mrs. Mary Gilfillin, V. Pres. Miss Elizabeth Wilson, Sec. Miss E. M. McKeen, Treas. 5 coll. Dec. 1.

Upper Ten Mile. Gent. Asso. Mr. Jacob Hathaway, Pres. Mr. S. Sanders, V. Pres. Mr. D. Tuttle, do. Mr. Luther Day, Sec. Mr. John Linley, Treas. 4 coll.—Lad. Asso. Mrs. S. Sanders, Pres. Mrs. John Archer, V. Pres. Mrs. Simeon Simpson, do. Mrs. Ruth Biddle, Sec. Mrs. Jacob Hathaway, Treas. 4 coll. Dec. 2.

Clayesville. Gent. and Lad. Asso. Rev. Thomas Hays, Sec. and Treas. 4 male, and 4 female coll. Dec. 6.

Morris. Brick Church. Gent. Asso. Rev. Cephas Dodd, Pres. Mr. Ephraim Cooper, V. Pres. Mr. Jonas Condit, Sec. Mr. James McFarland, Treas. 2 coll.—Lad. Asso. Mrs. C. Dodd, Pres. Mrs. J. Condit, V. Pres. Mrs. J. McFarland, Sec. Mrs. E. Cooper, Treas. 2 coll. Dec. 6.

Pigeon Creek. Gent. Asso. Mr. Robert Moore, Pres. David Hart, Esq. V. Pres. Mr. Aaron Kerr, Sec. John Vance, Treas. 4 coll.—Lad. Asso. Mrs. Boyd Mercer, Pres. Mrs. A. Kerr, V. Pres. Mrs. J. Lawrence, Sec. Mrs. Samuel Beaty, Treas. 4 coll. Dec. 15.

VIRGINIA.—Brooke Co. Three Springs. Gent. Asso. Rev. John Armstrong, Pres. Rev. Samuel Reed, V. Pres. Mr. Thomas Orr, Sec. Mr. David Snider, Treas. 4 coll.—Lad. Asso. Mrs. John Wylie, Pres. Mrs. John Sweaxingen, V. Pres. Mrs. Robert Wylie, Sec. Mrs. Andrew Henderson, Treas. 4 coll. Nov. 17.

West Liberty. Gent. Asso. Rev. Wm. Wylie, Pres. Josiah Leffler, V. Pres. Mr. Benj. Henry, Sec. Mr. Wm. McKinley, Treas. 4 coll.—Lad. Asso. Mrs. A. Walker, Pres. Mrs. E. Martin, V. Pres. Miss A. Caldwell, Sec. Mrs. F. Caldwell, Treas. 4 coll. Nov. 24.

Manchester. Gent. Asso. Rev. S. Reed, Pres. Jonathan Edie, Esq. V. Pres. Mr. J. McEwen, Sec. Mr. William Murray, Treas. 4 coll.—Lad. Asso. Mrs. J. Edie, Pres. Mrs. J. McMillan, V. Pres. Mrs. William Murray, Sec. Mrs. R. Scott, Treas. 4 coll. Nov.

Ohio Co. Forks of Wheeling. Rev. James Horney, Pres. Mr. I. Baird, V. Pres. Mr. Hugh Milligan, Sec. Reuben Merchant, Treas. Nov. 28.

Wheeling. Gent. Asso. Rev. Wm. Wylie, Pres. Rev. John Armstrong, V. Pres. Peter W. Gale, Esq. Sec. Dr. M. L. Todd, Treas. 4 coll.—Lad. Asso. Mrs. John McClure, Pres. Mrs. J. Armstrong, V. Pres. Mrs. S. McClelland, Sec. Mrs. M. L. Todd, Treas. 4 coll. Nov. 29.

OHIO.—*Wayne Co.* Woccker. Gent. Asso. Dr. Wm. Barnes, Pres. J. Patten, Esq. V. Pres. Mr. M. Culbertson, Sec. Thomas Cox, Esq. Treas. 4 coll.—Lad. Asso. Mrs. T. Barr, Pres. Mrs. E. Patten. V. Pres. Miss R. Cox, Sec. Mrs. E. Stibbs, Treas. 4 coll. Aug. 29.

Portage Co. Tallmadge. Gent. Asso. Dea. E. Wright, Pres. Mr. A. Seward, V. Pres. A. Whitteley, Sec. Mr. R. Fenn, Treas. 3 coll.—Lad. Asso. Mrs. M. M. Sackett, Pres. Mrs. M. Porter, V. Pres. Mrs. L. Wright, Sec. Mrs. M. Keys, Treas. 5 coll. Sept. 2.

Franklin. Gent. Asso. Dea. S. Andrews, Pres. Gen. J. Woodward, V. Pres. Rev. George Sheldon, Sec. Mr. D. Ladd, Treas. 4 coll. Sept. 3.

Randolph. Gent. Asso. Rev. J. Meriam, Pres. Mr. O. Dickinson, V. Pres. Dea. O. C. Dickinson, Sec. Col. W. Dickinson, Treas. 2 coll.—Lad. Asso. Mrs. J. Meriam, Pres. Mrs. O. Dickinson, V. Pres. Mrs. A. Dickinson, Sec. Mrs. W. Dickinson, Treas. 4 coll. Sept. 8.

Atwater. Gent. Asso. Dea. J. Baldwin, Pres. Mr. A. Baldwin, V. Pres. Mr. C. Atwater, P. M. Sec. Dea. S. Alden, Treas. 4 coll.—Lad. Asso. Mrs. J. Whittlesey, Pres. Mrs. S. Alden, V. Pres. Mrs. C. Atwater, Sec. Mrs. R. W. Whittlesey, Treas. 4 coll. Sept. 10.

Charlestown. Gent. Asso. Dr. R. Pierce, Pres. Mr. J. Dornon, V. Pres. Mr. L. Norton, Sec. Mr. C. B. Curtis, Treas. 2 coll.—Lad. Asso. Miss M. N. Pitkin, Pres. Mrs. L. Norton, V. Pres. Mrs. J. Dornon, Sec. Mrs. L. Curtis, Treas. 3 coll. Sept. 11.

Nelson. Gent. Asso. Rev. Benjamin Fenn, Pres. Dea. J. B. Sherwood, V. Pres. Mr. O. Smith, Sec. Dea. J. R. Fuller, Treas. 4 coll.—Lad. Asso. Mrs. B. Fenn, Pres. Mrs. J. R. Fuller, V. Pres. Miss C. Baldwin, Sec. Mrs. D. Beardsley, Treas. 4 coll. Sept. 12.

Windham. Gent. Asso. G. Clark, Esq. Pres. Mr. J. Foot, V. Pres. Dea. C. Alford, Sec. Col. B. Heyley, Treas. 4 coll.—Lad. Asso. Mrs. G. Clark, Pres. Mrs. J. Robe V. Pres. Mrs. D. Clark, Sec. Mrs. J. Treat, Treas. 4 coll. Sept. 12.

Trumbull Co. Hartford. Gent. Asso. Richard Hayes, Esq. Pres. Titus Brockway, Esq. V. Pres. Mr. Philo Borden, Sec. Mr. Davis Fuller, Treas. 2 coll.—Lad. Asso. Mrs. A. Adams, Pres. Mrs. C. Andrews, V. Pres. Mr. S. Hayes, Sec. Mrs. C. Bushnell, Treas. 4 coll. Sept. 16.

Brookfield. Gent. Asso. Mr. Alva Hart, Pres. Dea. John Hughes, V. Pres. Mr. Ambrose Hart, Sec. Mr. Gad Hart, Treas. 2 coll.—Lad. Asso. Mrs. E. Hart, Pres. Mrs. A. Hart, V. Pres. Miss C. Hart, Sec. Mrs. G. Hart, Treas. 4 coll. Sept. 17.

Boardman. Gent. and Lad. Asso. Rev. Horace Smith, Pres. Asa Baldwin, Esq. V. Pres. Mr. David Filch, Sec. Nathaniel Blakesley, Esq. Treas. 4 coll. Sept. 18.

Canfield. Gent. Asso. Harman Canfield, Esq. Pres. Mr. E. P. Farmer, V. Pres. Mr. Charles Frithy, Sec. Mr. George Mygatt, Treas. 3 coll.—Lad. Asso. Mrs. E. P. Farmer, Pres. Mrs. E. T. Boughton, V. Pres. Mrs. A. Wait, Sec. Mrs. E. Mygatt, Treas. 4 coll. Sept. 19.

Gustavus. Gent. Asso. Rev. Joseph Badger, Pres. Mr. Lyman Down, V. Pres. Dea. Abram Griswold, Sec. Mr. Joseph Hart, Treas. 3 coll.—Lad. Asso. Mrs. J. Badger, Pres. Mrs. J. Bidwell, V. Pres. Mrs. R. Roberts, Sec. Miss P. Gilder, Treas. 4 coll. Sept. 19.

Warren. Gent. Asso. Mr. John Crowell, Pres. Zalmon Filch, Esq. V. Pres. Rev. Joseph W. Curtis, Sec. Mr. Asahel Adams, Treas. 3 coll.—Lad. Asso. Mrs. S. Perkins, Pres. Mrs. R. Mason, V. Pres. Mrs. J. W. Curtis, Sec. Mrs. Z. Filch, Treas. 4 coll. Sept. 20.

Newton. Gent. and Lad. Asso. Dea. A. Hover, Pres. Mr. Nathaniel Stauble, V. Pres. Mr. Jacob Winning, Sec. Mr. David Carlisle, Treas. 3 coll. Sept. 20.

Braecliffe. Gent. and Lad. Asso. Dea. Comfort Stone, Pres. Mr. Aurin Stone, V. Pres. Mr. Fowler Merwin, Sec. Mr. Erastus Hinmon, Treas. 4 coll. Sept. 21.

Bristol. Gent. and Lad. Asso. Rev. Daniel Miller, Pres. Perez R. Hichcock, Esq. V. Pres. Mr. Wilmot Mayhew, Sec. Mr. Chester Hillman, Treas. 4 coll. Sept. 25.

Farmington. Gent. Asso. Josiah Woolcott, Esq. Pres. Dea. John Barnes, V. Pres. Mr. David Belden, Jr. Sec. Capt. Lewis Woolcott, Treas. 3 coll.—Lad. Asso. Mrs. J. Danforth, Pres. Mrs. W. Woolcott, V. Pres. Mrs. E. Woolcott, Sec. Mrs. J. Woolcott, Treas. 2 coll. Sept. 23.

Mesopotamia. Gent. Asso. Mr. Otis Guild, Pres. Dea. Aaron Baird, V. Pres. Mr. Lucius Frisby, Sec. Mr. A. O. Merrill, Treas. 4 coll.—Lad. Asso. Mrs. R. Morrison, Pres. Mrs. A. Winter, V. Pres. Mrs. J. Barrett, Sec. Mrs. L. Frisby, Treas. 4 coll. Sept. 23.

Bloomfield. Gent. Asso. Jared Kimball, Esq. Pres. Dea. Calvin Clark, V. Pres. Mr. Nain Parker, Sec. Mr. C. H. Latimer, Treas. 4 coll.—Lad. Asso. Mrs. W. A. Otis, Pres. Mrs. C. Clark, V. Pres. Mrs. Wm. Otis, Sec. Mrs. J. Kimball, Treas. 2 coll. Sept. 24.

Franklin Co. Worthington. Gent. Asso. Rev. Hiland Hubbard, Pres. Job W. Case, Esq. V. Pres. Dr. Kingsley Ray, Sec. Dr. Daniel Upson, Treas. 4 coll.—Lad. Asso. Mrs. H. Hubbard, Pres. Mrs. Daniel Upson, V. Pres. Mrs. Kingsley Ray, Sec. Mrs. R. R. Chapman, Treas. 4 coll. Oct. 23.

Delaware Co. Delaware. Gent. Asso. Rev. Henry Van Demon, Pres. Mr. Titus King, V. Pres. Col. John Storm, Sec. Mr. Alexander Anderson, Treas. 5 coll.—Lad. Asso. Mrs. H. Van Demon, Pres. Mrs. C. Root, V. Pres. Mrs. S. Hayes, Sec. Mrs. J. Storm, Treas. 6 coll. Oct. 24.

Union Co. Milford. Gent. Asso. Mr. Samuel Read, Pres. Mr. Richard Gabriel, V. Pres. Dr. R. D. Mann, Sec. William Gabriel, Esq. Treas. 2 coll.—Lad. Asso. Mrs. M. Wood, Pres. Mrs. H. Burnham, V. Pres. Miss Rhoda Read, Sec. Mrs. William Gabriel, Treas. 3 coll. Oct. 25.

Logan Co. Bellefontaine. Gent. and Lad. Asso. Rev. Joseph Stevenson, Pres. Mr. Robert Patterson, V. Pres. Mr. Zane McCulloch, Sec. Dr. Abial Lord, Treas. 4 coll. Oct. 27.

Miami Co. Troy. Gent. and Lad. Asso. Rev. James Coe, Pres. Mr. James Hannah, V. Pres. Mr. James Brown, Sec. Mr. Joseph R. John, Treas. 6 coll. Oct. 31.

Piqua. Gent. Asso. Mr. David Adam, Pres. Mr. Thomas Bellas, V. Pres. Mr. William Elliot, Sec. Mr. Robert Arhart, Treas. 2 coll.—Lad. Asso. Miss Mary Mitchell, Pres. Mrs. Mary Culbertson, V. Pres. Miss T. Mitchell, Sec. Mrs. R. Arhart, Treas. 4 coll. Oct. 30.

Clark Co. Springfield. Gent. Asso. Rev. Franklin Putnam, Pres. Rev. Samuel Hinkle, V. Pres. Dr. Isaac Tiller, Sec. Mr. William Fisher, Treas. 4 coll. Nov. 2.

Greene Co. Yellow Spring. Gent. and Lad. Asso. Rev. Andrew Poage, Pres. Mr. Joel Van Meter, V. Pres. Mr. David Knott, Sec. Mr. William R. Leslie, Treas. 4 coll. Nov.

Fayette Co. Bloomingburg. Gent. and Lad. Asso. Rev. William Dickey, Pres. Mr. James Manary, V. Pres. Mr. J. S. Gilispie, Sec. Col. James Stewart, Treas. 4 coll. Nov. 7.

Meigs Co. Rutland. Gent. and Lad. Asso. Dea. William Parker, Pres. Mr. John Miles, V. Pres. Benj. Stout, Esq. Sec. Mr. Alvin Bingham, Treas. 4 coll. Dec. 6.

Salem. Gent. and Lad. Asso. Dea. John Strong, Pres. Mr. James Blakely, V. Pres. Mr. N. Purinton, Sec. Mr. Henry S. Due, Treas. 4 coll. Dec. 7.

Ross Co. Chillicothe. Gent. Asso. Rev. Joseph Claybaugh, Pres. Rev. Wm. Graham, V. Pres. Mr. D. W. Hearn, Sec. Mr. Andrew Carlisle, Treas. 4 coll.—Lad. Asso. Mrs. Findley, Pres. Mrs. J. Waddell, V. Pres. Mrs. Wm. Graham, Sec. Mrs. John McCay, Treas. 4 coll. Dec. 10.

Concord. Gent. and Lad. Asso. Mr. Alexander Mc Lane, Pres. Mr. John Henry, V. Pres. Mr. Robert Stuart, Sec. Mr. Moses Latta, Treas. 4 coll. Dec. 13.

Salem. Gent. and Lad. Asso. Mr. David Edmington, Pres. Mr. John Morton, V. Pres. Mr. J. W. Wilson, do. Rev. James Dickey, Sec. Mr. Robert Breden, Treas. Dec. 14.

Highland Co. Greensfield. Gent. and Lad. Asso. Rev. Samuel Crothers, Pres. Mr. Wilson Stuart, V. Pres. Mr. David Bonner, Sec. Dr. Wm. C. Johnson, Treas. 4 coll. Dec. 15.

Rocky Spring. Gent. and Lad. Asso. Rev. N. Pettinger, Pres. Mr. Wm. Garret, V. Pres. Mr. Jared Irvin, Sec. Mr. J. R. Strain, Treas. Dec. 16.

Hillsborough. Gent. and Lad. Asso. Rev. A. B. Gilliland, Pres. Mr. Andrew Barre, V. Pres. Col. Wm. Keys, Sec. Rev. A. B. Gilliland, Treas. Dec. 17.

New-Market. Gent. and Lad. Asso. Mr. Thomas Palmer, Pres. Mr. Joseph Shield, V. Pres. Mr. John Barrett, Sec. Mr. Joel Berryman, Treas.

Gallipolis. Gent. and Lad. Asso. Rev. J. S. Brooks, Pres. Gen. L. Newsom, V. Pres. Mr. I. S. Westgate, Sec. Mr. Robert Warth, Treas. 6 coll. Dec. 8.

DONATIONS,

FROM JANUARY 21ST, TO FEBRUARY 20TH, INCLUSIVE.

I. AUXILIARY SOCIETIES.

Addison co. Vt. E. Brewster, Tr.	
Middlebury, Gent.	74 64
La.	60 36—135 00
Boston and vic. Ms. C. Stoddard, Tr.	
in part,	740 00
Cheshire co. north, N. H.	
Corniah, Gent.	15 00
La.	25 00—40 00
Morris co. N. J. F. King, Tr. in part,	500 00
New-York city and vic. W. W. Chester,	
Tr. in part,	2,923 00
Palestine miss. so. Ms. E. Alden, Tr. in	
part,	75 00
Windham co. Vt. J. Kenney, Tr.	
Bal.	3 00
Brattleboro', Gent.	14 50
La.	22 02
Halfax, Gent.	9 33
New Fane, Gent.	1 00
Puiney, La.	19 16
	69 91
Ded. expenses	38—69 53

Total from the above Auxillary Societies, \$4,482.53

II. VARIOUS COLLECTIONS AND DONATIONS.

Alabama, Mrs. Vincent,	2 00
Alexandria, Pa. Aux. miss. so.	25 00
Andover, Ms. S. par. An indiv. for translations, 5; N. par. a widow's mite, 3;	8 00
Athens, Ga. Mrs. J. Sibbald, for Pal. and Arkansas missions,	1 75
Auburn, N. Y. A first day of the week off. 3; do. 3 25; m. box of a child, 1; a friend, 75c.	8 00
Augusta, N. Y. Fem. miss. so.	16 00
Bath, Me. Aux. so. to benefit the Jews,	30 00
Benton, N. Y. Mon. con. in presb. chh.	6 00
Berlin, Vt. Fem. cent. so. 6 17; av. of a gold necklace, 8 50;	14 67
Berlin, Pa. J. Fletcher,	7 00
Boston, Ms. C. box in Miss Farrar's shop, for Brainerd school,	3 27
Bradford, Ms. Sister circle in acad. for Parker Kimball Haskettine in Ceylon,	12 00
Bradford, N. H. Mon. con.	3 15
Buffalo, N. Y. F. M. so. of 1st. presb. chh. 37;	
Mrs. S. Kibbe, 13;	50 00
Caldwell, N. J. Mrs. C. S. Crane, on her death bed,	15 00
Canaan, N. Y. Mrs. M. K. 50c. Mrs. C. G. 1;	1 50
Canandaigua, N. Y. Mon. con. in Rev. A. D. Eddy's cong.	80 00
Candy's Creek, Cher. na. A young man,	8 00
Catskill, N. Y. C. box of G. Hall,	50
Charleston, S. C. Rev. Prof. Dickson, 20; fem. aux. so. 60;	80 00
Clinton, N. Y. A friend, for Phillip Taylor in Ceylon, 30; for wes. miss. 20;	50 00
Concord, Ms. Fem. miss. so.	14 00
Corinth, Vt. Mon. coh. 7 43; a friend, 7c.	7 50
Cornish, N. H. Cong. chh. at commun. seasons,	7 88
Croyden, N. H. Fem. read. so.	3 00
Dandby, N. Y. Fem. cent. so.	12 00
Dauphin co. Pa. Miss. so.	20 00
East Hampton, N. Y. Fem. so.	12 00

Elmira, N. Y. Fem. miss. so.	7 00
Fredericksburg, Va. Miss C. Lomax, for Robert S. Chew,	12 00
Gardner, Ms. Cent. so.	8 84
Goshen, N. Y. Rev. Dr. Fisk,	4 00
Hancock, N. H. Mon. con.	14 00
Hanover, N. J. Fem. mite so. for Aaron Condit in Ceylon,	20 00
Harper's Ferry, Va. A. Souillard,	3 40
Haifield, Ms. Rev. J. B. Waterbury,	5 00
Henniker, N. H. Rev. JACOB SCALES, for Bombay miss. (which constitutes him an Honorary Member of the Board),	50 00
Jamaica, N. Y. E. Wickes,	20 00
Lancaster, Pa. Mon. con. 21 82; W. Kirkpatrick, 10; a lady, 5; S. Rhine, 5;	41 82
Litchfield co. Ct. Aux. so. (of which for ed. hea. youth, 4; for Joseph Harvey, at the Sandw. Isl. 25; for Uriel Gridley in Ceylon, from the Doreas so. in Watertown, 20; for hea. chil. in India, 12;)	1,450 00
Livonia, N. Y. Mon. con. in presb. so.	25 00
Ludlow, Vt. Mon. con. in cong. so.	4 00
Lyme, Ct. C. Griswold,	5 00
Lyon's Farms, N. J. Mon. con.	5 75
Marshfield, Ms. A. Ames,	10 00
Meruoy, Ms. W. par. Fem. char. so. for Jacob Ide at Mayhew,	29 00
Middlebury, Vt. A new year's off.	12 00
Milton, Pa. Fem. miss. so.	12 00
Mingo Creek and Williamsport, Pa. United cong.	14 65
Minot, Me. Gent. asso. 26; mon. con. 36; W. Ladd, 12;	74 00
Montour's cong. Pa. Coll.	8 20
Montpelier, Vt. Mon. con. 10 21; central cong. so. 12 83;	23 04
Newton, N. J. Mon. con. in Rev. Mr. Schaeffer's chh. 11 70; av. of a plum tree. 2 29;	13 99
Norwich, Vt. Mon. con. in S. par. 18; so. for R. W. Bailey in Ceylon, 12; T. Emerson, 6th pay for Thomas Emerson, Thomas Emerson, Jr., Abel Curtis Emerson, Lucy Emerson, Mary P. Emerson, and Elizabeth Emerson in Ceylon, 72;	102 00
Otego, Fly Creek, N. Y. A. North, for Albert North at Willstown,	30 00
Painted Post, N. Y. Fem. cent. so. 5; mon. con. 5;	10 00
Palmyra, N. Y. Mon. con.	12 00
Paris, Union so. N. Y. Coll. 6 79; mon. con. 6 21;	13 00
Parishpenny, N. J. A sub. to the Herald,	50
Philadelphia, Pa. Southern fem. mite asso. for a hea. youth, 12; youths' wes. mite asso. for a hea. child, 12; J. P. Engles, av. of "Narrative of a soldier," 8 44;	32 44
Pittsfield, Vt. Rev. J. Parsons, 7; Mrs. Parsons, 5; for Justin Parsons in Ceylon; Mrs. A. How, 3;	15 00
Pomfret, Vt. By Rev. S. Marsh,	7 86
Portland, Me. S. Greenleaf,	20 00
Portsmouth, N. H. A friend,	10 00
Prattsburgh, N. Y. Fem. mite so. 5; mon. con. 3; Widow M. Waldo, av. of gold beads, 2;	10 00
Princeton, N. J. A friend,	5 00
Rochester, N. Y. Mon. con.	32 92
Rushville, N. Y. Gent. asso. 30; La. asso. 26; (of which to constitute the Rev. JOSEPH BRACKETT an Honorary Member of the Board, 50;)	56 00
Seneca Mission, M. box in school room,	9 79
Shippensburg, Pa. Rev. H. R. Wilson, 10; J. McClinty, 5; mon. con. 7;	22 00
Simonsbury, Ct. Mon. con. 11 03; Mrs. Ely, 1;	
R. E. 25c. N. H. F. 25c.	12 53
Somers, Ct. Mon. con. 8 81; read. so. in 9th dist. 1 19; F. Clark and wife, a thank off. 2;	12 00

* The sums acknowledged under this head, have been received from Auxiliary Societies formed on the model recommended in the XIXth volume of the Missionary Herald, p. 369.

South Boston, Ms. Mon. con.	3 00
South Carolina. Rev. H. Bryson,	2 00
Springfield, Ms. Parents' off.	10 00
Springfield, N. Y. Mon. con.	23 00
Steubenville, O. Rev. C. C. Beatty, 2d pay, for Lydia Moore at Seneca,	12 00
Sudbury, Ms. Relig. so.	12 60
Sumner, Me. Contrib. of indiv.	4 00
Upton, Ms. Fem. cent so. for Bombay miss.	13 50
Utica, N. Y. Mon. con. 9 78; for the hea. 87;	96 75
Westfield, N. J. Mon. con. 6th pay, for Alexander G. Frazier in Ceylon,	13 00
Whately, Ms. Mr. White's sel. sch. for Mackinaw miss.	4 50
Wilkesbarre, Pa. Mon. con. 13 50; miss. so. 9 50; W. C. Gildersleeve, 27;	50 00
Winchester, Va. L. Hoff, 50; D. Gold, 30;	70 00
Winthrop, Me. Mon. con.	30 00
Unknown, Ar. of needle work for hea. fem.	2 00
Amount of donations acknowledged in the preceding lists, \$7,612.44.	

III. LEGACIES.

Danvers, Ms. Miss Stone, dec'd, by J. Punchard,	25 00
East Bloomfield, N. Y. John Doud, dec'd, by Rev. A. D. Eddy,	50 00
Mayhew, Choc. nation, Thomas Dornan, dec'd, for the Mayhew miss. by Rev. C. Kingsbury,	167 50
Plymouth, Ct. George Langdon, dec'd, by E. Langdon, through the Litchfield co. Aux. so.	200 00
Stmsbury, Ct. Dr. John Buxter, dec'd, (balance of his legacy,) by B. Ely, Exr.	25 00

IV. DONATIONS IN CLOTHING, &c.

Athens, Ga. Clothing, &c. fr. Mrs. J. Sibbald, for Carmel,	6 50
Brainerd, Conn. fr. C. Reece,	12 50
Charleston, S. C. A box, fr. Goshen so. for Goshen,	100 00
Charlton, Ms. Quills, fr. a friend, for Sandw. Isl. miss.	
Croyden, N. H. A bundle, fr. fem. read. so. for wes. miss.	
Enfield, Ms. A box, fr. ladies, for wes. miss.	
Haddam, Ct. A box, fr. indiv. for Osage miss.	25 00
Hancock, N. H. A box, fr. ladies, for wes. miss.	
Mount Holly, Vt. A great coat, fr. Widow A. Ellis,	10 00
New-York city, A box, for Dr. J. Scudder, Ceylon.	
Peacham, Vt. A box, fr. fem. asso.	
Pelham, N. H. A bundle.	
Pittsfield, Vt. A box, fr. indiv. for Willstown,	25 42
Plymouth, N. H. A bundle, fr. ladies.	
Weybridge, Vt. Socks, fr. a friend.	
Windham, Vt. A bundle, fr. Dorcas so.	11 57
Worcester, Ms. A bale of cloth, &c. fr. Rev. Mr. Hoadley's so. for Osage miss.	45 00

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, to be used in publishing portions of the Scriptures, school-books, tracts, &c. at Bombay, and at the Sandwich Islands.

Writing paper, writing books, blank books, quills, slates, &c. for all the missions and mission schools: especially for the Sandwich Islands.

Shoes of a good quality, of all sizes, for persons of both sexes; principally for the Indian missions.

Blankets, coverlets, sheets, &c.

Fulled cloth, and domestic cottons of all kinds.

A LIBERAL DONATION.

SINCE the preceding list of donations was closed, and just as the last pages of this number were going to the press, a letter was received by the Treasurer, enclosing *Five Hundred Dollars*. The donor conceals his name; but we may be allowed to publish his letter.

Sir,—The statement in the last Herald, of the great want of funds, to enable the Board

to carry on its present extensive operations, and to send out reinforcements to our missionary stations, should arouse the friends of the Redeemer to an immediate and vigorous exertion to remove the embarrassments, so feelingly described. Having contributed my usual donation to the Board, I rested satisfied, until I read the Herald. Since then, the wants of the heathen, our increasing obligations to God, the necessity of working while the day lasts, and the value of souls, has convinced me, that it is my duty to devote, not a part of my present income, but of my capital to the glorious work of evangelizing the world. I accordingly have set apart, and now enclose you, *Five Hundred Dollars*, for that purpose. May Almighty God bless the labors of the Board, replenish its Treasury, and send many more laborers into his fields, which are already white unto the harvest.

EXTRACTS FROM CORRESPONDENCE.

The following lines are extracted from a letter containing a remittance.

The residue, \$1.67, is from a man by the name of —, who lives far up the Penobscot river. He is far beyond the means of grace, and religious society. But loving Zion himself, he lays aside six cents a week for missionary purposes. A friend of his from this place, visited him, not long since, and brought away a part of what he has thus collected. Please to send a separate receipt, and it will, in due time, reach him in the wilderness.

A pious lady in the island of Bermuda, to whom a gentleman in this country has regularly sent the Missionary Herald, lately wrote thus to that gentleman.

The perusal of the Missionary Herald afforded me much gratification. I was particularly impressed (as no doubt many have been) by Mr. Hall's urgent letter from Bombay in behalf of the heathen, and resolved that the appeal should not be disregarded by me.—The enclosed *ten dollars* have the goodness to present to the American Board of Missions for the Bombay Mission;—from a *Widow*.

We now give a resolution of a respectable shipmaster. It was written at sea, and at the time specified. The sum of eight dollars was paid, some time since, into the Treasury, as the consecrated results of the pious seaman's systematic charity.

At Sea, April 15th, 1826. Lat. 42° N. and Long. 25° 30' W.—Having, through the grace of God, been brought to feel it my duty to contribute more liberally towards the support of the missionary cause, for the purpose of sending the light of the Gospel into heathen lands. I do this day, in the presence of God, tax myself one cent per day, and as much more as I may feel disposed to contribute; but not less than the rate of one cent per day. And be it known to any, into whose hands this box may fall, that its contents are devoted to the cause of missions.

THE MISSIONARY HERALD.

VOL. XXIII.

APRIL, 1827.

NO. 4.

American Board of Foreign Missions.

Palestine Mission.

PUBLIC STATEMENT OF ASAAD SHIDAK.

(Concluded from p. 76.)

ONE of my friends told me, that he had suggested to the patriarch the grand reason why I did not believe in the pope, which was, that, among other doctrines of his, he taught, that he could not commit an error, and that now, though a pope should see any one of his predecessors had erred, he could not say this, for fear that *he* also should appear to be an unbeliever. This friend also told me, that the patriarch wondered how I should pretend that I held to the Christian religion, and still converse in such abusive terms against it; and I also wondered, that after he saw this, he should not be willing so much as to ask me, in mildness, and self-possession, and forbearance, *for what reasons* I was unwilling to receive the doctrines of the pope, or to say I believed as he did; but he would not consent that the above mentioned Armenian priest should hold a discussion with me, and more than this, laid every person, and even his own brother, under excommunication, if he should presume to dispute or converse with me on the subject of religion.

Under this prohibition from conversation, and this bereavement of books, from what quarter could I get the necessary evidence to believe in their opinion?

Another cause I had of wonder, which was, that not one of all with whom I conversed, after he saw me to be heretical and declining from the truth, thought proper to advise me to use the only means of becoming strong in the faith, viz. prayer to God the Most High, and searching his Holy Word, which a child may understand. I wondered, too, that they should ridicule me, and report me abroad as one mad; and after all this, be so fearful to

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engage in a dispute with the madman, lest he should vanquish them in argument, or spoil their understandings, or turn them away from the truth.

After some time came the bishop of Beyroot. I gave him the usual salutation, and was greatly rejoiced to see him, as I knew the excellency of his understanding, and his quickness of apprehension, and hoped that, after some discussion between us, he would explain the truth, and that he would rest on clear evidence to support his views. But in this case also, I was disappointed; for one day, when I asked him a question, and during the whole short conversation which followed, whenever I began to bring evidence against him, he was angry, and finally drove me from my chamber in a fury, and that with no other cause, as he pretended, than that he did not wish to converse with a heretic.

Some time after this, Hoory Joseph Shaheen came down to the convent of Alma, and I endeavored to get him to unite with me in persuading the patriarch to send out among the people preachers of the Gospel, or that there should be preaching in the churches as before mentioned. But he would not co-operate with me in this, and I was again disappointed.

Then, when the patriarch and the bishop of Beyroot wished to dispute with me, I expressed the hope that the discussion might be in meekness, and without anger. It was concluded, that the discussion should be in writing, that no one should afterwards be able to alter what he had once said. They then commenced by asking me questions; the first question was, in amount, this, "Has the Messiah given us a new law?" At first, I did not grant that he had, strictly speaking, given us a new law, and quoted the words of John, that "the law was given by Moses, but grace and truth came by Jesus Christ;" but when I afterwards saw that by "a new law" they meant merely the Gospel, or the

New Testament, I answered in the affirmative. They then asked me if there was not to be found in this new law some obscurities. I answered, "Yes." They then asked me, Suppose any difference of sentiment should arise between the teachers of Christianity, how are we to distinguish the truth from the error? I answered thus;—"We have no other means of arriving at the truth, than searching the word of God, with learning, and reason, and inquiry of learned spiritual teachers, with purity of motive, and with disinterestedness of inclination. If the obscurities of the word of God cannot be understood by these means, our ignorance is excusable, and will not prevent our salvation. If the passages, which still remain obscure, concern faith, it is sufficient for a man to say, I believe according as the truth is in itself before God, or I believe in the thing as God inspired it to the writer. And if the obscurity respects our practice, after making use of the means above mentioned, if that branch of our practice be forbidden, or under a doubt, desist from it, but if it is not forbidden, do it, and *Blessed is he that condemneth not himself in the thing which he alloweth.*"

After I had given them this answer, they brought no evidence to prove any error in it, and moreover afterwards never put to me any question in writing.

Once, as I was walking with the bishop of Beyroot, he began to tell me, how much they all felt for me; and how unwilling they should be to put me in chains to die a lingering death; and that were it not for their sympathy and their love towards me, there were people who had conversed with them, who were ready to take my life. Some further conversation passed, and I began to introduce the subject of religion, and to ask how we could believe in the pope that he was infallible. He quoted for proof the words of our Saviour, *Thou art Peter, &c.* I asked him if it was proper to suppose that all things bestowed on Peter, were also given to the pope? If so, why does not the pope speak with tongues; and why is he not secure from the evil effects of poison, &c.? He answered, that these last things were not necessary. "But how do you prove it necessary," said I, "that the pope should not err? Is it not sufficient if any one has doubts, to ask his teacher who is not infallible? if you say *yes*, then the opinion of the fallible man will answer. But if you say *no*, and that we *must* go to the pope, what must become of the man who dies before the answer of the pope can reach him?" He then resorted to another mode of

proof, saying, "Is it not desirable that the pope should be infallible?" I assured him I wished he might be so. "Well, is not God able to render him so?" "Yes, He is able to do all things." He wished to infer his point from these two premises. But I said, "Your reasoning with regard to the *pope* may be applied to all the bishops of the church; for it is desirable that they should all be infallible, and God is able to make them so." He said, "No, for the bishops feeling less their need of the pope, would not look to him or submit to him as their head, and thus there would be divisions and contentions in the church." But why, said I, did not divisions and contentions arise among the apostles? Were they not all infallible as well as Peter? He would not admit they *were* infallible. I told him that was an opinion that could not be believed, that the pope was infallible and the apostles not: for it was well known to all that the Holy Ghost descended on the apostles in a peculiar manner. I asked him again how it could be made to appear that divisions would be produced if all bishops were infallible; for if they were all of one opinion, as they of course would be, their union must be the more perfect. We conversed farther at some length, when he concluded by saying, "You are possessed of a devil."

The next day, as the patriarch and the bishop of Beyroot were seated under a tree without the convent, I went out to them, and said, "Your holiness sent for me to come hither for employment, and I came, and have remained here a considerable time. What do you wish me to do for you, for I cannot remain here in idleness?" He said, "What do you wish to do?" If your holiness pleases that I teach in the school of Ain Warka, I will do that. "No, I cannot have you go to Ain Warka to corrupt the minds of those who are studying science, and to contradict my opinions." But I will instruct in grammar. "No, the youths of the college are now attending to *moral science*." Well, I only beg you will let me know what I am to do, and if you have no employment for me I wish to return home. The bishop here broke in upon the conversation, saying, I will not suffer you to go back among my flock to deceive them, and turn them away to heresy. Will you then debar me, said I, from my home? If so, let me know where I shall go, what I shall do? The bishop then said to the patriarch, "Indeed I will not suffer this man to go abroad among my people, for he is even attempting to make heretics of us also." Yes, replied the patriarch, it will not do after this.

to afford him a residence in any part of the land. The bishop then turned to me, in the bitterest anger and rage, reviling me and saying, "If you go among my people again, I will send and take your life, though it be in the bosom of your own house." I said, "Well, what would you have me do, and what will you do with me? If you wish to kill me or shut me up in prison, or give me up to the government, or whatever it may be, I wish to know it." "You must wait here till spring or summer," said the patriarch, "and then we shall see how you are." I answered him in the words of that Christian who was given by his judge ten days to deliberate whether he would worship an image: "*Consider the time already past and do what you please.*"

I asked the bishop his reason for wishing to kill me. What evil had I done? He was filled with high and bitter indignation, saying, "What, miscreant! Shall we let you go forth to corrupt my flock for me? Is not what has passed enough?" I rose and said to them, "God at least is with me," and left them. The patriarch sent after me his nephew, requesting me, in soothing words to return, and saying that he would do what I wished.

But when I contemplated the hardness of heart manifested by the bishop, I could not restrain myself from reproving him, hoping that he would grow mild. I said therefore, "Our Lord Jesus Christ said, *out of the abundance of the heart the mouth speaketh*, and that Satan, who was in his heart, wished to kill me, for Satan was a murderer from the beginning." I told him, moreover, that he was not a true disciple of Christ. And when I had left them a second time, the patriarch again sent his nephew to inquire of me what I wished; whether it was money, or what else, promising that he would answer my inquiries.

I returned and told him, I had a request to make of *one thing only*, and that I hoped he would answer me, not as to a little child who would ask a childish thing. He asked me what it was. I said I have to ask of you the favor to send from your priests two faithful men to preach the Gospel through the country, and I am ready, if necessary, to sell all that I possess to give to them as part of their wages. He promised me it should be done. But I had reason to expect that he would receive such a request as from the mouth of one out of his reason. Now there was at the convent a man called Hoory Gabriel, who was said to be insane, and was known to all his acquaintance as a

man that would never say a word on the subject of religion, and he was a scribe of the patriarch, and from the time of my arrival until that day had never asked me a single question about my faith, or opinions, nor had given me the least word of advice about any of my errors. The same night, as this priest was passing the evening in company with the patriarch, bishop, and other individuals, as if they had been conversing on my idiocy, in making the request of to-day, the patriarch sent for me to come and sit with them. I came. The patriarch then asked this priest and the others present, if two proper men could be found to go and preach the Gospel. They then answered, one to another, such an one, and such an one would be the fittest persons, some mentioning one and some another, looking at me in the mean time laughing, to see what I would say.

I smiled in a pleasant manner at all this, and when one asked me why I laughed? I said to the patriarch, "Have you not perfect confidence in the integrity of the priest Gabriel?" He said, "Yes." I then said, pray let this priest then examine me for the space of a few days, and if he does not conclude that I am a heretic, I will for *one* take upon myself this duty of preaching. This remark put an immediate end to the conversation.

The next day, when the bishop wished to mock me before the patriarch and a Sheikh of the country, I answered his questions according to his own manner; but in a little time he began to revile me, and rebuke me for blasphemy against the eucharist, against the virgin Mary and the pictures, and that because I had said before one of his deacons, that were it not for fear of the patriarch, I would tear all the pictures in pieces and burn them. I gave him answer to every particular by itself, and when he found that he could produce against me no accusation, he increased in wrath. I then said, if this is your pleasure, I will say no more. I told him that I had said that pictures were not Gods; that such was my opinion always; and that I wished to tell all the common people so, that they might understand it. But to this he would not consent. He then began to accuse me of saying of the eucharist, "Let them smell the scent of it, and know that it is but bread and wine still." I told him that if he would give me leave to speak, or if he wished to hear my views, I would speak; "but how is it that you bring against me accusations, and do not suffer me to make my defence?" Here he again was not willing that I should

speak, but the patriarch said to me, "*Speak.*" I then observed, that St. Ephraim says, "Come, eat the fire of the bread, and drink the spirit of the wine;" and began to say from this, that our eating the body of Christ was not natural, but spiritual. Then again he fell into a rage against me. I said to him, "It is written, *be ye angry and sin not.* I told you before, that I would keep silence and not speak without your consent, and whatever you wish, tell me that I may act, or refrain accordingly." At this the patriarch smiled. But the bishop fell into a passion still more violent, against the patriarch as well as myself, and rose and went away. I also left the room. In the evening, when were collected together the patriarch and bishop and all the monks, with priest Nicholas, whom they were about to ordain bishop on the morrow, the patriarch began to ask me questions respecting my faith. When I saw that their object was neither to benefit me, nor receive benefit, I gave them answers calculated to continue the conversation in a trifling strain, saying, "My faith is the faith of Peter, and the faith of Peter is my faith. I believe all that God has given by inspiration to the one only holy catholic church." He asked me, "What is the church?" I answered, "The church is the whole company of those who believe in the Messiah and his law, on all the face of the earth." But where is the place of the church? "The place of the church is the whole world, it is made up of every nation and people." "What," said he, "the *English* among the rest?" "Yes, of the English also." Afterwards, when he continued to question me, and I saw that he had no other object than to try me, I assured him, this is my faith, and to this faith will I hold, whether it is worth any thing in your estimation or not. I then asked him if he was willing to hold a discussion on the subject; but he would not permit it in any shape. He afterwards requested me to tell my faith again without fear, and without concealment. I referred them to the priest that was about to be ordained, saying, that I had conversed with him on all points particularly, and that he was able to make answer for me. The priest then bore testimony on the spot, that I had said before him that I believed the pope to be infallible, while I never said this to him at any time. Afterward, when I was in his company privately, I inquired how he could bear such testimony as he had done. He confessed in the fullest terms, that he knew it was a falsehood, but that he said what he did, that they might cease

talking with me. The same night I had resolved on quitting them; so at about midnight I left the convent, committing myself to the protection of God, who never deserts them that trust in him, and arrived at Beyroot on the morning of Thursday, March 2, 1826.

Here then I remain at present, not that I may take my views from the English, or from the Bible men, nor that I may receive my religion from them. No, by no means; for I hold to the word of God. This is beyond all danger of error. In this I believe; in this is my faith, and according to it I desire to regulate my life, and enjoy all my consolations. By this I wish to shew what I believe and not to confer with flesh and blood, that I may not run now nor hereafter in vain; for I know and am persuaded, that the true religion is not according to the teaching of men, but according to the inspiration of God: not according to the custom of education, but according to the truth, which is made manifest by the word of God. I therefore say to myself now, as I did in the convent with the patriarch, where I wrote thus:

"Far from me be all the commandments of men. Nothing is to come into comparison with the teaching of Jesus by reading the New Testament. If our *hearts are not transformed*, there is the greatest danger that we die in our sins. If any thing in the doctrine of Jesus seems burdensome, let us pray that he may make it light; and if there is any thing that we do not understand, let us pray that he would instruct us and reveal the obscurity to all who truly believe in Jesus. There is nothing more delightful to the soul than he. Oh taste and see that the Lord is good; blessed are all they that put their trust in him. Cast thy burthen on the Lord and he will sustain thee. Sweet is the sorrow produced by his word; for it gives us an aversion to all the consolations of time. Let us therefore seek refuge in God. Alas for thee, O thou that trustest to the doctrines of men, especially if they give rest to your conscience, for that rest is false and deceitful, proceeding from the thoughts of men, and preventing you from attaining that true rest, of which the Apostles speak, saying, *We do rest from our labors.* Take heed lest there be in any of you an evil heart of unbelief in departing from the living God. Read the word and it shall teach you all things necessary to your salvation. If you say you do not understand it, behold the promise of St. James, *If any man lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not,*

and it shall be given him. The divine word is a most precious treasure, from which all wise men are enriched. Drink from the fountain itself. Again, I say, vain is the philosophy of men; for it recommends to us doctrines newly invented, and prevents our increase in virtue, rather than promotes it. Cast it far from you."

This is what I wrote some time since, and I would revolve these thoughts in my mind at all times. The object in all that I have done, or attempted, or written, in this late occurrence, is, that I may act as a disciple and servant of Christ. I could not, therefore, receive any advice, which should direct me to hide my religion under a bushel. I cannot regulate myself by any rules contrary to those of Christ; for I believe that all who follow his word in truth, are the good grain, and that all those who add to his word, are the tares sown by the enemy, which shall soon be gathered in bundles and cast into the fire unquenchable. And I beg every member of my sect, i. e. of the Maronite church, who loves truth, if he sees me in an error to point it out to me, that I may leave it, and cleave to the truth. But I must request those who would rectify my views, not to do as did a priest at Beyroot, who after a considerable discussion, denied the inspiration of the New Testament. Men like him I do not wish to attempt to point out my errors; for such men, it is evident, need rather to be preached to, than to preach; and to be guided, rather than to guide. But if any understanding man will take the word of God and prove to me from it any doctrine whatever, I will respect him and honor him with all pleasure. But if a doctrine cannot be established thus, it is not only opposed to the doctrines of Christ, but to the views of the early Christians, the fathers of the church; such as St. Ephraim and others. Such doctrines I cannot confess to be correct, although it should cost me the shedding of my blood. Be it known, that I am not seeking money, nor office; nor do I fear any thing from contempt, nor from the cross, nor from the persecution of men, nor from their insults, nor their evil accusations, so far as they are false. For I am ready for the sake of Christ to die daily, to be accounted as a sheep for the slaughter, for he, in that he suffered being tempted, is able to succor those that are tempted. I consider that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us. I believe that Jesus is our High Priest for ever, and hath an unchangeable

priesthood, wherefore he is able to save them to the uttermost that come unto God by him, for he is the one Mediator between God and man, and he ever liveth to make intercession with the Father for us; and he is the propitiation for our sins, and to him be glory with the Father and his Holy Spirit of life for ever and ever.—*Amen.*

I would only add, if there is any one, whoever he may be, that will shew me to be under a mistake, and that there is no salvation for me unless I submit to the pope, or at least shew me that it is lawful to do so, I am ready to give up all my peculiar views and submit in the Lord. But without evidence that my views are thus mistaken, I cannot give them up, and yield a blind obedience, until it shall be not only *told* that I am 'mad, but until I shall be so in *fact*, and all my understanding leaves me. Not until men shall have burned not only the Bibles printed by the English, but all the Bibles of the world. But these two things, understanding and the Bible, I pray God to preserve both to me and to all the followers of Christ, and that he will preserve and save all you, my friends, in the Lord.

ASAAD SHIDIAK.

At late as the 19th of October, the date of the latest intelligence from Syria, the writer of the foregoing statement was alive, and steadfast to the faith he had derived from the Scriptures, though still in the hands of his enemies, and the object of cruel persecution.

The journal of Mr. Bird, which has been received, and will be commenced in our next number, will throw more light upon the character of this young reformer, as well as illustrate more fully the state of the mission.

MR. BIRD'S REMARKS ON MR. FISK.

AN account of the sickness and death of Mr. Fisk, with some remarks on his character, was contained in vol. xxii, pp. 128—132. The following additional remarks of Mr. Bird, extracted from a letter to the Corresponding Secretary, will be grateful to the numerous admirers of that devoted missionary.

The breach his death has made in the mission, is one which years will not probably repair. The length of time, which our dear brother had spent in the missionary field, the extensive tours he had taken, the acquaintances and connexions he had formed, and the knowledge he had acquired of the state of men and things in all the Levant, had

well qualified him to act as our counselor and guide, while his personal endowments gave him a weight of character, sensibly felt by the natives. His knowledge of languages, considering his well known active habits, has often been to us a subject of surprise and thanksgiving. All men who could comprehend French, Italian, or Greek, were accessible by his powerful admonitions. In the first mentioned language, he conversed with ease; and in the two last, performed, with perfect fluency, the common public services of a preacher of the Gospel. Even the Arabic, with all its five years' difficulties, he had so far mastered, as to commence in it a regular Sabbath-day service with a few of the natives, nor could we observe, that in this he labored under any embarrassment for want of words to convey his meaning. At the time of his death, beside preaching weekly in Arabic, and in English in his turn, together with pursuing his grammatical studies under an Arabic master, he had just commenced a work, to which, with the advice of us all present, he was directing, for the time, his main attention. Having in a manner completed the tour of Palestine and Syria, and having become nearly master of what concerns the grammatical part of the Arabic language; he began to feel more sensibly than ever the want of a proper sized dictionary, that should introduce the English missionary to the common spoken language of the country. The ponderous folios of Richardson are not for this country, but Persia; that of Golius, and the smaller work of Willmet, explain only the ancient language. Besides these, we have been able to procure only an abridgment of Richardson, and a small French

vocabulary, both quite too small for our purpose. We were therefore of the unanimous opinion, that a lexicon like the one in contemplation by Mr. Fisk, was quite needed, not only by ourselves, but by those who might succeed us in the mission. Our dear brother had written the catalogue of English words according to Johnson, and had just finished writing the catalogue (incomplete of course) of the corresponding Arabic, when his disease arrested him. Had he lived, he had it in contemplation to visit his native country, and probably to prepare for publication some account of his Christian researches in the Levant.

Such were some of the plans and employments of our brother and companion in tribulation, and in the kingdom and patience of Jesus Christ, when he was called off from all his labors of love among men. He is gone, but his memory lives. Never till we shall be called to go and sleep by his side, shall we forget the noble example of patience, faith and zeal, which he has set us; and never will the churches at home forget him, till they shall have forgotten their duty to spread the Gospel.

MR. GOODELL'S-OBSERVATIONS ON THE CLIMATE OF SYRIA.

It has been an object with Mr. Goodell to furnish a series of observations and remarks on the climate of Syria during one year. Nine months of the year 1825, have already passed under review in the *Missionary Herald*; (see vol. xxi, pp. 345—348, and vol. xxii, pp. 183—185;) and August, September and December, of the same year, remain to claim attention. The observations for these months have but lately been received.

RESULTS OF OBSERVATIONS IN THE MONTHS OF AUGUST, SEPTEMBER, AND DECEMBER.

Months.	Greatest Heat.		Least Heat.		Range.		General Range.		Mean Temperature.		General course of Winds.	General state of the Weather.
	8 A. M.	3 P. M.	8 A. M.	3 P. M.	8 A. M.	3 P. M.	8 A. M.	3 P. M.	8 A. M.	3 P. M.		
August, September,	84° 82	87° 86	80° 78	85° 80	4° 4	2° 6	81°—84° 79—81	84°—86° 82—85	82° 80	84° 83	S.W. & N.W. S.W. & N.E.	No rain. Rain on 3 days.
	9 A. M.	3 P. M.	9 A. M.	3 P. M.	9 A. M.	3 P. M.	9 A. M.	3 P. M.	9 A. M.	3 P. M.		
December,	68°	69°	54°	57°	14°	12°	60°—63°	62°—65°	61°	63°	Variable.	Rain on 10 days.

GENERAL RESULTS FOR THE YEAR 1825.

The twelve Months, [84° 87° | 35° 37° | 9° 50°] | 67° 70° | S.W. & N.E. | Rain on 70 days.

On many of the days the rain fell only in small quantities. On the 17th and 18th of March, there was snow, along with rain and hail; on the 19th, in the morning, the ice was nearly half an inch thick.

Remarks by Mr. Goodell.

In *August*.—This month has been very sickly among the natives. Scarcely a day has passed but some have died; frequently two or three in a day; and in a few instances, eight or ten. In the neighborhood where I live, death has entered almost every house except my own. As the Christians, as well as the Mussulmans, make the most bitter wailings on the death of their relatives, our ears have been constantly assailed with the sounds of grief.

The diseases, that have proved so fatal, have been the dysentery, and the bilious fever. The natives attribute them to the uncommon cold of the last winter. The Franks have generally enjoyed health, except a few strangers, who brought the fever with them from Cyprus. Both of Mr. Bird's children have been afflicted with the ophthalmia, but are now better. During the month, Mon. Signor Gondolfy, the pope's vicar, died of the dropsy, at Antioch.

In *September*.—The diseases, which were so prevalent and fatal in August, continued, though with less violence, through most of the present month. They appear to have raged through the whole country, as well high upon the mountain, as on the coast. An English merchant of this place died about the 15th inst. either from the fever, with which he was attacked, or from the improper medical treatment, which he received.

It was in the month following, of this year, that Mr. Fisk sickened and died. His disease was a bilious fever.

In *December*.—It has rained repeatedly during the month, but the quantity that has fallen, has been very inconsiderable. It has been a pleasant month for study, and for travelling. It has also been healthy, except that in many instances the fever and ague has attacked those, who had not perfectly recovered from the autumnal fever.

STATE AND PROGRESS OF THE MISSION.

INTELLIGENCE, which, in its general aspect, is in a very high degree encouraging, has recently been received from this mission. It is contained chiefly in the correspondence of Mr. Goodell, under different dates, from January 3d, 1826, to October 18th, of the same year. The letters, however, all came to the Missionary Rooms within a short period. Instead of giving them in a consecutive series,

we shall adopt a more satisfactory arrangement, by selecting the kindred portions, wherever found, and bringing them together under their appropriate heads.

Preliminary Remarks.

It may not be amiss, perhaps, to introduce the extracts, by a recapitulation of several facts and observations, which have already appeared in different parts of this work.

Let it be remembered, then, with grateful pleasure, that upon our American churches was conferred the high privilege of sending the first regular protestant mission to Palestine. This mission was commenced by Messrs. Fisk and Parsons, who preached their farewell sermons in Boston, previous to embarkation, in the autumn of 1819.

Mr. Parsons was the first protestant missionary, who visited the holy land, with a view to a permanent establishment, and the disturbed state of the country obliged him to leave it within a few months. Only six years have elapsed, since his visit was made; and soon after, he died. Messrs. Fisk and King, accompanied by Mr. Wolff, arrived in Judea in the spring of 1823, four years ago, from which time the mission may be regarded as permanently established: but the station at Beyroot, now the principal, and indeed the only, missionary station in Syria. (there being none, at present, in the holy land,) was not commenced by Messrs. Bird and Goodell until the autumn of that year.

Mr. Fisk died in the fall of 1825, and Mr. King left Syria in accordance with his original plan and his engagements with the Board, just before that melancholy event. Mr. Wolff remained not long in that part of Asia. The few other protestant missionaries, who have visited that country, at different times, have not continued long, by reason of death, or sickness, or other causes. During the past year, Messrs. Bird and Goodell were the only protestant laborers in that field.*

It is, therefore, a fact worthy of notice, in order duly to appreciate the existing state of things in Western Asia, that, while but six

* Since the above was put in type, we recollected, that the Rev. John Nicolayson arrived at Beyroot, in December 1825, as a missionary to the Jews. He is mentioned in one of the extracts on the following pages. We take this opportunity also to say, that in September last, the missionaries in Syria were favored with a visit from the Rev. Mr. McPherson, Methodist missionary at Alexandria, in Egypt. The following extract from Mr. Goodell's notice of this visit, is made to show the catholic spirit which animates the labors of missionaries generally. "We had much sweet counsel with this brother, and the benefits of his visit, we trust, are mutual. He certainly was the means of refreshing our spirits, and he himself appeared greatly encouraged by what he saw of the work of God amongst us!"—*Ed.*

years have elapsed, since a protestant mission was first attempted on the eastern shore of the Mediterranean, not a single protestant missionary has resided there so long as three years.

It should be remarked, also, that these missionaries have been obliged to spend much of their time in acquiring various and difficult languages, and in travelling through the country, spying out the land, and becoming acquainted with its people. Travellers, indeed, there had been in Palestine, before them; but none of these travellers explored the country with reference to missionary operations. Hence, with respect to the country and its inhabitants, the best sites for missionary stations, the most assailable points of attack, and the best modes of operation; our missionaries have had almost every thing to learn.—The death of Mr. Fisk, too, after he had gone through the land, formed his opinions of the people, acquired their languages, and gained to some extent their confidence, was a most mysterious and disheartening event: it greatly diminished the moral power of the mission.

The intelligence now to be given, will show, that, notwithstanding the shortness of the time since the mission was established—notwithstanding the fewness of the missionaries, and the many embarrassments under which they have been compelled to labor—notwithstanding that, according to any ordinary mode of calculation, the time has not come to expect any great and visible effects, as the consequence of their labors,*—yet, as will be seen, *their labors have produced very considerable results.*

Our readers are aware, that the nominally Christian church of Western Asia, (for it is little better than *nominally* Christian,) is divided into a number of sects. The principal of these sects are the Greek, Armenian, Syrian, Nestorian, and Roman Catholic. The Catholic is subdivided; and the more important subdivisions, with which the missionaries of the Board have come into actual contact, are the Maronite, and a Catholic branch of the ancient Greek church.†

The sects, upon which the missionaries are exerting the strongest influence, are the *Maronites*, who are Catholics, and the *Armenians*, who have no connexion with the Catholic church.

Asaad Shidiak, whose ingenious and interesting statement of his religious experience,

*See this subject more fully illustrated at pp. 212—214 of the *Missionary Herald* for the last year.—Ed.

†See an account of these and other sects, abridged from Jowett's *Researches*, at pp. 92, 126, 164, of the *Missionary Herald*, vol. xxii.—Ed.

opinions, and controversies, occupies a portion of the last and of the present numbers of this work, belonged to the *Maronite church*, until his eyes were opened by the Scriptures to the errors and corruptions of that denomination.

Asaad Jacob, whose letter to the Corresponding Secretary, in imperfect English, was inserted in the number for January of the present year, belongs to the ancient *Greek church*. Another short letter from him has lately been received, by the Secretary, and will appear at a future time.

The missionaries have hope concerning a member of the *Greek Catholic church*, whose name is *Yoseph Leftufy*, that he has become truly pious, and from principle will join the little company of reformers.

To these we add a *priest* and an *archbishop* of the *Armenian church*, both of whom are now to be numbered with the friends and followers of the Lord Jesus: and another *archbishop* of the *Armenian church*, whose understanding has so far been convinced, that he co-operates with the missionaries in their work of reformation, and gives some ground to hope, that ere long he may be with them in heart, as well as in action.

The *priest* is spoken of by Mr. Goodell under the name of *Wortabet*. He is a young man, who left the Armenian convent at Jerusalem, about two years ago, thoughtless, and without settled principle. Entering the service of Mr. Goodell, as literary assistant, he of course had many conversations with that missionary, and received much instruction. Until last summer, however, no strong hold seems to have been taken on his conscience. But then he became deeply serious, and began in earnest to seek for true religion in the heart, which there is much reason to believe he has obtained.

The name of the *archbishop* is *Dionysius*. He is familiarly called *Garabet* or *Carabet*, an Armenian word signifying a *forerunner*, which was given him, at his own request, by Mr. Goodell, in the hope that he might prove, as he seems likely to do, the *forerunner* of great good to his nation. He was born at Constantinople; spent 36 years of his life in the Armenian convent at Jerusalem, the last nine of which he was bishop; and for a long time was principal secretary to the establishment. He is now about 50 years old; and on account of his age, his services, his acquirements, and his general standing, is considered as sustaining in his church the rank of an *archbishop*, and in his official documents, subscribes him-

self as such. Three years ago, disgusted with the superstitions and corruptions of his church, he left the convent, and what property he possessed, (about 1000 dollars, which the convent refused to deliver up to him.) and came to Sidon, intending to proceed to Constantinople, and end his days in his native city. But meeting with Mr. Goodell at Sidon, he became his instructor in the Armenian-Turkish language, or the Turkish language written in the Armenian character, and has remained with him ever since.

Archbishop as he was, he used profane language, and at first appeared perfectly unconscious that it was sinful. But on being admonished, he abandoned the practice. He invariably attended divine service on the Sabbath, and appeared greatly pleased with the seriousness with which it was conducted; the like to which, he said, was no where else to be found in Syria. Being harrassed with letters from his convent, inviting, beseeching, commanding him to return, he renounced his monastic vows, and, to cut off all hope and possibility of his return, entered into the marriage state. So bold a step, which, in fact, set at nought the whole monastic system of his church, became matter of surprise and of conversation throughout Syria. An Armenian council being held, soon after, at Bagdad, near the site of the ancient Babylon, at which were present priests and bishops from Jerusalem, and from Echmiazin, in the Greater Armenia, the residence of the chief patriarch of the Armenian church, as well as from other parts of the East, the case of Dionysius was brought forward and discussed. Whether the grand patriarch, whose ample diocese embraces two-and-forty archbishoprics, was himself present, we are not informed. But after long inquiry, no way was found in which the revolted subject could be brought to punishment. At this council, the priesthood were treated by the laity with the disrespectful freedom, which was exemplified in the public meeting at Constantinople, of which an account remains to be given.—What progress the archbishop has made in the attainment of piety, will be made to appear more fully as we proceed.

The name of the other Armenian archbishop, is *Jacob Aga*. He has resided with the English consul at Sidon, as his Agent. In consequence of his marrying a wife from a Maronite family, she and all her father's house were excommunicated, by the Maronite patriarch. For a more particular account of him, see vol. xxi. pp. 171, 209; and p. 19, of the present volume.

A few words concerning the *Maronites*, and the *Armenians*, although but little more than a repetition of what has been said in a former volume, will serve to illustrate still further, the intelligence which is to follow.

The *Maronites* reside chiefly on Mount Lebanon, and in the adjacent cities, and, speaking the Arabic language, come more especially within the sphere of Mr. Bird's labors. They derive their origin and name from John Maron, or Maro, in an early age of the Christian church. Since the year 1182, they have been closely connected with the Catholic church, and the connexion has ever been, and now is, cherished, by the court of Rome, with the most jealous care.

The *Armenians*, who come more especially into Mr. Goodell's sphere, have their origin in the ancient country of Armenia, and from thence derive their name. The vast territory east and northeast of Syria and Palestine is occupied by the Armenians, in company with other sects. In Palestine, they have four monasteries, the one at Jerusalem, of which more will be said by and by, being the most splendid and opulent in the holy city. In Constantinople, there are supposed to be not less than 100,000 Armenians, among whom, as they are a body of enterprising merchants, there is immense wealth. The Armenians are the bankers of the East, and rule the mercantile republic, from Constantinople to Calcutta; and travelling much, for the purposes of trade, they have become the most intelligent of the oriental sects, and on that account are the most likely subjects for reform.*—Mr. Goodell thus speaks of them in his letter of latest date.

Most of the principal men of their nation live, and some of them like princes, at Constantinople. They are not in the least degree under clerical influence, but give their priests and bishops the appellation of dogs, even to their faces, and frequently say to them, "You know nothing, and care for nothing, but to eat, drink, and be merry." They occasionally attend church from respect to their nation, but they are tired with the sumptuous and unmeaning ceremonies of their religion, give no credence to the lying wonders of their legends and ghostly fathers, and look, with no feelings but those of disgust, upon the ridiculous traditions, the su-

* The Armenian church is said to number 42,000 individuals in the Russian provinces, 70,000 in Persia; and in Turkey, 1,500,000: while, as is intimated above, the merchants in her communion are found every where in the East.—Ed.

perstitious rites, and the ten thousand absurdities, of their antiquated crumbling church. They would at once suppress most of the clergy, and sweep away at a stroke most of the convents and existing ecclesiastical institutions, were they not afraid that many of the bigotted and less informed Armenians, in other places, would, in consequence, become papists.

It is to be hoped, that we may be the means of rescuing many of these bold and influential characters from the chilling and repulsive spirit of infidelity, into whose horrid grasp they seem likely, if left to themselves, to fall; and many of their more scrupulous brethren, who are, if not of inferior capacity, yet of inferior information to themselves, from the no less horrid tyranny and cruel bondage of superstition; and of bringing them all "into the glorious liberty of the children of God."

General Labors.

The philological, grammatical, and other labors of Mr. Goodell, will first be described.

The grammar which I had commenced in Turkish and Italian, I changed, at the suggestion of Mr. Fisk, to Turkish and English. Should it ever be published, it will not, in consequence of this change, be in so great demand; but it will, it is believed, be more useful to English and American missionaries, and less useful to Roman Catholic missionaries. This is now reduced to form; and though very imperfect, it contains as many principles of the language, as I have hitherto been able to furnish, and will, it is hoped, facilitate the studies of future missionaries.

For the same reason, and at the suggestion of the same brother, I have changed my dictionary to Turkish and English, and English and Turkish. The latter part of the work is comparatively easy; for, having all the English words in alphabetical order, I have only to put down against them Turkish words, as I meet with them from day to day. But the former is very difficult; for all the Turkish words are first to be found, and then to be arranged. I have not been able to find any book in any language, which contains all the Turkish words; and much less, which contains them in alphabetical order. Signor Wortabet is employed three hours a day in finding and arranging them.

Signor Carabet and myself completed, sometime since, the translation of the four Gospels into Turkish Armenian; and should have proceeded to translate the Acts of the Apostles, and

the Epistles, had I not received intelligence from Mr. Leevess of Constantinople, that he had employed an Armenian, with the sanction of the patriarch, to revise the old translation, so as to make it intelligible to the common people, and that he had nearly completed it. As this is not from the original Greek, my own translation, should it prove to be a good one, though not wanted immediately, will, it is hoped, be of use at some future period. At any rate, the work of translating has been a useful exercise to me, for I had no good books in the language to read; and if I had, I should still have been without a dictionary by which I could find out the meaning of the words in them.

We have recently translated some account of the last hours of Mr. Fisk, together with 'Mr. King's Farewell Letter to his friends in Syria; with additions by another hand.' This last has widely circulated in Arabic, and has apparently been useful in opening the eyes of many of the people.

Signor Wortabet, who is now, by consular authority, constituted my secretary, made several copies of Christ's sermon on the mount, which I sent to Cyprus, to Egypt, to Armenia, and other places. I also sent one with a letter to the Armenian archbishop at Sidon. The following is a literal translation of his answer.

"To Mr. Goodell, our spiritual and beloved brother in Beyroot; Peace.

"The first fruits of your new garden, viz. the translation into the vulgar Turkish, which you have made from the fifth to the seventh chapter of the Gospel of Mathew inclusive, we having read, and most diligently employed our thoughts upon, and not finding any defect, have greatly rejoiced with joy. And we besought of the Great God, that he would in his mercy favor those works of a similar nature, which you have in your fruitful mind, by which poor Armenians, who are ignorant of their mother tongue, may know, and with good attention may understand, what are the commands of God, and what are the various services it is necessary to render him. And moreover, the translation of the Old Testament being in your thoughts, God can raise up helpers if you need them.

"Nothing more, except that there prays for you JACOB ABGARIUS."

Some of the literary labors of Mr. Bird, are alluded to by Mr. Goodell, and the effect of them, as here described, taken in connexion with the surprising efficacy of similar labors when directed to the Armenian church, of

which mention is to be made in this number, shows, that the moral power of the PRESS, as an instrument of reformation in Palestine and the neighboring countries, cannot well be estimated too highly.* The date of this extract is as far back as December 1825.

Mr. Bird translated into Italian some account of the last hours of Mr. Fisk, and sent it to Jerusalem, to be put into Greek and Arabic for the perusal of his friends and numerous acquaintances there, and in other parts of the country. Every thing which pertains to ourselves, appears to excite a much livelier interest than any thing else which we translate. For this reason, copies of "Mr. King's farewell letter to his friends in Syria," were multiplied to a considerable extent, till the Maronite patriarch became so alarmed, that he threatened to excommunicate those, who were employed by Mr. Bird as scribes; and Mr. Bird deemed it prudent to turn his attention for a short time to something else, while the patriarch should have time to take breath, and recover a little from his panic.

Our Lord Jesus condescended to teach the multitudes that waited on him, even when he saw they had no higher motive than the loaves and fishes, and no doubt he accomplished in this way much good. In imitation of his high example, Mr. Goodell has, for some time, instructed a company of beggars, which has been attracted to his doors by a small gratuity of bread distributed among them.—Under date of Sept. 15th, Mr. G. thus speaks of his labors in their behalf.

We continue to read the Scriptures, and to give religious instruction, to the beggars. And as a famine now prevails in the land, a large number, both of Mussulmans, and of Christians of all sects, assemble, several times a week, to hear the word of God, and receive their bread. They give better attention than formerly, and appear to understand better what is read or spoken to them. Some of them frequently smite upon their breasts (as is the manner of the country,) and cry, "God be merciful to me a sinner." The salvation of one of these would give joy to angels. And we know, that while the rich, the noble, and wise of this world too often despise and reject the Gospel, God often chooses the foolish things of the world to confound the wise, and weak things of the world to confound the things that are mighty.

* See thoughts on this subject in vol. xxii, pp. 211-212.—Ed.

Under dates of Sept. 15th and 29th, Mr. G. alludes to an exercise, which may yet prove such a blessing in Syria, as a similar exercise did in the hands of the German reformer at Wittenberg.

We have increasing encouragement and increasing pleasure in expounding the Scriptures in Arabic, every evening, and from Sabbath to Sabbath. Our meditations on divine truth were never more sweet and refreshing, than they have been for several months past. God remembers us with the favor that he bears to his people; and power from on high seems sometimes to attend our expositions.

I have recently finished expounding, in course, the New-Testament in Arabic, and am now engaged every evening in expounding the Old Testament, in course, to ten or twelve individuals of different communions, who are very punctual in their attendance. This exercise, in which I am occasionally assisted by Mr. Bird, and Mr. Nicolayson, is a very delightful one; especially as there is so much reason to believe, that the Holy Spirit is in the midst of us, softening, and enlightening, and new creating, not only the *opinions*, but the *hearts*, of a few.

In January, of the last year, the circle of influence among the Armenians, began to be enlarged, as is described in the following paragraph.

By means of the men, who are employed in my service, several Armenians have been induced to settle at Beyroot, who have expressed a wish to have divine service in the Turkish language every Sabbath. There are, also, a few *Catholic* Armenians here; and some of these have said, they would no longer go to their own church, if they could attend service with us. I propose to commence this service next Lord's day; and hope it may, in this language hitherto seldom employed for devotional purposes, be, by the grace of our Lord Jesus Christ, the beginning of that pure and acceptable worship, which is ere long to be offered by every nation, and in every tongue, from the rising of the sun unto the going down of the same.

We have—says Mr. G. in September of the same year,—more or less opportunities, every day, of preaching Christ boldly to those, who, from different motives, visit us. And while some yield their assent to divine truth and bow to the authority of the New Testament, and seem almost persuaded to follow Christ, others are filled with

wrath, "contradicting and blaspheming."

Remarks upon the Turks and the Nominal Christians.

It is a great grief to us, that we can do nothing, directly, to diminish the political evils of this country; nothing to insure protection for the innocent, or to bring the guilty to justice; nothing to abate national guilt, by being instrumental in promoting a national reform. In this respect our circumstances are widely different from those of our brethren at the Sandwich Islands, or among the Indian tribes of the west, whose labors have a direct and efficient bearing on the body politic, and an influence more or less powerful on the minds of those, who enact laws, and who control the opinions and practices of others.

The Turks do, indeed, in some respects, exhibit more good traits of character than the nominal Christians of this country. They will sometimes do an honorable action, or rather, will sometimes not do a dishonorable one. The universal testimony of Frank merchants in the Levant is, that there is more honesty, more fair dealing, and more punctuality to engagements, among the Turks, than among the Christian sects; and my own experience perfectly coincides with this testimony. But, after all, the government of this country, like the fourth beast in Daniel's vision, "is diverse from all others" in the world, and is "exceedingly dreadful." Injustice, bribery, oppression and treachery—these are as regular occurrences, as though they were the immovable corner stones on which it rested. Justice is almost as much to be bought and sold, as any commodity in the country. When one Christian has a spite against another, he makes a representation of real or feigned injuries to the Turks, who are usually glad of a pretence to extort money; but, should they manifest a reluctance, he blinds their eyes with a gift. Should the person accused have the good fortune to escape out of their hands, his friends must frequently be the sufferers. Such a thing as a prosecution from love of justice, seems to be entirely unknown. Certainly nothing appears ordinarily to be thought of, but retaliation and revenge.

Such being the state of things in Turkey, where almost every one is in his turn oppressed. it will be no matter of surprize, should those, who begin to read, and especially to believe and obey the holy Scriptures, be called, in consequence, to suffer oppression and

wrong through the false accusations of nominal Christians.

The following relation is strongly illustrative of character. but of character sunk too low in ignorance and moral perversion, we would hope, to be general among the members of the different sects.

To shew how many feel in regard to us, I relate the following fact. A Christian made the remark in one of our families, that if Asaad Shidiak had adopted the *Mussulman* faith, it would have been better, than to have adopted the protestant; because Mussulmans pay greater respect to the virgin Mary, than do protestants. But what is the respect, that Mussulmans pay to the virgin? It is this, that, according to a Mussulman tradition, Mary had no child except Jesus, in order that she might be preserved chaste and pure to be one of the wives of Mahomet in Paradise!

O this baptized paganism!—exclaims Mr. Goodell. There is scarcely a religious notion, or a religious ceremony here, which is not perfectly loathsome to my soul; and which does not seem as unlike the pure Gospel, as midnight is unlike day, or earth unlike heaven.

Persecution experienced, or threatened.

The change, that has taken place in the religious opinions of *Asaad Jacob*,* which I have mentioned in a former communication, has exposed him to the ridicule and contempt of many. But as he is in my service, and they can consequently do no more to him than call him by some opprobrious appellation whenever he goes abroad, they have, by a manouever which they understand perfectly well in this country, instigated the Turks (without assigning the *real* cause,) to oppress the father on the son's account, while the father is as innocent of this change in his son, as the most perfect opposition to that change can make him. A Turk, however, in the city takes Asaad's part against the revilings of his acquaintance, congratulates him on his having chosen the best religion in the world, and exclaims, in the presence of Turks and of Christians of all sects, "I will myself embrace the religion of the protestants. And if they send me to my brethren, as Wolff was sent to the Jews, I will go through the streets of the city, and with uplifted hands cry, with a loud voice, 'There is no religion like the protest-

* The reader will remember, that this youth is only about 13 years of age.—Ed.

ant religion! There is no religion like the protestant religion!"

But this instance of oppression, though it be sufficiently grievous to young Asaad's mind, is trifling, compared with another, which I am about to relate. What still more deeply affects us, and more deeply concerns this mission is, that the Armenian patriarch at Constantinople has at length succeeded, by money, in obtaining from the Grand Signor a *firman* to seize upon Jacob Aga, and upon the two Armenians who are with me. Jacob Aga is more particularly designated in this *firman*; and he, being agent for the English consul, would have the best, not to say ample protection, had not the English ambassador at Constantinople, written to have him removed from office. It will be a cause of great lamentation throughout all protestant christendom, if the agents, dragomen, and servants of English consuls, merchants, and travelers in Turkey, *must be papists*; and if, on one's becoming a protestant, he must be dismissed from service,* and be given up to his enemies, to be starved, drowned, poisoned, or burnt, at their pleasure. For nothing less than some such horrible death do these Armenians expect, if they are given up to the ecclesiastical authority.

Did I really think, that we should be unable to protect them, I should send them immediately to Alexandria, or Malta, till the indignation should be overpast. But we have much hope that God will avert the storm. The house of a Frank, in Turkey, is, by treaty, sacred, and to enter this sanctuary by violence, is a crime of no ordinary magnitude. Mr. Abbot has written to the ambassador, in respect to his agent at Sidon; and we do not cease to pray, that the patriarch, who is now on his way to execute the *firman*, may experience no less a change than Paul experienced, when he was on his way to Damascus, and drew nigh the city to persecute the Christians.

Had these Armenians renounced all religion, or had they connected themselves with any other religious sect in the country, they could easily conceal themselves among their own party; or were they guilty of no greater crimes, than drunkenness, fornication, perjury, theft, robbing churches, and such like, they could find refuge among friends, or strangers, and elude the search of their enemies. But there is no hiding

place in Syria for those, *who are guilty of reading God's blessed book, and of walking agreeably to its holy precepts.*

It is much to our disadvantage, that there is, at present, a coldness between England and the Ottoman Porte, in consequence of the sympathy and interference of the former in the affairs of the Greeks; and also between the English consul of this place and his own Pasha, in consequence of the resistance of the former to the merciless exactions and dreadful oppressions of the latter. We have great reason for thankfulness, that we have thus far been preserved to such a degree from the insolence of the Turks; but we know not what shall be on the morrow. A man's *hut* is always more safe in America, than a man's *head* is in Turkey.

When we removed the body of our dear brother Fisk to the ground purchased for the purpose, a neighboring Turk threatened to tear it from the grave.

But whatever may become of these our earthly tabernacles, after we shall have put them off, we know, that he, whom we serve, is faithful, and will surely find them all again at the resurrection of the just. In case of an open war between England and the Porte, we should probably be obliged to leave the country, till peace should be restored; for Mount Lebanon, which would afford a secure retreat for all others, would be the last place we should think of resorting to for safety, in the present state of feeling among the people, priests, bishops, patriarchs, and emirs, towards us. Our hand is against every man, and every man's hand is against us. "The world shall hate you," said Christ: not a particular sect, or denomination, or country, but "the WORLD." The Bible is in the most perfect opposition to every person, and to every thing, in this country, and therefore neither it, nor its adherents, can expect to find much quarter. But "God is our refuge, and strength, and a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. The Lord of Hosts is with us, the God of Jacob is our refuge."

But though I have told you only a part of what we sometimes feel and fear, and though our beloved suffering brother Asaad Shidiak is still in the hands of the patriarch, "oft in prison and in stripes," we know not how ex-

* By this remark, I mean no reflection; for it is most devoutly to be hoped, that a proper representation to the ambassador will prevent any similar occurrence in future.—Note by Mr. Goodell.

cessive; yet I would by no means make the impression on your mind, that there is an end of doing good here.

Encouragements of a General Nature.

The state of things among the Maronites of Mount Lebanon is daily assuming a more interesting character. Mr. Bird remarked yesterday, that, "even on Mount Lebanon, the work of reformation is going on as fast as we can possibly be prepared to meet it."

To show how the more intelligent natives themselves regard the state of things among them, we make the following extract.

A priest in Beyroot remarked, that all the people were becoming protestant; and a Maronite Christian from the mountain, declared, that if the patriarch had not imprisoned and beaten Asaad Shidiak, half of the mountain would have been protestant in a few months. Light is certainly increasing in this land, and so also is hatred of it. The cause of benevolence is steadily and surely advancing, and so also is hostility to it.

Instead of raising our hands to the Committee to remove us from this scene, we rather raise them, and call with importunity, for additional fellow laborers,* and for a great increase of fervency and frequency in your supplications at the throne of grace in our behalf. The heavens do indeed sometimes gather threatening blackness over our heads; but if we look up, we are always able to discern a "bow in the cloud." The struggle here is doubtless to be a severe one; but though Gog and Magog be gathered together, "The Lamb shall overcome them." We are not without tokens of our heavenly Father's acceptance of our poor services. At Sidon, the religious inquiry and excitement, since I last wrote, have much increased.†

A wide and effectual door does, indeed, seem to be opening to us, and work, more than we can do, to be ready prepared for our hands. God is himself, certainly, overturning, and overturning; and all that we are doing, appears sometimes so feeble, compared with the mighty results, that we only seem to "stand still, and see the salvation of God."

* Only the day after this importunate request was penned, Messrs. Gridley and Brewer embarked at Boston for the Palestine Mission. By this time it is possible they may have arrived at Beyroot.—*Ed.*

† The letter, to which Mr. Goodell alludes, as describing a religious excitement at Sidon, has not yet been received.—*Ed.*

Particular Converts, or Inquirers.

The first to be noticed is the same, we suppose, with Yooseph Leftusy, who was mentioned in the preliminary remarks.

The bishop's procurator for the Greek Catholic church at Sidon, has renounced publicly all connexion with his church; and, with the Bible in his hand, has sustained an important controversy with the people, the priests, and the bishop; the last of whom has at length ceased to make any reply to his communications. We have had much intercourse and conversation with this man, have also maintained a correspondence with him by letter, and are much pleased with the seriousness of his deportment, and with the constancy, with which he adheres to the truth. He appears convinced, not only of the corruptions of the church, but of the corruptions of his own heart; and seems really to be preparing, under the guidance of the holy Spirit, for usefulness, and for heaven. He is brother to the wife of Signor Wortabet; and it was by reason of this connexion, that he was introduced to our acquaintance.

Signor Wortabet, we hope, is one of God's dear children. He is no longer that vain, thoughtless youth, who appeared never to have permitted one solemn reflection to enter his mind. There is a perceptible change in his deportment and conversation. He speaks of his spiritual hopes and fears, and makes inquiries on Christian experience, like one who has indeed been converted, and become like a little child. We watch over him with a godly jealousy, when we remember the deceitfulness of the heart; but judging from present appearances, we do hope he has passed from death unto life, and has an inheritance among them that are sanctified. This change in his feelings was previous to the intelligence of his danger from the Armenian patriarch; and is such, as causes us to exclaim with joy and gratitude, "What hath God wrought!" A little light, in the midst of all this darkness, is precious; a few drops in a desert, are reviving indeed.

The above, in relation to the young Armenian priest, was written in the middle of last September. A month later, Mr. Goodell thus remarks on the zeal of the new convert.

Signor Wortabet appears more and more like one, who has "put off the old man, and put on the new man," having new hopes, new desires, new

pleasures, new aversions, new motives. With Christian faithfulness, tenderness, and zeal, he warns his friends of their danger, reads and explains the word of God to them, and endeavors to bring them to the knowledge of the truth. His labors for the good of his father-in-law, have been worthy of imitation; and they have been blessed, if not to the renewing of his heart, yet to the softening down of his prejudices, and to the apparently entire changing of his religious views.

The following remarks on the archbishop *Dionysius*, or Signor *Carabet*, were written on the 3d of Jan. 1826.

Signor *Carabet* baptised his child on Christmas day, in the presence of those who assemble to hear our exposition of the Scriptures. He composed a prayer for the occasion, made a few suitable remarks, and performed the whole with decency and seriousness, in a manner calculated to do good, and without any of the superstitions and ridiculous ceremonies of all the oriental churches. He was very anxious, that I should baptise the child, and I had several very affecting and solemn conversations with him on the subject. Though there has been a great change in him, though his moral character is unexceptionable, though he is able and zealous in enforcing the doctrines of the Gospel, attentive to religious duties, and takes the Bible as a *sufficient*, and as the *only*, rule of faith and practice; yet the evidence is not perfectly satisfactory, that he has been transformed by the renewing of his mind into the image of Christ. There is no *positive* evidence to the contrary, but there appears to be wanting positive evidence in favor. I should be pleased to hear him express more humbling views of himself for sin, and to see him more anxious to repair, if possible, the injury which he has done to the souls of men, by the bad examples he has set, and the erroneous doctrines he has inculcated. But perhaps we are expecting too much from one, whose education has been so unlike our own, whose heart has been so long blinded and hardened by sin, and whose eyes have never beheld, nor his mind conceived, the holy tendency of Christian example and Christian effort.

But, though he is reserved in speaking of his own feelings, he frequently expresses an abhorrence of his former course of life. On one occasion, when we were feeling and lamenting our want of elementary books, he exclaimed, "O how I have misspent my life! No,

less than twenty years, I was writing, night and day, to the patriarch of Constantinople about the foolish concerns of the convent; and how much good I might have done, had I been all this time engaged in making dictionaries, grammars, &c. But alas! in all these convents, every effort to improve and enlighten mankind is discouraged, and every sober inquiry after truth, is frowned upon."

On another occasion, when one made a remark on his diligence in business, he replied, "I am grieved; when I think how much of my time has run to waste; and how I have employed all the vigor of my life and wasted my strength in that wherein is no profit."

As it respects this venerable, useful, and interesting man, I think of nothing more suitable to recommend to you in your intercessions at the throne of grace, than that he may know what it is to fall down deep in the dust before God; and what it is to have the spirit of adoption sent forth into his heart, crying, "Abba, Father."

Nearly a year afterwards, Mr. Goodell speaks of this venerable ecclesiastic in a manner, which cannot but excite the hope that he has become a true minister of the Lord Jesus.

Signor *Carabet* is more reserved in expressing his own feelings on experimental religion than Signor *Wortabet*, but it has evidently been with him a season of "great searchings of heart." He occasionally conversed with Signor *Wortabet*, and gave him judicious advice during the anxiety and distress of his mind; and was frequently present in my conversations with him, seldom speaking, but sitting and listening, and weeping, and now and then fetching a deep sigh. His outward conduct has, for a long time, been unexceptionable; and whenever we form a church, we shall probably admit him as a member, with pleasing evidence, that he is one who will hereafter join "the church of the first born, whose names are written in heaven."

Respecting the *Sidonian* archbishop, the notices furnished by Mr. Goodell are very brief.

In a recent visit from Signor *Jacob Aga*, I found him to be more serious, though perhaps from his troubles, than I have ever before known him to be. He now confesses, what he has never confessed before, that he is under the power of sin, and is a Christian only in name; and he appears to be getting some idea of spiritual religion.

Having completed his statements with respect to these representatives of the Armenian church, Mr. G. proposes a very interesting inquiry.

In correcting the opinions, and in reforming the lives of these venerable ecclesiastics, and especially in bringing all of them to feel the *necessity*, and some of them, it is believed, to know the *power*, of divine grace; does not the Great Head of the church intimate to us, that he has important designs of good towards their people and nation?

One of the missionaries lately sent to Palestine, Mr. Brewer, is instructed to direct his attention specially to the Jews, and on this account he derives his support from the Ladies' Jews' Society of Boston and vicinity, through the Treasury of the Board. To the members of that Society, therefore, as well as to many others, it will be pleasing to know, that the *Jews* seem likely to be represented among the converts of Syria.

A *Jew* from the city visits us several times during the week, frequently every day, occasionally bringing with him some of his brethren; and is sure to be present at the service on the Sabbath. He is a *Jew outwardly*, understanding nothing of the circumcision of the heart, and we cannot tell what fruit may hereafter appear from his frequent interviews with us; but we hope at least a favorable impression has been made upon his mind, and that many of his deep rooted prejudices against the Gospel are removed.

Reflections on the Death of Mr. Fisk.

A year ago at this time [Oct. 18.] our dear brother Fisk, pining away with a burning, fatal disease, was giving us his dying counsels, and offering his last prayers. When we look back upon the spiritual blessings, that have since descended upon us, we are constrained to believe, that the churches, knowing our feebleness and our deficiencies, have been unusually engaged in striving together with us in their prayers to God for us, and for this mission. "We are poor and needy, yet the Lord thinketh upon us." Perhaps one reason in the Divine Mind for removing, so early, from his labors, so able and so faithful a missionary, was, that the excellency of the power, which we have since seen exerted here, might appear more evidently to be of God, and not of man.

Schools.

In his last letter, Mr. Goodell remarks, that their schools, which had been disturbed

by the attack of the Greeks on Beyroot, early in the year, were multiplying and prospering; and that in one of them there were *fifty-two girls*. The average number of scholars in nine of the schools, from January to June inclusive, was 305.

Retrospect of a Year.

It is one year to-day [Sept. 15.] since brother King gave us the parting hand. It has been a year replete with events—a year we shall never forget—a year of weeping and rejoicing—of conflict and triumph—of discouragement and success.

GREAT MEETING OF ARMENIANS AT CONSTANTINOPLE.

THE following letter from Mr. Goodell, dated Beyroot, Sept. 29, 1826, and addressed to the Corresponding Secretary of the Board, describes one of the most remarkable events of this eventful age. The occurrences reported are, indeed, so wonderful, so beyond what even the friends and supporters of missions had dared to expect, that at first they seem almost incredible. The reader should observe, however, that the letter was written on the 29th of September, that the substance of it was confirmed on the 5th of the following month, and not doubted by the missionaries, on the 18th:—at which time, Mr. Goodell wrote to the Corresponding Secretary in the manner following:

I wrote you on the 15th, and again on the 29th ult. Should you receive this first, you will do well, perhaps, to make no public use of it, till those previous communications shall have come to hand. Some of the accounts may seem to you strange and contradictory, and indeed they seem so to us. There is a movement upon the minds of many, a "sound in the tops of the mulberry-trees," but what the result will be, what turn the affairs will finally take, will be developed hereafter.—But in the midst of religious inquiry and discussion, and of singular public acts abroad, it demands our gratitude, that there continues around us, in the immediate sphere of our own labors, a "spirit of grace," abasing the lofty, subduing the rebellious, and making solemn: the thoughtless and gay.

Excitement produced at Constantinople, by Mr. King's Farewell Letter to the People of Syria; with the consequent proceedings.

My Dear Sir,—Though it was only yesterday, that I sealed and forwarded

a long communication for you, yet I cannot refrain from giving you additional information, which has just come to hand from Constantinople.

It seems, that Mr. King's Farewell Letter, which, (with considerable additions by myself, having special reference to the Armenians,) we had translated into Turkish, found its way to Constantinople in Signor Wortabet's hand-writing, and produced an amazing excitement among the one-hundred-thousand Armenians of that capital. A council was immediately held, consisting of all the Armenian monks, and priests, and bishops, and patriarchs, of whom several happened at that time to be at Constantinople; also of all the principal Armenians of the laity; together with two of the Greek patriarchs, viz. the Greek patriarch of Constantinople, and the patriarch of Jerusalem.

Mr. King's letter, with the Scripture proofs, which I had furnished abundantly in the margin, was then read, with a suitable pause after each section; and the question was solemnly asked, "Are these things so? Are the facts, stated in this letter, true? And is the letter itself agreeable to the word of God?"

The Bible, yes, the holy, blessed, long neglected Bible, was produced, and examined; and when they could not make it speak a different language from the letter, they called for the original Greek, in order to be sure that their translation was a faithful one. In the end, they were forced to acknowledge, that the letter was agreeable to the holy Scriptures.

The monks and priests and bishops then said to the patriarchs:—"Three of your principal men have, agreeably to this letter, and to the Bible, married wives; and are now overturning the whole system of our church. If they are doing right, we will all go and do likewise; but, if they are not doing right, we insist upon your putting an immediate stop to their proceedings, and bringing them to justice."

Here they were all in a perfect dilemma, and the council was divided. At last, the principal Armenians said to their ecclesiastics:—"This business does not belong to us; it belongs to you. We know very well that you are all bad men; that, with all your professions of purity, you are the most impure among the defiled; that you have in your cloisters both women and children; and that you annually pay much money, which all comes from our pockets, for this abominable purpose. But this is not *our* business, it is *yours*; and we

leave it with you to act as you please."

After much disputation and recrimination, the following resolutions were finally agreed upon.

1. That all the former deacons, and priests, and bishops, in the convent at Jerusalem, be required to leave the convent immediately, and that the patriarch put in their place a few persons, whom he may choose; provided they be persons once married, but now widowers.

2. That, from this day, until *twenty-five years* have expired, no individual be allowed to become a monk, or to be ordained a priest.

3. That boys and women be not permitted to go hereafter on a pilgrimage to Jerusalem; and that if men go, they be not allowed to remain more than four days in Jerusalem, and that *they never be again permitted to witness the pretended miracle of the holy fire.*

To this last resolution, the Greek patriarchs made many objections, and earnestly besought that it might not pass;—"For," said they, "if we now let it be known, that the miracle of the holy fire was all an imposition, we shall be ridiculed by our enemies, and shall lose all credit with our own people, many of whom will become Turks."

But all the resolutions passed, and the patriarch of Constantinople sent letters, officially, through all his patriarchate, to put them in execution.

The first resolution was passed in consequence of the low state of the convent, the decline of which is attributed, in a great measure, to the influence of the Armenians, who are with me.

The second resolution was in consequence of the universal complaint of the ignorance, profligacy, and numbers of the clergy. The high probability at present is, that not another Armenian will ever take the *monastic vow*.

To this plain statement, which was made to me yesterday by an Armenian, who was present at the council, and saw and heard all that passed, I need add no comments. You yourself will perceive, that the Armenians are evidently ripe for a moral revolution.

Importance of an Armenian Press.

Now for an Armenian press. I most ardently wish to pour fifty-thousand Tracts upon Armenia next year, and to bring all her numerous, enterprising, interesting population under the influence of heavenly truth. Is it too much to hope, that, before the expiration of the *twenty-five years*, we shall be instrumental in raising up for her a holy priesthood, and of making, even

her, a *peculiar people, zealous of good works.*

In the present unsettled state of the country, perhaps it would be imprudent to set up the press at Beyroot, and perhaps Smyrna and Constantinople would be no better. But it can go into immediate operation at Malta, and I can send either my archbishop, or my priest, (both of whom, I hope, have become truly regenerated, though the change is more marked in the latter,) to correct the proof sheets under the general direction of Mr. Temple, or Mr. Smith.

The Firman.

As to the *firman*, one was obtained, for about fifteen hundred dollars, of the Reis Effendi, at the time of that council, for certain Armenians; but it seems it was intended for *two of their deacons*, who had become papists. The patriarch afterwards endeavored to take them, but they fled for protection to the French ambassador, who refused to give them up, and so the matter ended. He then commenced his journey to regulate the affairs of the convent at Jerusalem, and has arrived at Damascus, three days from this. Signor Wortabet has written him a very interesting and pious letter, which, it is hoped, will be the means of leading him still farther to a knowledge of the truth.

Farther Account of the Excitement at Constantinople.

When the marriage of these men was first reported at Constantinople, it was supposed that they had altogether renounced Christianity, and the general impression was, that, like Judas, they had betrayed their master. When it was afterwards reported, that they still believed in the Christian religion, and were attentively reading the Bible, it produced some astonishment. But when Mr. King's letter arrived, and it was ascertained what views they had adopted, and in what labors they were actually engaged, it was like an electric shock, making a sudden and powerful impression upon all.

Remarks on the general State of the Country.

I find it exceedingly difficult at times, to prevent my brain from being fevered, and my midnight hours from being disturbed, by the lively and quick alternations of hope and fear, arising from those grand movements, which mark

the features of the present age, in this oldest and darkest part of the globe—those mighty changes, which, amidst terrible obstacles, and terrible judgments, seem fast coming on; and from the utter impossibility of moulding things according to our wishes, without much help from the churches, and from the Most High. Nothing, apparently, will save multitudes of the half-enlightened, from falling from the grossest superstitions into the rankest infidelity, but the most extensive and powerful missionary effort, accompanied by an extraordinary degree of divine influence.

But in such a country, and at such a time, as this, we cannot do all that benevolence would prompt us to do. The elements of government here, so strangely mixed, so strangely unconnected and discordant, and so terrible from the beginning hitherto, are, at present, also strangely convulsed; and the whole seems more like the ravings of despair, or the struggles of the dying, than like the well directed and gigantic efforts of the living. We have fears, but our hopes preponderate.

It was only four days ago, that we received official notice to provide for our personal safety; as the report of the sudden departure of the British ambassador from Constantinople, gave reason to suspect, that a rupture had already taken place between England and the Porte. Mr. Abbott, who is now upon the mountain, has since written to us, that, in anticipation of events, he had provided a secure retreat for us all, where we can contemplate, without danger, the raging of the storms below, should they arise.

Let not these threatening dangers discourage the Committee. In case even of an open war, let missionaries come forth as God's host. They can take from Malta, or Smyrna, French or other passports, as the case may require; and we have much confidence, that all these political commotions will bring into contact with us, new and important points of observation and labor, and will introduce us to untried and unthought of fields of usefulness. What benevolent eye would be bathed in tears, unless it were in tears of holy rejoicing, to see the beast and the false prophet taken, and all these ancient fabrics of superstition and of political despotism, which seem to have sprung up from the bottomless pit, crumble to atoms, and be found no more at all?

There is something pleasant in the thought, that you and we may be permitted to live, and to look, at the expi-

ration of the *twenty-five years*, upon those bright scenes of Armenia, and of the countries around her, which seem even now to be unfolding. But that the life of all of us should be thus prolonged, is hardly to be expected. May we so live as to be always able like Paul to feel, that to depart and to be with Christ is far better.

I hope soon to send you a history of the Armenians who are with me, written by themselves; also translations of some of their recent letters to their patriarch, and to their kindred.

Confirmation of the foregoing Intelligence.

Oct. 5. Most of the above information respecting the Armenians, has been since confirmed; but what relates to the *firman*, said to be obtained for those connected with me, is still involved in uncertainty. There is much reason to fear that one was obtained, but reason to hope it will be without effect.

In the midst of fears and hopes, of lowering and brightening prospects, I close this communication, and recommend this mission to your special prayers.

WM. GOODELL.

Concluding Reflections.

THE reader has now seen some of the causes, which have been put in operation in Western Asia, and also some of their results, and his mind by this time must be prepared for a most animating conclusion. *If such causes are sufficient to produce such results in that part of the world, then must there be there a strong tendency to reformation; just as there was in central Europe, when Martin Luther made his appearance.* Such is probably the fact. And though we are not permitted to hope without solicitude, nor to rejoice without trembling; yet may we both hope and rejoice. The current of public sentiment is manifestly too deep and strong to be diverted from its course. Fire, or sword, or poison, may destroy the converts, who have already become the proofs and pledges of missionary success; but belonging, as they do, to all the principal denominations in Syria, and representing all, the news of their martyrdom would every where become matter of conversation and inquiry, and their blood would be like good seed sown in a prolific soil. Or, should war compel the missionaries and their little company to fly, for a season, from that land, the island of Malta would kindly receive

them, as it did the shipwrecked Apostle to the Gentiles. And there, by the side of the presses already in operation, they might erect one for Armenia, and the pious priest and archbishop might assist in diffusing the light of life among their intelligent countrymen, who, from Constantinople to Bagdad, are even now beginning to cry out for reform. There too, the young Asaad Jacob, casting his eyes around the ample circumference of the Greek church, might learn to employ his shrewd good sense in a glorious cause: and the other Asaad, of noble spirit, could he escape from his Maronite persecutors, might give scope to his powerful genius, and become the Augustin of the Oriental churches.

What, indeed, is to be the precise nature of the conflict in those countries, and how long it is to last, we, of course, know not. We see, however, a great mingled people beginning to be in motion, and the worst passions of the human heart preparing for a fierce conflict under the worst of governments. But we behold, also, the Spirit of God commencing a benign and mighty agency; and amid the blackness and thunderings of the impending storm, we discern the bow of promise, the emblem of a presiding Providence.

Cherokees.

THE late correspondence of the missionaries furnishes some notices, which it will be worth while to transfer to the pages of the Missionary Herald.

Brainerd.

In July, of the last year, a native member of the church, named *Bigbear*, died of a consumption. "He always appeared to us," says Mr. Worcester, "like a firm, decided Christian. His last days, however, were gloomy; probably from the effect of disease upon his nervous system, producing I believe, a partial derangement."

Haweis.

"Last Sabbath," says Doctor Butler, under date of January 2d, "we had a communion season, four Cherokees and two whites were admitted to the church of this station. There are now *nine* Cherokee members, who are walking orderly, and three white persons. There are five candidates for communion, and two for baptism. We have much cause to thank God and take courage."

Willstown.

On the 8th of December, Mr. Hoyt thus wrote to the Treasurer.—“I think attention to the ordinances of God’s house is not diminishing here. Last Sabbath, which was the regular period for celebrating the Lord’s Supper, was indeed a season of great interest. At the preparatory lecture on Saturday, there were nearly twice as many as our little house could contain. The Sabbath was a very stormy day. Some who could not get into the house, went away, while others stood in the wind and drenching rain, during a long service. We scarcely knew where they all came from, for the population is very sparse in this vicinity. The sacrament was doubtless the cause of so large a collection.” As long ago as 1825, the church at Willstown contained no less than sixteen adult Cherokees.

Thermometrical Observations.

The readers of the Herald will readily perceive the reason, why notices of the climate in countries which are the fields of missionary operations, are occasionally given. Such notices are often important helps to the candidate for missionary employment, in determining how well adapted his constitution is to a residence in those fields. They are also interesting to philosophic minds, which delight in comparative views, physical, as well as moral, intellectual, and social, of different places and countries.

The thermometrical observations respecting six months of the year 1825, which are given below, were made at Willstown, a station about 50 miles S. W. of Brainerd. They were transmitted to the Missionary Rooms, some time since, by Mr. Hoyt. The range of the thermometer only is given. The instrument was of course suspended in the shade.

March.		June.	
At sunrise,	46° to 64°	At sunrise,	34° to 68°
At 2 P. M.*	52 — 78	At 2 P. M.	56 — 82
At sunset,	50 — 68	At sunset,	52 — 77
April.		July.	
At sunrise,	34° to 68°	At sunrise,	65° to 72°
At 2 P. M.	56 — 82	At 2 P. M.	82 — 99
At sunset,	52 — 77	At sunset,	70 — 80
May.		August.	
At sunrise,	44° to 74°	At sunrise,	54° to 75°
At 2 P. M.	76 — 92	At 2 P. M.	83 — 102
At sunset,	62 — 86	At sunset,	68 — 83

* The heat at this hour is usually the greatest.

General Notices.

These are taken from an Address, delivered, during the last year, by Elias Boudinot, a Cherokee young man, in many of our larger

towns, and finally printed at Philadelphia. Boudinot was educated at the Foreign Mission School in Connecticut. The extracts contain facts, which are important, as they show the progress of civilization among the Cherokees.

In 1810, there were 19,500 cattle; 6,100 horses; 19,600 swine; 1,037 sheep; 467 looms; 1,600 spinning wheels; 30 waggons; 500 ploughs; 3 saw-mills; 13 grist-mills, &c. At this time (1826,) there are 22,000 cattle; 7,600 horses; 46,000 swine; 2,500 sheep; 762 looms; 2,488 spinning wheels; 172 waggons; 2,943 ploughs; 10 saw-mills; 31 grist-mills; 62 blacksmith-shops; 8 cotton machines; 18 schools; 18 ferries; and a number of public roads. In one district there were, last winter, upwards of 1000 volumes of good books; and 11 different periodical papers both religious and political, were taken and read.

Most of the schools are under the care and tuition of Christian missionaries, of different denominations, who have been of great service to the nation, by inculcating moral and religious principles into the minds of the rising generation. In many places, the word of God is regularly preached and explained, both by missionaries and natives; and there are numbers who have publicly professed their belief and interest in the merits of the great Saviour of the world. It is worthy of remark, that in no ignorant country have the missionaries experienced less trouble and difficulty, in spreading a knowledge of the Bible, than in this. Here, they have been welcomed and encouraged by the proper authorities of the nation; their persons have been protected, and in very few instances, have some individual vagabonds threatened violence to them.

The Cherokees have had no established religion of their own, and perhaps to this circumstance we may attribute, in part, the facilities with which missionaries have pursued their ends. They cannot be called idolaters; for they never worshipped images. They believed in a Supreme Being, the Creator of all, the God of the white, the red, and the black man. They also believed in the existence of an evil spirit, who resided, as they thought, in the setting sun, the future place of all who in their life time had done iniquitously. Their prayers were addressed alone to the Supreme Being, and if written, would fill a large volume, and display much sincerity, beauty, and sublimity. When the ancient customs of the Cherokees were in their full force, no warrior thought himself secure, unless he had addressed his guardian angel; no

hunter could hope for success, unless before the rising sun, he had asked the assistance of his God, and on his return at eve, he had offered his sacrifice to Him.

Indians in New-York.

Unusual attention to Religious Instruction.

By a letter from the Rev. T. S. Harris, of the Seneca mission, to the Assistant Secretary, dated Feb. 17th, it appears that there were then very encouraging tokens for good, in the school at Seneca, as well as in the tribe generally.

An increase of effort on the part of the instructor of the school, led to a corresponding increase of attention and feeling in the pupils. A number of the larger boys and girls began to make the inquiries so usual when sinners are awakened to a sense of their guilt and danger; and one lad of 15 years of age, who is quite interesting as a youth and a scholar, discovered marks of an altered and pious character: while the oldest of the lads evinced by his conduct, that he had not without reason been regarded, for some time, as a follower of the Lord Jesus. After a mention of these facts, Mr. Harris adds:

About the time when this happened, I was absent, with a party of our brethren, on a religious visit at Allegany. Circumstances there were interesting. Three of the Indian adults in that place, were presented, by their chiefs, as desirous of connecting themselves with the mission church at this station, if they should be thought worthy. They were accordingly examined by the minister, and approved by the members of the church who accompanied me, after a very interesting statement of their views and experience. This was on Saturday. On the Sabbath, they were baptized in the presence of a crowded assembly; so crowded, as to

make it necessary to take up a part of the floor of the upper story of the house, and arrange seats upon the part which remained. Our exercises were peculiarly solemn. The members of the church were affected to weeping, and every Indian countenance seemed to indicate a desire to become better acquainted with the Lord Jesus. Before we returned, the seven or eight brethren who were with me, seemed much stirred up to pray fervently, and to warn their brethren of the consequences of continuing in sin.

On our return, we were delighted to find what God had wrought, during our absence, at our own station. I immediately commenced family visitations; and found that several old and hardened sinners were beginning to be concerned for the welfare of their souls. In every cabin that I entered, I could see evidence, as I thought, of divine influence on the heart. In some instances, there were strong crying and tears. Our meetings on the Sabbath are well attended, and stillness and solemnity pervade them. Our school-room on Wednesday, is filled with men, women, and children, listening with apparent concern to the message of salvation.

The Rev. Joseph Lane, of the *Tuscarora* mission, in a letter to the Treasurer dated Feb. 21st, speaks thus of the station, with which he has recently become connected.

The prospects of the mission are as promising, as I expected to find them. The Indians appear very friendly. We have a school of about forty scholars, most of whom are learning the alphabet. The school has been in operation one week. Nine have already learnt the alphabet, and others are likely to be soon masters of it. The meetings are well attended, and considerable engagedness is manifested by the professedly pious. Should I engage in the work with my might, I may hope to meet with success.

Foreign Intelligence.

Southern Russia.

GERMAN MISSIONARY SOCIETY.

At pages 20—22 of our last vol. some account was given of the opposition of the Russian government to the circulation of the Bible in its dominions. This opposition was extended also to the missions established by the United Brethren, the London Missionary Society, and the Scottish Missionary Society, in

the vicinity of the Black and Caspian Seas; and most of these missions were accordingly relinquished. Some of the stations were transferred to the German Missionary Society, which seems to be regarded more favorably by the Russian government.

This Society enjoys peculiar facilities for conducting missions in this quarter, owing to the fact that the small German colonies, which have migrated to various places on the southern frontier of Russia, and have extend-

ed themselves through the Crimea and Georgia, even to the borders of Persia, have recently obtained permission of the Russian government to receive among them evangelical pastors. These the German Missionary Society has undertaken to furnish. The object, and the expectation of the Society, however, is not merely to furnish religious instruction to their own destitute and scattered countrymen: but they expect, by stationing missionaries along this line of protestant colonies, extending from the heart of Europe to the heart of Asia, to get possession of a channel, through which to send Religious Tracts, and Bibles, and ultimately, preachers of the Gospel into these regions of darkness. This Society regards with peculiar interest, the nominal Christians who abound in these countries, and who, though sunk in ignorance and superstition, still have some remembrance of the religion which their ancestors learned from the Apostles. Thus, while our own missionaries on the south, are endeavoring, and it may be hoped, from accounts given in the former part of this number, with great success, to cause the light of the Gospel to illuminate these benighted Christian sects, the German missionaries are making a similar onset on the north. The Armenians, the most enterprising class of people, and the merchants of this whole region, are found in great numbers within the field of this Society's operations. They are specially inquisitive; very desirous of receiving the Bible, and other books; and will naturally become agents in distributing books, and spreading the knowledge which they acquire, wherever they go.

This seems to be a channel which God has prepared, and by which knowledge and religious truth are to work their way into the strong holds of Mahomedanism,—into Turkey, and Persia, and Tartary;—countries which the friends of Zion have looked at almost with despair, as wholly inaccessible,—walled up to heaven by the despotism, intolerance, and unyielding tenacity of their delusions, which both the governments and the people have manifested for centuries. But we know that the Spirit of God can make all these barriers fall before the faithful and persevering efforts of his children.

Some account of the labors of the German Missionary Society in this field, and their views respecting it, are inserted here from the London Missionary Register for Nov. 1826.

The Committee consider their present measures as preparatory to an evangelical mission to the Mahomedan countries of West-

ern and Central Asia. The two things to be principally aimed at in this work of preparation, are,—the extension of evangelical labors among the German colonies above mentioned, and a revival of true religion among the Oriental churches; while, at the same time, every opportunity is to be embraced of diffusing knowledge, especially a knowledge of Christianity, among the Mahomedans with whom the missionaries may have intercourse.

Labors of the Society in the German Colonies.

In reference to these labors it may be remarked, that the history of the last year has fully confirmed the designs and persuasions which our Committee had already expressed in its reports; and we remark with joy, that the most encouraging harmony exists on this subject in the missionary societies auxiliary to our own.

The Russian government, touched with the moral wants of these dispersed churches, has condescendingly anticipated our wishes, by declaring its willingness to appoint a number of our pupils to the places of pastors which had become vacant: and, thereby, we have been enabled to fulfil the most natural duty of Christian charity, which divides with its brethren the bread of life, possessed by us, through the grace of God, in abundance. For, without speaking of the multiplied advantages which these churches may procure to us for the furtherance of the particular end of our association, the deplorable situation and pressing wants of these our brethren, ought to move our hearts, and lead us to fulfil their wishes by giving them prompt assistance.

The more the Committee become acquainted with the moral necessities of these countries, the more do they adhere to the persuasion, which kindles in our hearts the deepest admiration of the ways of Providence,—that those mysterious emigrations, for which, at the time, we could find no sufficient reason, have been conducted by the hand of God in a manner so peculiar, that our German brethren have fixed themselves in those very countries which may hereafter become one of the strongest supports to the kingdom of Christ, if they know how to make use of favorable opportunities for propagating the Gospel among those who surround them. A single glance at a map of the shores of the Black Sea, will at once convince us, that these colonial churches, which have hitherto preserved in their bosom a holy seed of Christian life, so surround the sea and its adjoining countries, that they resemble so many covered ways and trenches, which conduct to the walls of a fortress that has not yet been conquered for the kingdom of God. From Odessa, which borders on the colonies of Bessarabia, other German colonies, continue almost without interruption, entirely across the Taurida to Astrachan and Saratov, and along the course of the southern banks of the peninsula of the Crimea. These advanced works, already established in the midst of the Tartar hordes in Mahomedan countries, lead us across mount Caucasus into Georgia, and to the borders of the Caspian Sea; where we again find, in following the frontier of Turkey even to the confines of

Persia, the same chain of German colonies, which at length terminates at Gandscha, or Elizabetopol.

It is thus that the wise providence of our God, in permitting, for the last 25 years, the establishment of Christian families from Odessa to Tiflis, has silently prepared the path, which is to conduct in safety the kingdom of God to the farthest recesses of the Mahomedan world.

Seven of our dear missionaries have already entered, as apostles of the Gospel, on this line of colonies; and we venture to hope that the grace of God will bless their efforts among their German brethren, and that those churches will become shining lights in the midst of this perverse generation, whom the god of this world holds captive to this hour, in the labyrinth of a false religious system.

Two of the Society's missionaries are laboring among the colonies on this side of the Caucasus, and two more among seven colonies, embracing 500 families, settled north and south of Tiflis. They travel from one colony to another, preaching the Gospel, and guiding these scattered flocks. The Committee will not hesitate to increase the numbers of the preachers of the Gospel so soon as the state of the colonies, and an opening door into the Mahomedan countries, seem to demand it.

Proceedings in reference to the Eastern Church.

The Committee have also attentively considered the state of the eastern church, which is almost forgotten in the west; and which, like the oases of an African desert, dispersed here and there among the Mahomedans, sighs after the hour of promised deliverance by the Gospel of Christ.

When our five missionaries left Astrachan, three of them directed their steps to Tiflis, by the way of Caucasus; while the other two proceeded to Karass and its environs. In quitting the capital of southern Russia, they carried with them, as the result of their observations, the persuasion, that an accurate and certain knowledge of the state of the eastern church in Asiatic Turkey and Persia, was the first object which they should endeavor to attain. With this design they traversed the Caucasus; and every step which they took, as messengers of the Gospel, in the country beyond that mountain, confirmed them in their view of the importance of their object.

At the very commencement of the mission in the countries of the Black Sea and Caucasus, the Christians of the east had warmly interested our hearts. Millions of our brethren, whose venerable history ascends to the apostolic times, have groaned for ages under the iron yoke of Mahomedanism; and it is only by a miracle that they still exist, after the destructive conflict supported for a thousand years. Our evangelical church has not yet done any thing for our brethren in the east; and we should still have long slumbered in disgraceful sloth, in the midst of a selfish security, if the sublime idea of giving to all peo-

ple of the earth the holy Scriptures in their own tongues, first conceived by the English Bible Society, had not recalled to the memory of the evangelical world the revered names of eastern churches just sinking into oblivion. We again began to call, as in ancient times, by the name of brethren and Christians, the Armenians, the Nestorians, the Jacobites, the Syrians; whom, during many ages, we had been accustomed to look for in the list of heretics only; and we learnt with interest, that they had preserved, amidst the general wreck, the Book of books, all through the bloody ages of their history. We hardly dared to dwell on the painful reflection, that, from the gates of Constantinople to Jerusalem, there may probably be found from ten to fifteen millions of Christians, who, for a thousand entire years, have sighed under the heavy yoke of Mussulman persecution; and who, notwithstanding their grievous decline, still deserve the name of Christians, and ought to be reckoned among those brethren, for whom, according to the laws of the Gospel, we should be ready to lay down our own lives. 1 John, iii. 16. The English and Russian Bible Societies are already unitedly engaged in their behalf; and have spent considerable sums in printing, in all these languages of the eastern Christians, the encouraging and sanctifying Word of God: our Committee, as a missionary society, have thought it their duty to take an active part in the holy enterprise of diffusing this precious gift of divine love among the Christians of the east; and that with the more confidence, as they are fully persuaded that the East only can lead the East to the kingdom of God and to the knowledge of salvation.

The Committee thus express their feelings towards the eastern churches.

We praise, from the ground of our hearts, the name of our God and Saviour, who, by the propagation of the holy Scriptures, has given the means of successfully advancing His kingdom in the East; and who has raised for them, both in the state and church of Russia, the benevolent protection of many persons of respectability and influence, who have given, in the difficulties of this new undertaking, repeated encouragement to their active zeal for the cause of Christ.

The preparation already made for instructing the Armenians, and the mode in which the Committee expect to proceed, is thus stated.

The Armenian church has, above all others, excited our affectionate and serious attention. The English and Russian Bible Societies have printed in the ancient Armenian, thousands of Bibles for this church, the members of which are dispersed in congregations, more or less large, in the north-west and south-west of Asia. But the work is not completed: still further assistance is required; for the great majority of the people will not have it in their power to make the right use of this Bible, until they shall have learnt to read in the elementary schools which are yet to be established, and till they can understand the ecclesiastical tongue, in which this translation is

made, and which differs in a measure from the popular dialects. The clergy of these churches deeply feel this want: if it be not supplied, we cannot hope for any progress in the knowledge of the truth, on the part of the people of Armenia: the Committee feel it, therefore, to be their sacred duty, to apply, by all the means with which the providence of God may furnish our missionaries, a remedy to this first of the spiritual wants of the Armenian people.

In order to attain this important end, it was necessary to find and prepare for our missionaries a place of permanent residence in the provinces on the extreme frontier of Russia. These provinces are inhabited, in great part, by Armenians; and these Armenians are connected, by daily intercourse, with their brethren of Turkey and of Persia, who are still more numerous than they. Even in Pagan countries, no association, whether large or small, for the propagation of the Gospel, can have any lasting success, without a permanent establishment as the centre of its exertions: and this is the more necessary in civilized countries which are not yet Christian, since, as Christianity cannot be publicly preached there, no other means remain for making it known, but the distribution of the Scriptures and religious works: and, since the time for placing such an establishment on the Mahomedan territory is not yet arrived, those, who engage in these countries in the propagation of the Gospel, must prepare for themselves an asylum in the neighboring provinces of a Christian state.

Such an asylum is found in the Russian provinces, and in the protection and privileges, which that government and its local authorities, are disposed to extend to these German colonies and the missions established among them.

Views of the Committee relative to Mahomedans.

If, through the grace of God, our brethren should succeed in the establishment of lithography or of a printing-press, to give more extension to their evangelical labors in these countries, this would be the principal means, by which the church of Christ might, in our days, be useful to the Mahomedan world. A preacher of the Gospel need only to shew himself publicly in the states of Turkey or of Persia, to insure to himself certain ruin: but divine revelation may enter so much the more freely into these countries, and the inhabitants read with so much the more eagerness the writings of Christians. One simple Bible in the language of the people, sent into these countries, is a peaceable messenger of Christ, to whom they eagerly listen in secret; and who, by the grace of God, will prepare the heart by little and little, for a free and open profession of the Gospel. We may hope to see a good translation of the Bible into the different languages of these countries, when pious and able servants of Christ, after having passed some years in a familiar intercourse with the natives, shall thoroughly understand their language—shall have become, by their own observations, fully acquainted with their opinions—and shall have acquired, by instructing them in religion, that skill which is indis-

pensable for transfusing gracefully into the spirit and meaning of their idioms, the ideas and expressions peculiar to our Scriptures.

The following expressions of pious feeling:—of desire for divine direction, and of confidence that God will accomplish his work in his own time, and crown the faithful labors of his children with success, are worthy of perusal by all who are engaged in spreading the Gospel.

These are the general principles and experience which have directed the Committee in the progress which they have hitherto made in the work of missions. We deeply feel our need of a more abundant measure of the grace of Christ, to enable us to proceed with firm confidence and immoveable patience in the course on which we have entered. Often we know not what to do; but we look up to the Lord, who conducts with wisdom and eternal love, the affairs of His kingdom among the nations of the world.

In the mean time, we would earnestly commend the work of these dear brethren to the fervent prayers of the faithful, that an abundant measure of divine grace may render their labors fruitful. And why should we not venture to place all our hope in the grace which is offered to us in Jesus Christ? Why should we not regard what is already done by us, notwithstanding our own helplessness, as a pledge of the richness with which His mercy will provide for us according to our necessities? Even now will we present to Him, with hearts full of gratitude, a sacrifice of thanksgiving; and we will glory in our infirmity, knowing that He, to whom we have committed our work, is Almighty to conduct us, not withstanding our weakness, to the glorious end which we have in view.

New-Zealand.

MISSION OF THE CHURCH MISSIONARY SOCIETY.

THIS mission was commenced about twelve years ago. The missionaries have met with many discouragements and difficulties. The natives have been heedless of their instructions, have thwarted their plans, and sometimes, as in the case of the Methodist missionaries noticed p. 53 of our last vol. have endangered their lives. The *Missionary Register* for Dec. 1826, represents the state of the mission as more promising. Mr. Williams, one of the missionaries, makes the following general remarks.

Improvement in the Views and Feelings of the Natives.

The natives acknowledge their ignorance; and when any one goes among them, they will assemble, young and old, to hear, and to ask

questions. We have been asked by some chiefs, whose places we have passed by in going to others, why we would not visit them, and give them instruction in religion: at another place, they tabooed a drinking-vessel for us, that we might have some clean water when we came to converse with them: at a third place, as soon as they saw us coming they would fetch a piece of plank, and place it for a seat for us. As we visit them for one purpose only, these little marks of attention may be considered as encouraging intimations, that the power and influence of the wicked one over these people is beginning to give way, though gross darkness yet prevails through the land. The observation of each member is the same as my own; and, in some cases, there are very striking intimations of this nature.

The children in the schools are very quick in learning; and I doubt not, but, in a little time, a considerable number may be assembled, which shall not be so fluctuating as at present.

These are great encouragements; and though there are many seasons of trial and perplexity, they are not greater than might be expected, in one shape or other, in most situations. May our prayers be more fervent: then will they be more effectual; and this people will soon be delivered from their present bondage into the glorious liberty of the children of God.

Another writes in the same month,—

A very material and visible change has taken place in the natives, during the last six months. If we are diligent, the Lord will soon abundantly bless our labors: nay, He has blessed them already in an encouraging degree—to His great name be all the glory! We have, this summer, made it a point to dissuade the natives from going to war; and, blessed be God! we have succeeded far, very far, beyond our expectations.

War had heretofore been, literally, their pastime.

Mr. Clarke, in January, thus writes respecting the change of feeling and conduct in the natives towards the missionaries:—

You will learn with pleasure that our prospects of usefulness are daily brightening—that prejudices are daily giving way—that ignorance and superstition are giving place to the light of the Gospel. This will appear evident, if we compare the past conduct of the natives with the present.

When I first arrived in New-Zealand, it was no uncommon thing to hear the natives say that we came among them with the design of serving ourselves; their land, their timber, their pigs, and their potatoes, they expected would most demand our attention: and hence it was common to hear them say, "Will you come and live with me at my place, for I have plenty of good land, good timber, and abundance of pigs and potatoes? will you not come and live with me?" Now, we rarely hear such things mentioned; and, at a meeting held with the principal chiefs at Kid-deekiddee, they frankly acknowledged that they believed that we were acting from a principle of love to them; and condescended

to give us a candid hearing on a point which, of all others, was most calculated to raise their prejudices and create disgust—the present and eternal consequences of their cruel wars; but, contrary to all expectation, they declared, that they were not only not angry, but it was good for us to speak to them.

The following paragraphs show how the common and religious knowledge communicated to the children in the schools, operates, not only on the children themselves, and so on the mass of the next generation, but also on the adults of the present.

Nor does superstition, which once reigned with an incredible sway, make them the dupes of a mere phantom, as it once did. The native taboos begin to be broken, and the rising generation no longer feel themselves bound to wear the shackles of their fathers: this appears very evident from many little circumstances which are daily occurring. I will name one or two. In planting sweet-potatoes in my garden this season, about which the natives have many ceremonies, I asked the children and adults who were with me, whether it would not be necessary for me to call in a New-Zealand priest, that the ground might be made sacred; on which they were to grow, and that some person might be made sacred to dress them, as is the native custom: they replied, that they had been led to disregard all such nonsensical ceremonies. Eating in the same house in which they sleep, was a thing unheard of twenty years ago, but is now very commonly practised among our children and adults. The head, which is by far the most sacred thing in a New-Zealanders' estimation, the hair of which, when cut, is carefully collected together and buried in a sacred spot, now stands the chance of every wind and storm.

I might mention many other instances; but let the following remarks suffice to shew how they begin to disregard these sacred rites. Whenever a native who is tabooed comes to see us, he is ashamed of his taboos, and generally breaks through them. They are also gaining a knowledge of the theory of religion; and there are some very curious inquiries among them, to know who that Great Saviour is that we so much talk to them about. In addressing them in a body, it is no uncommon thing to hear them say—"Well, this is what my child told me the other day; and though I do not know much about what the missionaries say, yet my child does." The young people are also very useful to us; for they often explain what we say to the old people, and thus render us a great service. At the places which we visit on the Sundays, we are, for the most part, kindly received; and the natives are attentive to what is said, and many very pertinent remarks are made. They are very cautious about their words, when in our presence, that there is nothing repulsive or disgusting in them.

Native Superstition relative to Witchcraft.

"These symptoms of improvement in the natives," the Committee remark, "will be

hailed with thankfulness, by all who know the strength of their superstition and the depth of their depravity: their general state is still such, that it loudly calls for a persevering application of the sovereign remedies of the Gospel, and for fervent prayer for the gracious influence of the Holy Spirit to render them effectual."

Mr. W. Hall writes on this subject—

Mr. King and myself, in going to Kiddeekidee, when about to land at a spring-well to get some water, were alarmed by nearly running the boat's head on three human bodies, which lay

close together by the water's edge among some rushes: they had all been killed, either early that morning, or the evening before. There was a large cooking-place near the bodies, and a great bundle of sticks lying close by, as if prepared to cook them: a canoe was anchored at a short distance from the bodies, with marks of blood in it; but we saw no natives near. When we arrived at Kiddeekidee, we were told by the natives there, that the dead bodies were those of three slaves, who were killed for makootooing a chief, i. e. bewitching, or praying evil prayers against him, which caused his death. Many of their prisoners-of-war lose their lives in a similar manner, entirely under the influence of their superstitious imaginations.

Domestic Intelligence.

AMERICAN COLONIZATION SOCIETY.

THE annual meeting of the American Colonization Society was held on the 20th of January; the Hon. Mr. Rush, one of the Vice Presidents of the Society, in the chair. Judge Washington, the President, was detained from the meeting by indisposition. After the meeting had been opened with prayer by the Rev. Dr. Laurie, resolutions, expressive of thanks to the patrons of the Society, were presented and adopted. To Mr. Ashmun, also, the Colonial Agent, the thanks of the Society were voted, "for the faithfulness, zeal, and ability, with which he has discharged the duties of the trust reposed in him." Of the addresses made on the occasion, one by Mr. Knapp, of Boston, and another by Mr. Clay, were of considerable length. Mr. Clay supported the resolution, "that the Board of Managers be empowered and directed, at such time or times as may seem to them expedient, to make application to the Congress of the United States, and to the legislatures of the different States, for such pecuniary aid, in furtherance of the object of the Society, as they may respectively be pleased to grant."

The positions which form the basis of Mr. Clay's speech, are:—1. *That the Society offers to the consideration of the legislatures of the Union and the States, a scheme which is practicable; and 2. That the execution of this practicable scheme, partial or entire, will be fraught with such beneficial consequences, as to merit the support which is solicited.*

From the origin of this Society—says the Secretary—every member of it has, I believe, looked forward to the arrival of a period, when it would become necessary to invoke the public aid in the execution of the great scheme which it was instituted to promote. Considering itself as merely a pioneer in the cause which it had undertaken, it was well aware that it

could do no more than remove preliminary difficulties, and point out a sure road to ultimate success; and that the public only could supply that regular, steady, and efficient support, to which the gratuitous means of benevolent individuals would be found incompetent. My surprise has been, that the Society has been able so long to sustain itself, and to do so much upon the charitable contributions of good and pious and enlightened men, whom it has happily found in all parts of our country. But our work has so prospered, and grown under our hands, that the appeal to the power and resources of the public should be no longer deferred.

The liberal use, which was made, at pp. 189—191 of the last volume, of the memorial of this Society to the legislatures of the several states, together with the abstract of Mr. Ashmun's report on the state and prospects of the colony at Liberia, at pp. 243—248 of the same volume, renders it unnecessary to make large extracts from the speech of Mr. Clay, in order to do justice to the Society; though, abounding, as the speech does throughout, with sound and eloquent reasoning, it is deserving of general attention. We insert such portions, however, as a due regard to our limits will permit.

Upon the origin of the Society, Mr. Clay makes the following remarks:

It is now a little upwards of ten years since a religious, amiable and benevolent resident* of this city, first conceived the idea of planting a colony, from the United States, of free people of color, on the western shores of Africa.

* It has been suggested, since the delivery of the speech, that the Rev. Robert Finley, of New Jersey, (who is also dead,) contemplated the formation of a Society, with a view to the establishment of a Colony in Africa, and probably first commenced the project. It is quite likely that he did; and Mr. C. recollects seeing Mr. Finley and consulting with him on the subject, about the period of the formation of the Society. But the allusion to Mr. Caldwell was founded on facts well known to Mr. Clay, of his active agency in the organization of the Society, and his unremitting subsequent labors, which were not confined to the District of Columbia, in promoting the cause.

He is no more, and the noblest eulogy which could be pronounced on him would be to inscribe upon his tomb, the merited epitaph, "Here lies the projector of the American Colonization Society." Amongst others, to whom he communicated the project, was the person who now has the honor of addressing you. My first impressions, like those of all who have not fully investigated the subject, were against it. They yielded to his earnest persuasions and my own reflections, and I finally agreed with him that the experiment was worthy of a fair trial. A meeting of its friends was called—organized as a deliberative body, and a Constitution was formed. The Society went into operation. He lived to see the most encouraging progress in its exertions, and died in full confidence of its complete success.

The object and the progress of the association are thus strongly exhibited.

The object of the Society was the colonization of the free colored people, not the slaves, of the country. Voluntary in its institution, voluntary in its continuance, voluntary in all its ramifications, all its means, purposes, and instruments are also voluntary. But it was said that no free colored persons could be prevailed upon to abandon the comforts of civilized life, and expose themselves to all the perils of a settlement in a distant, inhospitable and savage country; that, if they could be induced to go on such a quixotic expedition, no territory could be procured for their establishment as a colony; that the plan was altogether incompetent to effectuate its professed object; and that it ought to be rejected as the idle dream of visionary enthusiasts. The Society has outlived, thank God, all these disastrous predictions. It has survived to swell the list of false prophets. It is no longer a question of speculation, whether a colony can or cannot be planted from the United States of free persons of color on the shores of Africa. It is a matter demonstrated; such a colony, in fact, exists, prospers, has made successful war, and honorable peace, and transacts all the multiplied business of a civilized and Christian community. It now has about five hundred souls, disciplined troops, forts, and other means of defence, sovereignty over an extensive territory, and exerts a powerful and salutary influence over the neighboring clans.

Numbers of the free African race in our country are willing and anxious to emigrate to the land of their fathers. And why should they not be?

Here they are in the lowest state of social gradation,—aliens—political—moral—social aliens; strangers, though natives. There, they would be in the midst of their friends and their kindred, at home, though born in a foreign land, and elevated above the natives of the country, as much as they are degraded here below the other classes of the community.

Land, in ample quantities, and on reasonable terms, can be procured in Africa, and enough has been secured already to suffice for an extensive colony.

The incompetency of the scheme to accom-

plish its professed object, has been alledged by those, who have not paid sufficient attention to the real object which the Society has in view, and to the means by which it expects to attain that object. The African part of our population bears so large a proportion to the residue, of European origin, as to create the most lively apprehension, especially in some quarters of the Union. But to accomplish the desirable objects of domestic tranquility, and render us one homogeneous people, it is not necessary, in Mr. C's view, to transport the whole of the African race within the limits of the United States, nor does he regard it as practicable so to do. The population of these States may be expected to duplicate, hereafter, in a period of about thirty-three and a third years. Suppose, then, that during that term of time, the capital of the African stock be kept stationary, by transportation, whilst that of European origin shall be left to an unobstructed increase: the result will be most auspicious. Mr. C. supposes, that the annual emigration of 6,000 souls would prevent the increase of the free colored population, and that this emigration might be effected by the use of 7,500 tons of shipping, and an annual expense of 120,000 dollars. The annual increase of the slave population, he estimates at 46,000. The total annual increase of both descriptions is, therefore, 52,000. The entire expense of transporting that number to Africa, could not exceed 1,040,000 dollars; and the requisite amount of tonnage would probably be less than 65,000 tons, which is only about one-eighteenth of the mercantile marine of the United States.

But, is the annual application of 1,040,000 dollars, and the employment of 65,000, or even 130,000 tons of shipping, considering the magnitude of the object, beyond the ability of this country? Is there a patriot looking forward to its domestic quiet, its happiness and its glory, that would not cheerfully contribute his proportion of the burthen to accomplish a purpose so great and so humane? During the general continuance of the African slave trade, hundreds of thousands of slaves have been, in a single year, imported into the several countries whose laws authorized their admission. Notwithstanding the vigilance of the powers now engaged to suppress the slave trade, I have received information, that in a single year, in the single island of Cuba, slaves equal in amount to one half of the above number of 52,000, have been illicitly introduced. Is it possible that those who are concerned in an infamous traffic can effect more than the States of this Union, if they were seriously to engage in the good work? Is it credible—is it not a libel upon human nature to suppose, that the triumphs of fraud and violence and iniquity, can surpass those of virtue and benevolence and humanity?

Having completed his statement of the plan of the Society, and shown that it is both practicable and rational, and that the Society has entered upon and prosecuted its enterprise under the fairest auspices, Mr. Clay indulges himself in very animated remark.

Such, Mr. Vice President, is the project of the Society; and such is the extension and use which may be made of the principle of colonization, in application to our slave population, by those States which are alone competent to undertake and execute it. All, or any one, of the States which tolerate slavery may adopt and execute it, by co-operation or separate exertion. If I could be instrumental in eradicating this deepest stain upon the character of our country, and removing all cause of reproach on account of it, by foreign nations—if I could only be instrumental in ridding of this foul blot that revered State that gave me birth, or that not less beloved State which kindly adopted me as her son, I would not exchange the proud satisfaction which I should enjoy for the honor of all the triumphs ever decreed to the most successful conqueror.

Again:

We are reproached with doing mischief by the agitation of this question. The Society goes into no household to disturb its domestic tranquility; it addresses itself to no slaves to weaken their obligations of obedience. It seeks to affect no man's property. It neither has the power nor the will to affect the property of any one contrary to his consent. The execution of its scheme would augment instead of diminishing the value of the property left behind. The Society composed of free men, concerns itself only with the free. Collateral consequences we are not responsible for. It is not this Society which has produced the great moral revolution which the age exhibits. What would they, who thus reproach us, have done? If they would repress all tendencies towards liberty and ultimate emancipation, they must do more than put down the benevolent efforts of this Society. They must go back to the era of our liberty and independence, and muzzle the cannon which thunders its annual joyous return. They must revive the slave trade, with all its train of atrocities. They must suppress the workings of British philanthropy, seeking to meliorate the condition of the unfortunate West Indian slaves. They must arrest the career of South American deliverance from thralldom. They must blow out the moral lights around us, and extinguish that greatest torch of all which America presents to a blighted world, pointing the way to their rights, their liberties, and their happiness. And when they have achieved all these purposes, their work will be yet incomplete. They must penetrate the human soul, and eradicate the light of reason and the love of liberty. Then, and not till then, when universal darkness and despair prevail, can you perpetuate slavery, and repress all sympathies, and all humane and benevolent efforts among freemen, in behalf of the unhappy portion of our race who are doomed to bondage.

Mr. Clay, in the concluding paragraphs of his speech, represents every emigrant to Africa as "a missionary, carrying with him credentials in the holy cause of civilization, religion, and free institutions;" and the more likely to exert a salutary influence, because of the same color, the same family, the same physical constitution, with those to whom he is sent. And he justly exclaims, in reference to the project of the Society, whose cause he had been so eloquently pleading—

It is a project which recommends itself to favor in all the aspects in which it can be contemplated. It will do good in every and any extent in which it may be executed. It is a circle of philanthropy, every segment of which tells and testifies to the beneficence of the whole.

American Board of Missions.

The Intelligence from Syria.

THE Palestine mission occupies a large space in this number, but, considering the nature of the intelligence, it is presumed none too large. The biographical notices, and especially the account of the great meeting of Armenians at Constantinople, will richly reward any one who shall take the pains to peruse them. Among the biographical notices, we include, of course, Asaad Shidiak's public statement, which occupies the first pages.

Destination of Messrs. Gridley and Brewer.

The embarkation of these missionaries on the 16th of September, for the Palestine mission, was mentioned at p. 333 of the last volume. In thirty-six days they were landed at Gibraltar. Here they remained four days, and then embarked for Malta, by way of Messina; and, two months from the time of leaving Boston, were affectionately greeted by their brethren on that island.

Here—as the Committee have learned since the preceding pages went to the press,—after consultation with Mr. Temple and Mr. Smith, it was decided, that Messrs. Gridley and Brewer establish themselves, for the present, at Smyrna. The reasons for this location are briefly these:

Mr. Brewer, is sent more especially to the Jews, and on that account, derives his support from the Ladies' Jews Society of Boston and vicinity. Now there are estimated to be in Smyrna and its immediate neighborhood, full ten times as many Jews, as in all Syria and Palestine. The number of Jews, within three days' journey of Smyrna, who speak the Jewish-Spanish language, is thought by Mr. Temple, to be not less than 100,000.

The arrangement, which places Mr. Gridley also at Smyrna, has respect to the numerous productions of the Malta press, in the Greek and Italian languages. In Syria, there are comparatively few who speak either of these tongues. By availing himself of the accumulated results of the press, Mr. Gridley will be

able, it is presumed, to exert at once a salutary influence on a numerous people.

Messrs. Brewer and Gridley were expected to sail for Smyrna early in December.

Arrangement with respect to Mr. Smith.

In order that Mr. Smith might be qualified to superintend the press in Arabic, it was determined that he proceed to Cairo, and study the Arabic language, under the tuition of the Rev. Samuel Gobat, one of the German missionaries in the employment of the Church Missionary Society, who had studied with those distinguished Arabic scholars, the Baron de Sacy, at Paris, and Professor Lee, at Cambridge, in England. Having remained at Cairo, until the commencement of summer, Mr. Smith is expected to proceed to Beyroot, and remain there for a season. By the time he shall have returned to Malta, a fount of Arabic types will be procured, and works in that language will be commenced under his superintendence.

Return of Mr. Vaill to Union.

The Rev. William F. Vaill, superintendent of the Union Branch of the Osage mission, who has spent a number of months in the service of the Board, in New England, and in the state of Ohio, was expected to embark in a steamboat at Cincinnati, about the 20th ult. on his return to his station. While in Ohio, he heard of the death of his youngest daughter, at Union, and also of heavy losses sustained by the station, in consequence of an inundation.

We take this opportunity to remark, that, in the survey of missions in the January number, p. 10, the names of *Daniel H. Austin* and *Richard Colby*, *Mechanics*, were accidentally omitted. They are members of the mission at *Harmony*.

The Missionary Packet.

Intelligence has been received of the arrival of this little vessel at Valparaiso, in Chili, on the 1st of September. Capt. Hunnewell attempted a passage around Cape Horn, but meeting with severe weather, and two of his little company becoming unable to do duty, he returned to the straits of Magellan. Westerly gales preventing his entrance, he bore away for the Falkland Islands, where he remained six weeks, during the most boisterous season of the southern winter. He then passed through the Straits. His stay at Valparaiso was to be short, and from that port, nearly all the way to the Sandwich Islands, he would have the benefit of the trade winds.—The principal reason of his arriving at Cape Horn so late in the season, was the severe gales experienced in northern latitudes, and the consequent repairs made necessary at Rio Janeiro.

Obituary Notice of Nicholas Vlasopolos.

Died, on the 7th ult. in Monson, Mass. at the house of the Rev. Simeon Colton, Principal of the Academy at that place, NICHOLAS VLASOPOLOS, aged 21 years.

This young man was one of the eleven

Greeks, who had come to this country for the purpose of obtaining an education under the care and patronage of the Board. He arrived in Boston in June last, and, in company with one of his companions, was sent to the Academy in Monson, where some of the other youths had previously pursued their preparatory studies.

He was a native of Ithaca, an island which is under British protection, and enjoyed privileges, of course, which have long been cruelly denied to very many of his nation. His relatives being concerned in mercantile transactions, he for a time filled the office of clerk to his father, who commanded a ship, of which his uncle was the owner. He thus visited the principal ports of the Levant, and the Black Sea. Happening to be at Smyrna, when Mr. King was about sending *Perdicari* and *Prussus* to America, he determined to accompany them, if in his power, though he had previously resolved on pursuing his education in Italy. America seemed so distant, that it was with reluctance his friends consented to his proposal. His uncle paid his passage, gave him an hundred dollars in advance for his education, and engaged to allow him the same sum, annually, while he remained in the United States.

Mr. Colton remarks of him, that "his proficiency as a scholar, during the few months he was able to study, was such as to do honor to himself, and afford no ordinary indication of future eminence and usefulness: and with truth may it be said of him, that he was a young man of amiable disposition, correct morals, dignified deportment, and the strictest integrity. He was ardently attached to his country, and took the deepest interest in whatever concerned its welfare."

His health was first observed to decline near the close of the autumn, and it continued steadily to decline till his death. His disease appeared first to be on the liver, but subsequently assumed a pulmonary character; and almost before his case was known to be critical, he became too weak to allow of removal to a milder climate.

For some time before coming to this country, the attention of Vlasopolos had been directed towards religious truth, and his reliance on the rites and ceremonies of the Greek church had considerably diminished, though he never renounced that communion. When at Odessa, in one of his voyages, he obtained a copy of the New Testament in modern Greek, which he read with much diligence. He had, also, a Bible, in the Italian language, which received daily attention. In addition to this, the instructions of Mr. King were never forgotten: and from his first arrival in this country, he was constant and serious in his attention on the worship of the sanctuary.

His prevailing habit of thought and feeling, during his sickness, was such as to inspire hope in respect to his present condition: and it is a satisfaction to know, that when in the certain prospect in death, he saw no reason, on the whole, to regret his coming to this country.

His distant friends will mourn, that he died in a land of strangers: but their grief will be alleviated, when they are assured, that, by those who were around him in his sickness, the offices of friendship were all discharged with affectionate assiduity.

ANNIVERSARIES OF AUXILIARIES.

VERMONT. *Auxiliary of Orange Co.* First Anniversary: at Chelsea, Dec. 21, 1826. A sermon was preached by Rev. J. Davis. The Executive Committee were directed so to fix the time and place of the next anniversary, in concert with the other Auxiliaries in the eastern part of the State, as to secure a deputation from the Board. Rev. Joseph Tracy, Jr. Sec. John M. Smith, Esq. Treas.

OHIO. *Auxiliary of Cincinnati and Vicinity.* Anniversary at Cincinnati, Jan. 4, 1827. Reports of the Board and Treasurer were read, and the meeting addressed by Rev. Messrs. Slack, Chute, Root, and Wilson. Adjourned to the 15th, when the Society was re-organized by adopting the form of constitution recommended by the A. B. C. F. M. Officers for the ensuing year, are as follows:

Henry Starr, Esq. President;
William Holyoke, Vice President;
Ralph Webster, Secretary;
James McIntyre, Treasurer.

FORMATION OF ASSOCIATIONS.

CONNECTICUT.—*New-Haven.* United Society. Gent. Asso. Rev. Samuel Merwin, Pres. Hon. Simeon Baldwin, V. Pres. T. Bishop, Sec. J. H. Coley, Treas. 13 coll. Nov. 17, 1826.

NEW-HAMPSHIRE. *Cheshire Co.* Surrey. Gent. Asso. Rev. Perley Howe, Pres. Dea. Eli Dart, V. Pres. Dr. Jonathan Davis, Sec. Dea. Ichabod Ballou, Treas. Mr. Ichabod Crane, coll.—Lad. Asso. Mr. Zeruah Howe, Pres. Mrs. Elizabeth Harvey, V. Pres. Mrs. Nancy Robinson, Sec. Mrs. Abigail Ordway, Treas. Mrs. Hannah Holbrook, coll. Oct.

NEW-YORK. *Westchester Co.* New Rochelle and Westchester. Gent. and Lad. Asso. Mr. Isaac Blauvelt, Pres. Mr. Simeon Lester, V. Pres. Rev. J. D. Wickham, Sec. Mr. Samuel Davis, Treas. 8 coll. March 5.

New-York City. Brick Church. Gent. Asso. Rev. G. Spring, D. D. Pres. Mr. John Adams, Hon. J. Platt, Mr. J. McComb, and Mr. G. Wright, V. Pres'ts. Mr. Z. Platt, Sec. Mr. A. Fisher, Treas. 10 coll. Nov. 29.—Lad. Asso. Mrs. C. Reed, Pres. Mrs. G. Spring, V. P. Mrs. Wm. Stone, Sec. Mrs. B. De Forest, Treas. 13 coll. Dec. 12.

Garden Street Church. Gent. Asso. Rev. J. Mathews, D. D. Pres. Wm. Woolsey, Esq. V. Pres. Mr. Z. Hyde, Sec. Mr. T. Hutton, Treas. 6 coll. Nov. 30.—Lad. Asso. Mrs. J. M. Mathews, Pres. Mrs. Dr. Bliss, V. P. Mrs. R. T. Haines, Treas. Miss L. M. Oakley, Sec. 8 coll.

Laight Street Chh. Gent. Asso. Rev. S. H. Cox, Pres. Mr. J. K. Murray, and Mr. D. L. Dodge, V. Pres'ts. Mr. S. Hyde, Sec. Mr. E. Gord, Treas. 6 coll. Dec. 6.—Lad. Asso. Mrs. A. Tappan, Pres. Mrs. D. H. Wickham, V. P. Mrs. S. H. Cox, Sec. Miss O. Murray, Treas. 10 coll. Dec. 20.

Central Presb. Chh. Gent. Asso. Rev. Wm. Patton, Pres. Mr. J. North, V. P. Mr. N. Eldridge, Sec. Mr. A. M. Hatch, Treas. 9 Gent. and 12 Lad. coll. Dec. 11.

Bleeker Street Chh. Gent. Asso. Rev. M. Bruen, Pres. J. Rossevelt, Esq. V. Pres. Mr. J. Hurlbert, Sec. Mr. M. Wilbur, Treas. 5 coll.—Lad. Asso. Mrs. — Aspinwall, Pres. Mrs. M. Wilbur, V. P. Mrs. M. Bruen, Sec. Mrs. R. Taylor, Treas. 4 coll. Dec. 13.

Canal Street Chh. A. Clarke, Esq. Pres. Mr. J. Watts, V. Pres. Mr. R. McKinley, Sec. Mr. W. French, Treas. 8 Gent. and 8 Lad. coll. Dec. 11.

Spring Street Chh. Rev. H. P. Ludlow, Pres. Mr. T. Edgar, Mr. J. Corvin, and Mr. J. M. Shay, V. Pres'ts. Mr. E. Lynch, Sec. Mr. Geo. Nixon, Treas. 8 Gent. and 8 Lad. coll. Dec. 20.

Market Street Chh. Rev. Wm. McMurray, Pres. Mr. W. B. Crosby, V. P. Mr. J. Redfield, Sec. Mr. W. R. Thompson, Treas. 8 Gent. and 12 Lad. coll. Dec. 25.

Cedar Street Chh. Mr. Z. Lewis, Pres. Mr. L. Catlin, and Mr. E. Coit, V. Pres'ts. T. Darling, Esq. Sec. Mr. H. Averill, Treas. 8 coll. Dec. 19.—Lad. Asso. Mrs. — Markoe, Pres. Mrs. T. Masters, V. P. Miss C. Strong, Sec. Mrs. R. L. Nevins, Treas. 12 coll. Dec. 21.

Pearl Street Chh. Gent. Asso. Rev. Wm. Monteith, Pres. Mr. J. Borland, V. P. G. W. Strong, Esq. Sec. Mr. M. Weed, Treas. 16 coll. Jan. 3, 1827.—Lad. Asso. Mrs. W. Monteith, Pres. Mrs. T. Scott, V. P. Mrs. A. Ogelvie, Treas. Mrs. — Miller, Sec. 12 coll. Jan. 8.

Brooklyn, Dutch Ref. Chh. Mr. J. Skillman, Pres. Mr. A. Van Brunt, V. P. Mr. A. Suydam, Sec. and Treas. 8 Gent. and 8 Lad. coll. Jan. 3.

Wall Street Chh. Not reported.

Vandewater Street Chh. Stephen Brown, M. D. Pres. Mr. D. T. Hubbard, V. P. Dr. — Cadwalader, Sec. S. Cowdree, Esq. Treas. 4 Gent. and 7 Lad. coll. Jan. 7.

Cedar Street Asso. Ref. Chh. Lad. Asso. previously formed.—Gent. not reported.

Rutgar Street Chh. Not reported.

PENNSYLVANIA. *Washington Co.* Chartiers. Gent. Asso. Rev. John McMillan, D. D. Pres. Rev. Mathew Brown, D. D. V. Pres. Rev. Wm. Smith, Sec. Mr. Richard Johnston, Treas. 6 coll.—Lad. Asso. Mrs. M. Brown, Pres. Mrs. J. Hughes, V. Pres. Mrs. J. Leatherman, Sec. Mrs. Craig Ritchie, Treas. 6 coll. Dec. 17, 1826.

Jefferson College. Rev. Mathew Brown, D. D. Pres. Rev. Wm. Smith, V. Pres. Mr. James May, Sec. Mr. Wm. Mathews, Treas. 2 coll. Dec. 17.

Miller's Run. Gent. and Lad. Asso. Rev. Wm. Smith, Pres. Mr. John Aitkin, V. Pres. Mr. James McClelland, Sec. Mr. John Lindsey, Treas. 3 male and 3 female coll. Dec. 18.

Racoon. Gent. Asso. Rev. Moses Allen, Pres. Mr. Thomas Miller, V. Pres. David Miller, Esq. Sec. Mr. James Lyle, Treas. 4 coll.—Lad. Asso. Mrs. M. Allen, Pres. Mrs. J. Lyle, V. Pres. Miss Eliza Allen, Sec. Mrs. A. McCandles, Treas. 2 coll. Jan. 11, 1827.

Alleghany Co. Hopewell. Gent. and Lad. Asso. Rev. Wm. J. Frazer, Pres. Mr. Peter Tiel, V. Pres. Mr. John Cloud, Sec. Mr. John Strauss, Treas. 3 male and 3 female coll. Dec. 22, 1826.

Montours. Gent. Asso. Rev. Robert Baldwin, Pres. Mr. John Byers, V. Pres. Mr. Andrew Johnston, Sec. Mr. J. Miller, Treas. 5 coll.—Lad. Asso. Mrs. Robert Baldwin, Pres. Mrs. W. Guy, V. Pres. Miss Polly Ervin, Sec. Mrs. J. Walker, Treas. 5 coll. Dec. 24.

Pittsburg. Gent. Asso. Rev. Francis Herron, D. D. Pres. Harmer Denny, Esq. V. Pres. Mr. Thos. Fairman, Sec. Mr. James Wilson, Treas. 4 coll.—Lad. Asso. Mrs. Jane Craig, Pres. Mrs. Mary Irish, V. Pres. Miss Jane Herron, Sec. Mrs. Clarissa Caldwell, Treas. 6 coll. Jan. 7, 1827.

Second Presb. Church. Gent. Asso. Rev. Elisha P. Swift, Pres. Mr. Wm. Hartupie, V. Pres. Mr. Wm. McCombs, Sec. Rev. Joseph Patterson, Treas. 6 coll.—Lad. Asso. Mrs. E. P. Swift, Pres. Mrs. S. Thompson, V. Pres. Mrs. S. Gazaan, Sec. Mrs. J. Patterson, sen. Treas. 6 coll. Jan. 7.

OHIO. *Adams Co.* West Union. Gent. and Lad. Asso. Hon. Thomas Ricker, Pres. Rev. John Meek, V. Pres. Dr. Wm. Voris, Sec. G. B. Sheldedy, Esq. Treas. 5 coll. Dec. 19.

Manchester. Gent. and Lad. Asso. Rev. Wm. Williamson, Pres. Mr. Robert Brook, V. Pres. Mr. Wm. Elliott, Sec. and Treas. 4 coll. Dec. 21.

Brown Co. Red Oak. Gent. and Lad. Asso. Mr. Samuel Salisbury, Pres. Rev. James Gilliland, Sec. Mr. Adam McPherson, Treas. 5 coll. Re-organized, Dec. 22.

Straight Creek. Gent. and Lad. Asso. Rev. John Pankin, Pres. Mr. James Thompson, Sec. Mr. John Evans, Treas. 5 coll. Re-organized, Dec. 23.

Ripley. Gent. and Lad. Asso. Rev. John Rankin, Pres. Mr. Asa Warden, V. Pres. Dr. Thomas Wilkinson, Sec. J. N. Campbell, Esq. Treas. 6 coll. Dec. 21.

Warner Co. Unity. Gent. and Lad. Asso. Rev. Peter Mounfort, Pres. Mr. John Vandike, V. Pres. Mr. Noah Cary, Sec. Mr. Peter Vandike, Treas. 4 coll. Dec. 29.

Lebanon. Mr. Wm. Lowry, Pres. Mr. Amos Smith, V. Pres. Mr. Silas Hurin, do. Mr. Daniel Vorhis, Sec. Mr. Joseph Henderson, Treas. 4 coll. Dec. 31.

Franklin. Gent. and Lad. Asso. Col. Simeon Caldwell, Pres. Mr. Eden Barrows, V. Pres. Mr. Jacob Long, Sec. and Treas. 2 coll. Jan. 2, 1827.

NEW JERSEY. Gent. and Lad. Asso. Mr. Michael Vantile, Pres. Mr. Tunis Vanderveer, V. Pres. Rev. Adrian Aten, Sec. Mr. Wm. Craigie, Treas. 5 coll. Jan. 3.

Donations.

FROM FEBRUARY 21ST, TO MARCH 20TH, INCLUSIVE.

I. AUXILIARY SOCIETIES.

<i>Boston and vic.</i> Ms. C. Stodard, Tr.		
in part,	1,350 00	
<i>Essex co. N. J.</i> In part,	352 33	
<i>Franklin co. Vt.</i> H. James, Tr.		
St. Albans, La.	57 69	
<i>Franklin co. Ms.</i> F. Ripley, Tr.		
Ashfield, Gent.	17 00	
La.	20 65	
Wendell, Coll.	13 55	

ded. expenses,	51 20	
	27 03	—24 17
<i>Hampden co.</i> Ms. S. Warriner, Tr.		
Longmeadow, Fem. Benev. so.	26 00	
South Wilbraham, Mon. con.	3 00	
Springfield, A friend,	1 00	—30 00

New Haven co. E. Ct. S. Frisbie, Tr. The amount of \$347, acknowledged in the *Miss. Herald* for Dec. last, and of \$12, in the number for Jan. were received as follows:

Branford, Gent.	36 09	
La.		
(of which to constitute the Rev. TIMOTHY P. GILLET an Honorary Member of the Board, 50)	50 89	
Cheshire, La.	8 00	
East Guilford, Fem. cent so.	12 00	
East Haven, Gent.	25 18	
La.	36 18	
Guilford, Gent.	50 00	
La.	30 30	
Northford, Gent.	6 60	
La.	16 00	
North Bristol, Gent.	12 00	
North Guilford, Gent.	7 46	
La.	37 83	
North Haven, Gent.	22 34	
La.	16 96	

367 83

ded. expenses, 8 83—359 00

New York city and vic. W. W. Chester, Tr. In part,

Old Colony Asso. Ms. Of the \$800 acknowledged in the *Herald* for July last, p. 231, \$50 were fr. la. asso. in Rochester, 1st par. to constitute the Rev. OLIVER COBB an Honorary Member of the Board; \$50 fr. la. asso. in Wareham to constitute the Rev. DANIEL HEMENWAY an Honorary Member of the Board; \$7,28 fr. gent. asso. in Plymouth, 3d cong. so. for *Chandler Robbins* in Ceylon; and of \$62,32 fr. la. asso. in New Bedford, \$5,50 for *Sylvester Holmes* at the Sandw. Isl. and \$26,82 for Sandw. Isl. mission.

<i>Rockingham co. E. N. H.</i> T. H. Miller, Tr.		
Greenland, Gent. & la.	19 12	
Northwood, Gent.	24 12	
La.	13 63	
Rye, La.	11 49	
Stratham, Gent.	14 00	
La.	12 00	

94 36

ded. expenses 8 00—86 36

<i>Rutland co. Vt.</i> J. D. Butler, Tr.		
Bennington, Gent.	8 00	
La.	20 00	
East Rutland, Gent.	45 78	
La.		

(of which to constitute the Rev. CHARLES WALKER an Honorary Member of the Board 50;)

Orwell, Mon. con.	55 61	
Gent.	31 96	
La.	29 65	
West Rutland, La.	25 07	
I.a.	29 09	—245 16

<i>Tolland co. Ct.</i> J. Barnes, Tr.		
bal.	4 52	
Ellington, An indiv.	2 00	
North Coventry, La.		

(which, with sums acknowledged in the *Herald* for Jan. p. 31, to constitute the Rev. GEORGE A. CALHOUN an Honorary Member of the Board.)

Tolland, An indiv.	1 00	—28 68
<i>Windham co. N. Ct.</i> E. B. Perkins, Tr.		
La.	17 40	
North Killingly, Gent.	7 09	
Thompson, Two indiv.	2 13	—26 62
Woodstock,		

Total from the above Auxiliary Societies, \$4,447,13

II. VARIOUS COLLECTIONS AND DONATIONS.

<i>Abington, Ms.</i> Mon. con. in 3d par.	3 84	
<i>Acworth, N. H.</i> Mon. con.	16 00	
<i>Amherst, Ms.</i> Miss. agri. so. in S. so. m. f. 12; a friend, for Bombay miss. 5;	17 00	
<i>Amwell, N. J.</i> Fem. miss. so.	6 75	
<i>Andover, Ms.</i> Indiv. for Andover Jew. sch. in Bombay, 90; Misses A. and M. O. Woods, av. of miss. museum, 1 50;	91 50	
<i>Athens, O.</i> Gent. asso. 22; Lad. asso. 12,	34 00	
<i>Bakersfield, Vt.</i> Gent. asso. 5 79; Lad. asso. 12 21;	18 00	
<i>Ballston, N. Y.</i> Fem. hea. sch. so. (of which for Cher. miss. 15;) 28; ded. Greene co. note, 1;	27 00	
<i>Bath, Me.</i> Fem. ed. so. 5th pay. for John W. Ellingwood at the Sandw. Isl.	30 00	
<i>Bingham, Me.</i> A friend,	1 00	
<i>Bloomfield, Me.</i> Gent. asso. 5; Lad. asso. 5;	10 00	
<i>Blountville, Tenn.</i> S. Rhea,	4 50	
<i>Boston, Ms.</i> A fem. friend, for Sandw. Isl. miss. 1; J. Gulliver, Jr. 1 52;	2 52	
<i>Bradford, Ms.</i> Gent. asso. 26 21; lad. asso. 57 92;	84 13	
<i>Bratintree, Ms.</i> Fem. miss. so. a legacy of Miss Elizabeth French, and int. 25 42; mon. con. in Rev. Mr. Storrs' cong. 25;	50 42	
<i>Bristol, R. I.</i> Fem. miss. sew. so. for Cher. miss. 12; for Pal. miss. 15; m. box in B. Wyatt's shop, 2;	29 00	
<i>Burlington, Vt.</i> W. A. Porter,	5 00	
<i>Calais, Me.</i> A lady,	2 27	
<i>Caldwell, N. J.</i> L. Dixon,	2 00	
<i>Camillus, N. Y.</i> Two fem. friends,	3 00	
<i>Canandaigua, N. Y.</i> Mon. con. in 1st cong. so. 16; N. W. Howell, 15 63; lad. asso. 50;	81 63	
<i>Canton, O.</i> W. Rex,	50	
<i>Cape May, N. J.</i> Fem. mite so. in presb. chh.	26 00	
<i>Centreville, O.</i> W. St. Clair,	1 00	
<i>Cincinnati, O.</i> miss. so.	60 00	
<i>Clinton, N. Y.</i> Fem. char. so. 26; av. of industry in fem. scm. 6;	32 00	
<i>Colchester, Ct.</i> Mon. con. in s. dis.	2 00	
<i>Concord, Vt.</i> Mon. con.	4 00	
<i>Creek Path, Cher. ns.</i> Fem. benev. so.	10 75	
<i>East Bloomfield, N. Y.</i> Mon. con. 20; Mrs. D Norton, 10;	30 00	
<i>Easton, N. Y.</i> Indian ed. so.	3 00	

Elbridge, N. Y. N. Munroe, 50; mon. con. in cong. so. 12;	62 00
Fairfield, N. Y. Mon. con. in presb. so.	40 00
Farmington, Me. A friend,	1 00
Fitzwilliam, N. H. Mon. con.	23 00
Flemington, N. J. Mon. con.	4 95
Fowlerville, N. Y. Mon. con.	12 00
Frederick co. Md. Bear branch sab. school, 5th pay, for <i>Greer Davidson</i> in Ceylon,	12 00
Gateway, N. Y. A new year's contrib. for Bombay miss. 12 9; juv. miss. so. for a school in Ceylon, 36;	48 09
Geneseo, N. Y. Mon. con.	12 00
German Valley, N. J. Aux. so.	22 00
Greenville, O. Fem. asso.	25 00
Greenbush, N. Y. For. miss. so. 15; a friend, 3;	18 00
Green Castle. A friend,	5 00
Green's Farms, Ct. Mon. con.	11 00
Greenville, Va. S. Finley,	5 00
Hagerstown, Md. Juv. miss. asso.	14 00
Halifax, Ms. C. box of N. Cushman, 2 22; a friend 1;	3 22
Hampstead, N. H. C. box at mon. con.	3 02
Hanover so. N. Y. Mon. con.	12 01
Holland Patent, N. Y. Mon. con.	10 00
Hunter, N. Y. Fem. pray. so.	1 00
Huntsville, Ala. Mon. con.	38 12
Keene, N. H. Mon. con.	5 50
Kennebunkport, Me. Mrs. D. W. Lord, for <i>Daniel W. Lord</i> in Ceylon,	12 00
Kingston, N. Y. Judith Dubois,	50
Lanesborough, Ms. Mon. con.	2 15
Lee, Ms. A friend,	2 00
Le Roy, N. Y. Mon. con.	10 00
Livonia, N. Y. Sab. sch.	11 28
Mercersburg, Pa. Fem. aux. miss. so.	50 00
Mexico, N. Y. Mon. con.	9 00
Monson, Ms. A friend, by P. B. 3 08; E. K. 2; union chat. so. int. on legacy, 24, for Greek youths,	29 08
Morgan co. Ala. Coll.	9 58
Newark, N. J. Sab. sch. in 1st presb. chh. 4th pay, for <i>Mary Rogers</i> at Seneca, 12; G. Taylor, for Greek youths, 5; la. in 2d. presb. chh. 3d pay, for <i>Mary Ward Hay</i> , at Harmony, 12;	29 00
Newburyport, Ms. La. asso. in 3d so. 38 87; gent. asso. in do. 23 25; gent. asso. in 1st presb. so. 55 67;	117 79
New Hartford so. N. Y. R. Campbell, 40; sab. sch. 1 96;	41 96
New Lebanon, N. Y. R. Woodworth, a revol. pensioner,	5 00
Newport, N. H. Mon. con.	12 00
New Utrecht, N. Y. Mon. con. in Ref. Dutch chh. for <i>John Beattie</i> , at Mackinaw,	10 56
New-Tork City. A lady, rec'd at a boarding house, 1 50; members of Cedar st. cong. to constitute the REV. CYRUS MASON an honorary member of the Board, 50; frag. so. in Spring st. chh. 1st pay, for <i>Henry G. Ludlow</i> and <i>Martha Curry</i> , at Seneca, 24; Margaret Witherow, 2d and 3d pay, for <i>Henry Martyn</i> , at Cataugus, 24; pupils in J. D. Holbrook's sch. 3d pay, for youth in Ceylon, 7 50; av. of "Narrative of a soldier," 2 06; mon. con. in Garden st. chh. 9 76; char. chil. in do. for Sandw. Isl. miss. 2 42; juv. asso. in Light st. chh. 35 25; mon. con. do. 79 34;	235 83
Norfolk, Ct. Gent. so. for ed. hea. chil. in India, 12; la. so. for do. 15;	27 00
Norridgewock, Me. Juv. so. for <i>Josiah Peet</i> , in Ceylon,	12 00
Norwich, Ct. W. P. Greene, for Bombay miss.	10 00
Ogden, N. Y. Mon. con. in cong. so.	10 00
Oxford, O. Miss. so.	4 69
Paterson, N. J. Rev. S. Fisher, 7th pay, for <i>Sarah Colt</i> in Ceylon, 12; mon. con. in presb. chh. 14;	26 00
Perry Centre, N. Y. Mon. con. 4 33; c. box, 4 33	8 33
Phelps, N. Y. Rev. H. P. Strong,	2 00
Prattsburg, N. Y. Mon. con. 12; fem. miss. asso. 2 50; gent. benev. so. 4; B. 5;	23 50
Princeton, N. J. Ladies, for <i>Margaret Thomson</i> in Ceylon, 20; Rev. Dr. Miller, for <i>Sarah Miller</i> in do. 20; Mrs. S. Miller, for <i>Edward Millington Miller</i> in do. 30, 6th pay.; mon. con. in theol. sem. 7 74; hea. youth so. in do. for <i>Charles Hodge</i> in Ceylon, 10;	77 74
Providence, R. I. A. Jones,	10 00
Raccoon cong. Pa. Mrs. McDonald,	2 00
Reading, S. par. Ms. Hea. sch. so. a legacy of Miss Hannah Pratt, dec'd,	30 00

Rochester, N. Y. EVERARD PECK, for Bombay miss. (which constitutes him an Honorary Member of the Board.) 100; two friends, a peace off. 20; mon. con. 50;	170 00
Rome, N. Y. J. W. Bloomfield,	50 00
Royalton, Ms. Mon. con. to purchase bibles for Amer. Indians,	9 75
Salem, Ms. Young la. circle of industry in S. so. 13; Tab. so. for <i>Samuel Worcester</i> , and <i>John Norris</i> , in Ceylon, 24; mon. con. in Tab. so. (of which for Cher. miss. 6 50,) 23 85;	60 85
Salisbury, N. Y. Mon. con.	10 00
Sangersfield, N. Y. Mon. con. in presb. so.	5 25
Scarboro, Me. Cent. so.	5 00
Shippensburg, Pa. Miss. so. in Middle Spring cong.	20 00
Shoreham, Vt. Fem. cent. so.	20 00
Silver Spring, Pa. Contrib. (of which for <i>James Williamson</i> at Hopefield, 3d pay. 12.)	33 50
Skeneateles, N. Y. Mrs. M. Cowan, 3; Miss Higby's school, 56c.; mon. con. 16 24; five indiv. for a hea. child, 3 20;	23 00
Smithfield, N. Y. Miss. so. 15 52; mon. con. 14 52;	30 04
Southbury, Ct. Mon. con.	12 00
St. Albans, Vt. Mrs. F. Brainerd,	6 00
Starksboro, Vt. A. W.	1 00
Sterling, Ms. Fem. for. miss. so.	12 00
Utica, N. Y. Mon. con. 5 76; la. in 1st and 2d presb. so. to ed. fem. chil. in Mrs. Graves's school in Bombay, 78 30;	84 04
Vernon Centre, N. Y. Mon. con.	11 00
Waterford, O. Mrs. Baldwin,	1 00
Waterford and Watertown, O. Gent. asso.	1 50
Watertown, O. Lad. asso.	6 37
Westford, Ms. Mon. con.	7 08
Whitesboro, N. Y. Mon. con.	30 31
Winslow, Me. Gent. asso. 8 75; mon. con. 4 12; c. box of Mrs. F. Paine, 1 13;	14 00
Unknown, or purposely concealed by the donors. Av. of property devoted for a Christian charity school in the vic. of Bombay,	961 88
A friend,	500 00
Do.	12 00

Amount of donations acknowledged in the preceding lists, \$3,458.77.

III. LEGACIES.

Beverly, Ms. Miss Nancy Ingersoll, dec'd, by Mrs. Sarah Hooper, Admx.	300 00
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IV. DONATIONS IN CLOTHING, &c.

Athens, O. Cloth, fr. la. asso.	5 00
Bedford co. Ten. Pork fr. Rev. T. J. Hall's cong. 66 75	66 75
Clothing, fr. fem. for Creek Path.	
Cross Creek, Pa. A horse, fr. H. Lee.	
Fountain's Creek, Ten. Pork for Creek Path,	35 00
Giles co. Ten. A dress, for Mrs. Potter, Creek Path, fr. Mrs. Massie,	
Huntsville, Ala. Sundries, fr. indiv. for Creek Path.	
Marietta, O. A box, fr. la. asso. for Union,	90 00
A box of garden seeds, for Dwight.	
Medway, Ms. A box of clothing, and 3 bags dried fruit, fr. fem. char. so. for Mayhew.	
North Branford, Ct. A box, fr. friends, for Union,	35 00
Oxford, O. Sundries, fr. miss. so.	30 04
Salem, O. 3 bbls. dried fruit, 1-2 bbl. clothing, &c. fr. miss. so.	34 00
Southbury, Ct. A roll of flannel, fr. Ladies.	
Waterford and Watertown, O. Cloth &c. fr. gent. asso.	9 75
Watertown, O. Cloth, &c. fr. lad. asso.	6 88
Zanersville and Putnam, O. Sundry articles, fr. miss. so.	147 14

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, to be used in publishing portions of the Scriptures, school-books, tracts, &c. at Bombay, and at the Sandwich Islands.

Writing paper, writing books, blank books, quills, slates, &c. for all the missions and mission schools: especially for the Sandwich Islands.

Shoes of a good quality, of all sizes, for persons of both sexes; principally for the Indian missions.

Blankets, coverlets, sheets, &c.

Fulled cloth, and domestic cottons of all kinds.

THE
MISSIONARY HERALD.

VOL. XXIII.

MAY, 1827.

NO. 5.

Biography.

BIOGRAPHICAL NOTICES OF ASAAD SHIDIAK.

THE following account of the remarkable convert from the Maronite Roman-Catholic church, whose name has, of late, appeared frequently on the pages of the *Missionary Herald*, is compiled chiefly from the journal of Mr. Bird, American missionary in Syria. The other matter which is inserted, is derived from authentic sources, and is designed to connect, or to illustrate the extracts from the journal, or to render the biography more complete and satisfactory. For a very interesting portion of his intellectual and religious history, the reader is referred to his own statement, published at pp. 71—76, 97—101, as a repetition of it in this place would be needless and improper.

His Early History.

ASAAD SHIDIAK was born in the district north of Beyroot, called Kesruan, where, and at Hadet, a small village five miles south-east of Beyroot, his family have ever since lived. This family now consists of the widowed mother, five sons, (of whom Asaad is the third,) and two or three daughters. At about the age of 16, he entered the college of Ain Warka, and spent a year and a half in studying grammar, (Arabic and Syriac,) logic, and theology. After this, he passed two years teaching theology to the monks of a convent near Hadet.

He has also been some considerable time scribe to the bishop of Beyroot, and to the patriarch, the latter of whom was a teacher in the college when Asaad was a student. During the late rebellion, headed by the shekh Beshir, a mere complimentary letter of Asaad's, written to one of the disaffected party, being intercepted, and shewn to the emir Beshir, his suspicion was excited, and he wrote immediately to the patriarch, in whose employ he then was, to dismiss him from his service. The letter of Asaad was produced, and though it was seen to contain nothing exceptionable,

the patriarch thought proper to dismiss him without ceremony.

Connexion with Mr. King.

The dispensations of Providence often seem afflictive when they happen, and most kind and benevolent afterwards, when their design is perceived. So it was in the case of Asaad. Being thus cast out upon the world, by those who ought to have befriended him, he applied to Mr. King for employment as his instructor in Syriac, and was accepted. Though a young man, Mr. King pronounced him to be one of the most intelligent natives of the country, whom he had met with on Mount Lebanon. From morning until night, for several weeks, they were together, and hours were spent by them, almost every day, in discussing religious subjects; and upon a mind so candid, so shrewd, so powerful in its conceptions, and so comprehensive in its surveys, as that of Asaad, an impression favorable to protestant Christianity could not but be made.

Having completed his engagements with Mr. King, he, at the recommendation of Mr. Fisk, set up a school in Beyroot, for teaching Arabic grammatically; but soon found himself

obliged to relinquish it, at the command of his patriarch. He was also forbidden, as is stated by Mr. Bird, to give any further instruction to the *Bible-men*, as the missionaries are called, because the patriarch "had received fresh instructions from Rome to persecute these men by every means in his power, so long as one of them should remain in the country."

When Mr. King was about to leave Syria, he wrote the Farewell Letter to his friends in that country, which gave occasion to the events which are narrated in the last number, pp. 112—115. The letter was designed, by the writer, to shew the reasons, which prevented his becoming a member of the Roman Catholic church. This letter Asaad attempted to answer: but his answer, so far from being satisfactory to himself, was the occasion of raising strong doubts in his mind, as to the general correctness of the Romish faith.

Connexion with Mr. Bird.

Under the influence of these doubts, which seem to have distressed him greatly, he entered the service of Mr. Bird as his instructor in Arabic. His doubts continued to increase; for he now began in earnest the study of the Bible and of his own heart, and made constant progress in the knowledge of both. At length he became a protestant in faith, and, as there is reason to believe, a truly pious man. Immediately he commenced reformer; and though young, his matured judgment, his vigorous intellect, his intrepidity, and his acquisitions, great for his age and his nation, soon drew towards him the general attention.

Visits his Relations.

On the 12th of November 1825,—says Mr. Bird—Shidiak received a letter from the patriarch, in which he threatens him, with his brother Tannos and another Maronite youth, with immediate excommunication, unless they ceased from all connexion with the *Bible-men*.

15. After mature deliberation, it was thought advisable, for the present, that he should go home to his friends in Haddet, until the fever of alarm and opposition should subside a little.

His Return to Mr. Bird.

Dec. 12. Shidiak returned, after nearly a month's absence, to continue with me for a year, risking whatever obloquy and violence might come upon him. He has just been obliged to give up an advantageous contract of mar-

riage, into which he had some months ago entered, because, since suspicions were afloat that he is heretical in his notions, the father of the girl required him to bring a letter from the patriarch, specifying what office he would give him.—He now gives up all intentions of marriage. For his greater security, I am to procure for him the usual written protection of the English consul, which shall ensure to him, while in my immediate employ, all the safety and liberty of an English resident.

Progress of his Opinions.

13. Spent most of the day in conversation with Asaad on the subject of religion. He had lately been much in company with the emir Sulman, and observed, that his prejudices against Christianity were evidently much softened.

14. Conversed with Asaad on the Books of the Apocrypha.* He seemed satisfied with the proofs that they were not given by inspiration of God.—He is now searching the Scriptures with such an intensity of interest, as to leave him neither time, nor relish for any thing else.

We have a copy of the Arabic Bible, printed at Rome, at the end of which is an appendix, which he has discovered to contain a copious list of popish doctrines, with their appropriate references to Scripture proofs. These proofs he has found so weak, that he expresses his astonishment how such doctrines could be inferred from them; and nothing has occurred, of late, which has more strengthened his conviction that the church of Rome is radically wrong. What seems to have affected him most sensibly, is, the expression he has found, "We are under obligation to kill heretics."—Proof.—"False prophets God commanded to be slain. Jehu and Elijah killed the worshippers and prophets of Baal."—This passage he shows to all who visit him, priests and people, and calls upon them to judge whether such sweeping destruction is according to the spirit of the Gospel.

In this country, where the pope cannot do all he could wish, the right of murdering every one who differs from him, has not been so publicly asserted of late, and some, when they hear it, are a little startled. But most of the good children of "the church" are soon quieted again, by the recollection, that their kind and compassionate "mother" means well, even in murder. The com-

* The papists receive these books as of equal divine authority with the books of the Old Testament. —Ed.

mon mode of reasoning is, in this case, inverted. It is not said, "the action is right, therefore the church does it;" but, "the church does it, therefore it is right."

Jan. 1, 1826. Twelve or fourteen individuals were present at the Arabic service at Mr. Goodell's. After this service we questioned Asaad closely with regard to the state of his heart, and were rather disappointed at the readiness, with which he replied, that he thought he was born again. For ourselves, we choose rather to suspend our opinion. He can hardly be supposed to have acquired yet, even *speculatively*, very clear notions of what is regeneration; and it would seem quite as consistent with Christian humility and with a true knowledge of his sinfulness, if he should speak of himself with more doubt and caution.

In the evening, an acquaintance of his, one who has heretofore expressed great friendship to him and to us; who had said, that there was no true religion to be found in the whole country, and pretended to lament very much that the patriarch and priests had so much sway; came to give Asaad a last serious admonition.

"This," said he, "is the last time I intend ever to say a word to you on the subject of religion. I wish, therefore, before you go any further, that you would pause, and think whether you can meet all the reproach of the world, and all the opposition of the patriarch and priests."

Asaad replied, that he had made up his mind to meet all these things. "And now," said he, "if, as you say, you intend never to hold any more conversation with me on the subject of religion, I have one request to make of you, and that is, that you will go, and make the subject of religion a matter of serious prayer and inquiry, and see where the path of life is; I then leave you with your conscience and with God."

After relating the substance of this conversation to us, Asaad remarked, that these people reminded him of the late patriarch such an one, who had a moderate share of understanding, but was ambitious to appear very well. This patriarch had a bishop, who was really an acute and learned man, and whose opinions were always received with the greatest deference on all matters relative to religion. The bishop being on a visit one day at the patriarch's, the latter called him to his presence, and proposed to him the interpretation of a passage of Scripture. The bishop gave the explanation according to the best of his judgment. "No," said his holiness,

"that is not the meaning of the passage;" and proposed to have a second. When the bishop had again given his opinions and reasons, the patriarch answered as before, "That is not the meaning of the passage." In a third and fourth case the bishop was equally unfortunate, all his arguments being swept away by the single sage remark of his holiness, "That is not the meaning of the passage." At last the bishop, in a fit of discouragement, said, "Your holiness has put me upon the solution of a number of questions, in all which, it seems, I have been *wrong*. I would now thank your holiness to tell me what is *right*." The patriarch being startled at the new ground he was on, changed the conversation.—"So," said Asaad, "these people can all tell me I am mistaken; but when I ask them what is *right*, they are silent."

Asaad has often remarked, that he is full of anxiety, and finds no rest for the sole of his foot. In many things he sees the Romish church to be wrong, and in some things he thinks *we* are so. Our apparent tranquillity of mind, as to our religious views, is a matter of surprise to him. This evening he conversed on the subject with more than usual feeling. "I seem," said he, "to be alone among men. There is nobody like me, and I please nobody. I am not quite in harmony with the English in my views, and therefore do not please *you*. My own countrymen are in so much error, I cannot please *them*. God I have no reason to think I please; nor do I please *myself*. What shall I do?"

It was not altogether unpleasant to hear these professions of diffidence in himself, and I endeavored to turn off his attention from all other sources of consolation than that of the "Comforter, which is the Holy Ghost."

Asaad observed, that whatever might be said, and whatever might be true, of our *object*, in coming to this country, he saw that the *doctrines* we taught were according to truth, and he was more than ever determined to hold to them.

Asaad says, that wherever he goes, and to whomsoever he addresses himself on the subject of religion, people say, "Ah, it is very well for you to go about and talk in this manner: you have, no doubt, been well paid for it all." These insinuations wear upon his spirit, and he sometimes says, "O that I were in some distant land, where nobody had ever known me, and I knew nobody, that I might be able to fasten men's attention to the truth without the possibility of their flying off to these horrid suspicions."

He wishes also to have another interview with the patriarch, that he may tell him his whole heart, and see what he will say. The patriarch is not, he says, of a bad disposition by nature, and perhaps if he could be persuaded that he was neither acting from revenge nor from love of money, but simply from a conviction of the truth, he would be softened in his feelings, and something might be done with him to the benefit of religion. He desired, among other things, to propose, that an edition of the New Testament should be printed under the patriarch's inspection at Shooair, the expense of which, (if he chose,) should be borne by the English.*

Visits the Patriarch.

6. For some time, we had been looking daily for a regular excommunication to be published by the patriarch's order against Asaad; but instead of this, a letter arrived from his holiness to day, brought by his own brother, priest Nicolas, containing his apostolic blessing, inviting him to an interview, and promising him a situation in some office. The messenger said, that the patriarch, his brother, had heard, that the English had given Asaad 40 purses, (2,000 dollars,) to unite him with them, and that he had thought of giving Asaad the same sum, that no obstacle might remain to his leaving them. "This money," said he, "with which the English print books, and hire men into their service, is but the pelf of the Man of Sin, and could you but be present to hear what people say of you, through the whole country, for your associating with the English, you would never be in their company again."

When we were informed of what occurred between this priest and Asaad, and of Asaad's intention to go and see the patriarch, we all expressed our fears that he would be ill treated, but he did not anticipate it. He said, he had known an instance of a vile infidel and blasphemer, who was simply excommunicated, and that it was not the custom of the Maronites to kill, as we suggested, on account of religion. We assured him, that he had not yet learned how much men hate the truth, and that his church would not feel herself half as much in danger from an open blasphemer, as from an active lover of the Gospel. But he was so confident that good would result from such a visit, that we ceased from urging our objections, and commended him to the will of God.

* This he actually proposed, but the patriarch would not listen to the proposal at a moment.

It was during this visit, that most of the conversations happened which are so admirably narrated by himself, in the statement, to which allusion has already been made, published in the *Missionary Herald* for March and April. He manifested throughout, as the reader will remember, the spirit of the early Christian confessors. He denied the infallibility of popes and councils; asserted and defended the great doctrines of the Gospel; and besought, that the Scriptures might be circulated, and read, and be made the only standard of faith, and rule of practice, and that evangelists might be sent through the land.

Against such a formidable innovator, the patriarch and his bishops rose up in wrath, and Asaad was threatened with imprisonment and death.

Two days after his departure, he thus wrote to Mr. Bird:

"I am now at Der Alma, (convent of Alma,) and thanks to God, I arrived in good health. But as yet I have not seen the patriarch. I pray God the Father, and his only Son Jesus Christ our Lord, that he would establish me in his love, that I may never exchange it for any created thing—that neither death, nor life, nor things present, nor things to come, nor height, nor depth, nor riches, nor honor, nor dignity, nor office, nor any thing in creation, shall separate me from this love. I hope you will pray to God for me; which request I also make to all the brethren and sisters (all the saints,) after giving them, especially Mr. Goodell, abundant salutations."

24. Heard that Asaad had been sent to the Armenian convent Bzumar to confess, and that he would probably be sent to Aleppo as a priest. Another said, he was seen at the college at Ain Warka.

Is forcibly detained.

Feb. 22. Fearing for the safety of Asaad, since hearing that he has not written to his friends, we, this morning, sent off a messenger with a short note, to find him, and ascertain his state.

23. The messenger returned, saying, that he yesterday went to the village, where he understood the patriarch was, and found that he had just gone with a train of twenty men, and Asaad in company, to Der Alma. In the morning he rose, went to that convent, and chanced to find Asaad alone. After some conversation, in which they were providentially not interrupted, Asaad

handed him a hasty line, and he returned. The line was as follows:

"Much respected Brother,—Your note has reached me, and has added another proof to the many I have had already, of your kind regard to me. I now beseech you once more, to pray for me, that I may be delivered from the dark devices of men. I find myself reduced to quite an extremity. One or more of three things are before me; either to be thought mad, or to commit sin, or to offer up my life. I call upon God for deliverance. I cannot now write fully, but the bearer will tell you of all."

The messenger said, that the emir of that district had threatened to send him to Bteddeen to be imprisoned. Asaad replied, that he was ready to go to prison and to death. He was engaged in daily disputations with the patriarch and others. His countenance wore a shade of melancholy, and his eyes were red with weeping.

When it was proposed by the messenger to interfere with English authority for his rescue, he said such a course might exasperate his enemies, and cost him his life: it would be better to wait a while, and leave it for Providence to open a way for his escape.

This assurance of his steadfastness was like a cordial to our spirits, and was not without a good influence on some that are about us. By the grace of God, he will witness a good confession before the dignitaries both of church and state, and by the same grace, he may open the eyes of some of them to the truth as it is in Jesus. To Him that was with Daniel and with the three children in their dangers, we commend him.

24. Called on the consul to inquire what could be done for the protection or relief of Asaad. He recommended a course of moderation and forbearance, and said it was not customary to extend English protection to natives, when abroad on their own business.

26. Two young emirs from Hadet called. I asked one of them, "Where is Asaad Shidiak at present?"

He replied, "He is with the patriarch."

"And is he contented there?"

"Not very well contented. But what should he do, poor fellow, necessity is laid upon him."

This remark proves to us, that it is not a secret among the priests and emirs, that Asaad is detained against his will.

March 1. A youth called this morning, and said that Asaad Shidiak sent me salutation. He shewed me a line he had received from Asaad the day

before, saying, "If you will pass this way about midnight, I will go with you to Beyroot." Owing to some circumstance, the young man did not go to the convent, and now he proposed to take a horse, by which Asaad may escape to night.

As we had not perfect confidence in the youth, we did nothing, but having ascertained his plan, left him to go on as he chose. In the evening, we had a season of prayer, particularly on his account.

Escapes and returns to Beyroot.

2. Rose early, and repaired to the room where Asaad would have been, had he come; but there were no tidings from him. Little expectation remained of his coming to day, and we were not without our fears, that the attempt had miscarried. It was not long, however, before it was announced, that Asaad was at the door.

The meeting was one of great joy and thanksgiving to us all. After a little rest and refreshment, he gave us a brief account of his escape.

He had not seen the youth, who had undertaken to befriend him, but finding he did not call the night before, as he expected, he resolved not to wait another day. Therefore, at about 12 o'clock last night, having written a paper and left it on his bed, with the quotation, "Come out of her my people," &c. he set off on foot, committing himself to God for strength and protection. The darkness was such, that he often found himself out of his road, sometimes miring in mud, and sometimes wading in rivers. After some hours of weariness and anxiety, he came to the shore of the sea, where he found a large boat thrown up, under which he cast himself, and obtained a little rest. After this, he continued his walk without interruption, till he reached Beyroot.

In the course of the forenoon, a messenger came from the neighboring shekh, or sheriff, requesting Asaad to come and see him; adding, that if he did not come, he would watch an opportunity to take his life. The messenger came a second time, and returned without accomplishing his object. We afterwards wrote a line to the shekh to say, that if he would favor us with a call in person, and take a cup of coffee, he could have the privilege of an interview with Asaad. Just as the note was sent, the consul providentially came in, and the shekh found him ready to give him a seasonable reprimand for presuming to threaten a person under English protection. The shekh declared, that

he had never sent such a message; that the man who brought it was but an ass, and said it from his own brain; that, having heard of Asaad's arrival, he merely wished to see whether the reports respecting his insanity were true or false; that Asaad was his bosom friend, his own son, and that whatever he had was his; and that as for church, and priests, and patriarch, he cared for none of them.

Toward evening, the youth already mentioned entered the house, ready to faint with excessive fear and fatigue. He had fled from the mountains in all haste, under the absurd apprehension, that he should be suspected and taken up as an accomplice with Asaad. Having thrown himself upon a seat, and taken a little breath, he began to relate what had happened. He was at the convent, when it was first discovered that Asaad had fled. The patriarch and his train were occupied in the religious services of the morning, so that no great sensation was at first apparent among them. One individual spoke boldly in favor of Asaad, saying, "Why should he not leave you? What inducement had he to remain here? What had he here to do? What had he to enjoy? Books he had none; friendly society none; conversation against religion abundant; insults upon his opinions and his feelings abundant. Why should he not leave you?"

Others, especially the great ones, pitied the poor maniac, (as they called him,) and sent in quest of him in every direction, lest peradventure he might be found starving in some cavern, or floating in the sea, or dashed in pieces at the bottom of a precipice.

On learning of Asaad all that had passed during his absence, we requested him to write a statement of the facts somewhat in the form of a journal. We wished this not only for our own information, but to produce it to those who shall inquire on the subject of Asaad's lunacy hereafter.

The statement, which Asaad drew up, in consequence of this request, is the one which has been published in the *Missionary Herald*.

Interview with several of his Relatives.

6. Among those who came to see Asaad to day, were three of his brothers and an uncle.

Mansoor, the oldest of the brothers, we had never before seen. He is a furious bigot, and perfectly ignorant and regardless of the first principles of re-

ligion. The second, Tannoos, or Antony, has lived among us as a teacher, and has good native and acquired talents; but, though he might be a protestant if he were left at liberty, he thinks it altogether preposterous to attempt to quarrel with bishops and patriarchs on the subject of religion.

These two brothers, and the uncle, (the last worse than the first,) came and conversed together with Asaad in his chamber a considerable time. Hearing them very earnest, I took the liberty also to go in. They continued their rebukes and arguments, (especially the uncle) in so harsh and unfeeling a manner, that it made me tremble to hear them. They contradicted Asaad, scoffed at and threatened him, calling him possessed, mad, under the power of Satan, and so on. Asaad consented to go home and leave the English, which was the great point they wished to gain, provided they would get an assurance from the patriarch in writing, to say, on the faith of a Christian, that he would not molest him.

"But," said they, "then you must hold your tongue, and not broach your new opinions among the people."

"What," replied Asaad, "must I go and live like a *dumb* man? No, that I will never do. My religion binds me not to do it. I must love my neighbor as myself."

"Why do you not go," said they, "to the Druses, and the Moslems, and preach the Gospel to them? You answer, because there is danger. So there is danger in the present case; this is not a land of liberty, therefore be silent."

Asaad.—"Secure me but the free exercise of my conscience, and I will go with you. My religion is my all, and I must be free in it."

They.—"We can give you no such security. Nobody dares go to the patriarch with such a request. You cannot be permitted to publish your notions abroad among the people."

"Then," said Asaad, "there is no more to be said;"—rising, and with clasped hands walking the room;—"*Religion unshackled—Religion unshackled, is my doctrine.*"

They rose and left the room in an angry despair. Mansoor returned, and wished to speak a word with Asaad at the door. In a moment, Asaad returned. "Do you know what Mansoor has told me?" said he. "His last words were, 'Even if the patriarch and the emir should do nothing; if they make no attempts to take your life; be assured, *we ourselves* will do the work: so take heed to yourself accordingly.'"

Asaad was much affected by the interview. As soon as he found himself at liberty, he stepped up into the loft where he sleeps, and threw himself on his couch in prayer.

While in this attitude his next younger brother, Galed, knocked at the door. I called to Asaad to inform him of the fact; but he gave me no answer. I then invited Galed to another room, where Asaad soon joined us with a full and heavy heart. The two brothers saluted each other with embarrassment. Asaad evidently wished to be alone, and the brother, after a few mild, unmeaning inquiries, left him.

Begins to converse more pointedly with the People.

7. I yesterday advised Asaad to direct his conversations with the people, as much as possible to their hearts, and say little or nothing on the corruption of their church. He objected to the counsel. I referred him to similar advice he gave me some months ago. "Ah," said he, "I thought so then, but I now see that you cannot stir a step, but you meet some of their corruptions." However, he to day made the experiment, and held an hour's conversation with two visitors on the subject of regeneration. They both thought themselves renewed, but took too little interest in the subject to confine their attention to it. "You see," said Asaad, after they had gone, "how little they feel on such a subject. It is painful to talk with such men. I would rather see them contradict, and dispute, and get angry, or any thing, than to appear so dead."

Interview with a younger Brother.

Asaad's brother Galed came again to day, and discovered more feeling than yesterday on the subject of his brother's leaving the English. He said he had brought an insupportable shame upon the family. Asaad insisted, that such shame was no argument whatever for his leaving us; that all the disciples of Christ were to expect it as a thing of course. Galed assured him, that nobody would think of molesting him, if he were at Hadet. I asked Galed if his brother Mansoor did not threaten yesterday to kill him. He turned away, colored, and muttered something that I did not understand; but the whole was a full acknowledgment of the fact.

Asaad said, "I cannot confide in you."

"But," said Galed, "if any one were disposed to take your life, could they not do it as well here, as at home?"

I answered, "no; that the emir Beshir himself could not enter my house without my permission, and that if the relatives of Asaad did not cease from their threats, I should feel myself bound to shut them out of it."

After a long conversation, at the end of which he found Asaad as inflexible as ever, he rose abruptly, and was going out without a compliment, when Asaad started up, and asked, "Well, what do you conclude to do? Do you really intend to send some assassin to take my life in my room?" The youth, without deigning to look at him, closed the door in sullen grief, and departed.

Asaad turning to me, said, "I cannot please these people. Whatever I say, they are sure to be angry. Soft words, or hard words, it makes no difference to them. They come as if I were under their kingly authority. They lay hold of my cloak, and say, 'Give me this.' If I say, 'I will not give it,' they are angry; and if I reason with them with all the mildness of which I am capable, and say, 'Cannot you be accommodated elsewhere? Can you not wait upon me in a few days?' &c. they are equally angry."

Correspondence with his Family.

8. A messenger called this morning with the following note:

"To our brother Asaad Esh Shidiak: May God bless you.—We beg you to come home to night, and not wait till Sunday. We have pledged our mother that you shall come. If you fail to do so, you will trouble us all.

"Your brother, GALED."

To this letter, Asaad set down, and instantly wrote the following reply.

"To our much honored and very dear brother Galed: God preserve him.—Your note has reached us, in which you speak of our coming home to night, and say, that if we do not come, we trouble you all.

"Now if we were in some distant land, your longing after us in this manner might be very proper; but we are near you, and you have been here, and seen us in all health, and we have seen you. Then quiet our mother, that we, through the bounty of God, are in perfect health, and that we have great peace in our Lord Jesus Christ, peace above all that the world can afford, and abundant joy in the Holy Ghost above all earthly joy. But as to our coming up this evening, we do not find it convenient, not even though we had the strongest desire to see our mother and you.

"I beg you all to love God, and to serve him in our Lord Jesus Christ. This is of all things the most important; for if we love God, if he but renew our hearts by the Holy Ghost; we shall enjoy each other's society for ever and ever.

"And now we are prevented from coming to you, and you know we are not void of all desire to see you, but the hindrances to which we have alluded, are, we think, a sufficient apology. We beg you to accept our excuse, and to apologize for us to our mother, and we pray God to pour out his grace richly on you all, and lengthen your days.—

Your Brother, ASAAD.

"P. S. Tell our mother not to think so much of these earthly things, but rather of God our Saviour."

Is visited by his Mother.

This letter had been gone scarcely time sufficient to reach Hadet, when the mother herself was announced at the door. We welcomed her with all cordiality, and treated her with all the respect and attention we could. But all we could do or say did not alter her resolution to get her son away, if in her power. She besought him by the honor he owed her, by the love he professed for her, by his regard for the reputation of her family, for religion itself, and for his own personal safety, that he would immediately accompany her home; and when she found him inflexible, she declared she would never stir out of the house unless he went with her.

To all this Asaad replied, "To what purpose would it be, that I should go home? You wish me to go, you say, that people may be convinced that I am not mad. But you, who come hither, and see, and converse with me, say, after all, that I *am* mad. How can it be expected that I should convince others that I am *not* mad, when my own mother will not believe it. Or do you think that if I once get out among you, the air of Hadet will change my opinions, or induce me to be silent? All these are vain expectations. I see no object to be gained. If I should go to Hadet, and be constantly disputing with the people, and telling them, that you are all going astray; that you are worshipping idols instead of the living God; that I could wish to tear down every picture in your churches; that the bread and wine of the Lord's Supper are not Jesus Christ; that I believe the pope to be the beast in the Revelation,* whose business is to deceive the people

and ruin their souls;—by all this I should injure your feelings, enrage the people, excite the opposition of the emirs, and bishops, and patriarchs, and then return here just in the state I am in now.

The youngest brother, Phares, who accompanied his mother, conversed freely and in good temper, and listened with attention to all Asaad's arguments, by which he endeavored to justify his views and determinations. But no argument or evidence could convince the disconsolate mother. Asaad had repeated the name of Christ, and the word of God so often, that she, at last, in a fit of impatience exclaimed, "Away with Christ, and the word of God; what have we to do with them!" and when we pointed out to Asaad some text of Scripture, which we thought applicable in any case, she would endeavor to close the book, or catch it from him, as if it taught paganism, or witchcraft. During her stay we dined, and as Asaad took the meat upon his plate, and ate it without a scruple, in this season of Lent, it was remarked with what a gaze of wonder she regarded him. She seemed to say in her heart, "All is over—my son is lost!"

After some hours of troublesome expostulation and entreaty, during which Asaad once said he could bear it no longer, and rose, and shook my hand to go, it was finally settled that the mother should go home without him, but that to save the family from the insupportable shame, which threatened it, Asaad should give her a paper, stating, in effect, that he was not a follower of the English. When the paper was finished, "Now," said Asaad, "go to your home in peace;" and walked away: but suddenly recollecting himself, he called his brother back, and said, "Phares, I wish you fully to understand, that I love you; and I have one request to make of you, which is, that you will take the New Testament, and read it attentively."—"Give me a New Testament," said Phares, quickly. We gave him the book, and he went his way, evidently affected and softened by the interview.

(To be continued.)

The manner in which Asaad fell into the hands of his enemies, the cruelties inflicted on him, and his inflexible Christian character; together with occasional notices of his family, and of the ecclesiastical and civil state of the country,—will call for attention in the next number.—Phares manifested more and more susceptibility of religious impression, and the mother at length regretted that her son was no longer in the society of the missionaries.

* When he first came to Beyroot, this same sentence was dictated to him, and it appeared in his eyes so much like blasphemy, that he refused to write it.

American Board of Foreign Missions.

Palestine Mission.

LETTER FROM ASAAD JACOB TO THE CORRESPONDING SECRETARY.

A LETTER from this young and promising member of the Greek church, was printed, as the reader will recollect, in the *Missionary Herald* for January, p. 22. The letters of Asaad Shidiak, which have been published, are necessarily translations: but those from Asaad Jacob, are not; he having acquired so much knowledge of our language, as to write in the manner following.

August 15, 1826. I went to the city for to see one of my friends, who had been absent. I went also to my uncle's house, for to see my uncle's family. When I went to the house, and had seen them, I wished to come back. They at my uncle's told me, there is time yet; after a little, you can go. "Well," I said.

I thought, they wished to see me one day, because I had not been in their house a long time. But they did not wish to see me, but to have me go with them to the church. I stayed with them one hour, and then was the time for evening prayer. They told me, "A long time you did not go to the church; will you come now?" I told them, "Yes." I thought no one talk with me; but not so. When I entered in the church, the first one in the church said, "This is the *farmason*." They think the *farmason* is bad; that is, one who don't worship the saints, and who eat meat in the fast. When I entered, I did not worship the saints, nor put one candle before the saints. Another said, "This is not worthy to enter in the church; this is heretic." One said, "Go from our church, *farmason*." I asked him, "Why?" He said, "You eat meat in the fast, and in Wednesday and in Friday." I told him, "This is not sin, you talk lie." Then they said, "Let him go from our church." One from my friends said, "Why? he is Christian." They said, "No, if he is Christian, let him bow now before the saints." I said "This is not the sign of a Christian." One said, "Let no one talk with him, he is foolish a little;" and he who said so was priest.

In that time was fast, and the fast was for the virgin [Mary,] and in that day the priest took oil on a little cotton from the candle which was before the virgin, and crossed all in the church.

When the priest came to the place where I was, he wished to cross me. The people said, "No, no, our priest, this is not worthy for this blessing oil." The priest was formerly friend to me, above all the priests. They told him, "Don't you know, he eat meat every day, and he don't worship the saints." Then the priest said, "I did not know this before," and went away without crossing and blessing me.

What follows, places in a clear and affecting light the inadequate notions entertained by priests and people in Syria, and indeed in all Catholic countries, of the nature of sin. They look upon it as a breach of a ceremonial law, rather than of one which is moral, and spiritual, and having primary reference to the state of the affections, as they appear to the eyes of an all-searching and most holy God.

August 26. When the fast for the virgin Mary was finished, my father came to the house where I was, and told me, "Come with me unto the mountain for to see your mother, and your brother, and sister." Well I went with him. I wished to go, because I wished to see my mother and neighbors. When I arrived to the house, it was evening time, and I was tired and slept. In the second day, my father awaked me before the sun-rise, and told me, "Come to the church with me." Well I went with him. When I entered into the church, he told me "now you must confess." I told him, "Well, if I confess, I confess the sin just as I please." He said, "Very well, confess the sin just as you please." I began to confess. Now when any one confess to the priest, the priest tells him before he confess, to say, 'I confess to Almighty God, and to his only begotten Son, and to the virgin Mary, and to the saints, and to the angels, and to you our priest.'—I told him, "Let all this go, I do not wish to say *that*." "Very well," said the priest. Then I began and confessed without saying *that*. I told him, "Good many times I do not pray. Good many times I become lazy, when I read the Holy Scriptures. I do not think very much about the Gospel. I am a sinner." The priest said "Confess *the sin*." I told him, "Is not *this* sin, which I have confessed?" He said, "You have not great sin." I told him, "My sin is great and many." He said, "No, before you had great sin; this time, have not like before;" because I confessed to

this priest before, and I told him, "I have eaten meat in the fast, and in Wednesday, and Friday;" and he then said, "You have great many sin; your sin don't be forgiven. Oh! you must pray to God, and to the saints, and must worship the saints, and must give me some money, and give the poor, for this sin which you have." I did not tell him, this time, that I eat meat in the fast, and on Wednesday, and Friday, and he did not ask me if I did, and was glad to believe that I did not eat, without asking me; and the priest, therefore blessed me, and told me you must put always your heart, and your think, and your soul, to what the priest says.

ASAAD JACOB.

EXTRACTS FROM THE JOURNAL OF MR. BIRD.

In justice to Mr. Bird it should be stated, that the following extracts from his journal, are only the residue of that, from which were compiled the biographical notices of Asaad Shidiak, a part of which make their appearance in this number.

Death of the Pope's Vicar.

August 10, 1825. Monseignior bishop Gondolfi, (the pope's vicar for Syria,) having been very ill for some weeks, to day we are informed of his death at his residence in Antoor. For his social and hospitable qualities, this prelate seems to be well spoken of by all travellers, who have made it in their way to visit him. On our first arrival at Beyroot, we chanced to meet him, and obtain his acquaintance. He appeared perfectly tired of his situation, and anxious to return to Italy. "This land," he said, "had been termed 'the Holy Land,' but it was the land of Satan, a land of everlasting hatred and contention." He once remarked, that he had lived here more than 40 years, and had not found among the people so much as one man of strict integrity. After having made a number of unsuccessful applications for permission to return, he had at length obtained this object of his desire. One of his brothers had arrived to attend him home, his passage was engaged in a vessel in this port, and he was in full and animated expectation of seeing Europe once more; when death arrested him. He obeyed the summons, we are told, with extreme reluctance.

Sept. 13. A young Maronite came to beg a copy of the Bible. He said, that a considerable number of the inhabitants of his sect in Beyroot, were

dissatisfied with the patriarch, and were on the point of leaving him. The truth seems to be, that one of the priests of the city, and a favorite of the patriarch, has rendered himself odious to the people, and they are drawing up an accusation against him, to be sent to Rome, complaining, among other things, that he never preached the Gospel.

Interview with two Emirs.

The following description is in substance contained in Mr. King's journal, p. 69: but there is circumstantial variety enough to render its insertion proper.

23. Asaad and his brother Tannoos, (Anthony,) the latter being also in our employ, accompanied us on a general visit to their family in Hadet. Three of us took this opportunity to call on the emirs, Phares and Sulman, whose houses were close at hand. These emirs are relatives of the reigning prince, and during the late revolt under the shekh Beshir, were of the rebellious party. At the close of the quarrel they fell into the hands of the emir Beshir, who, to put an end to their rebellions, thought to deprive them at once of sight and of speech. To do this, a red hot iron was first thrust into the pupil of each eye, and next the tongue was drawn out by means of a hook, and cut off with a pair of scissors. With regard to the sight, the work was done effectually; but as to speech, we were surprised to hear them converse still, with a good degree of distinctness.

The emir Phares is a Maronite Christian, but was sufficiently free from bigotry to converse with much candor and good nature, on the points of difference between us and him. Sulman, his brother, though born a Christian, changed his religion, and became a Mahomedan, because he could not worship saints and images, the bread and wine of the Lord's Supper, &c. Since there was so much mystery and division of sentiment about "our Lord Jesus," he thought it would be better to give him a name, in which all Mussulmans and Christians could unite, and call him simply "a prophet." He thought our Saviour's expression, "This is my body," "This is my blood," and many others, were unnecessarily obscure. Would it not have been better to have said, "This represents my body," &c. We gave him such of our thoughts as we supposed might be useful, and he listened with attention.

25. Mr. Fisk preached a very solemn and affecting sermon from the

words, "Now then we are ambassadors for Christ," &c.*

Mr. King's Departure.

26. Mr. King took his final leave of us at evening. Mr. Fisk and myself accompanied him on board, and though circumstances did not permit us to kneel together before the throne of grace, Mr. Fisk, particularly, suggested a number of very serious and profitable thoughts. Our mission will feel this bereavement, but we yield to the providences that seem to direct our brother back to his native country, and we follow him with our prayers, for his prosperity and usefulness. Whether he will ever reach the land of his fathers, and the church feel the benefit of his labors there, is left for time to reveal; but we risk nothing, we think, in asserting that Palestine is the better for his having visited it.

Mr. King's Farewell Letter.

Oct. 3. Shidiak returned from a visit to Hadet. During his visit, he had had much conversation with the emir Phares, and others, on the subject of Mr. King's Farewell Letter. The emir had been contemplating an answer to it; "but," said he, "these quotations from the Gospel puzzle me. I don't know what the Gospel says. Perhaps he has truth on his side. Pray can you procure me a Bible? and what will the bishop say? Will he not excommunicate me?" He finally concluded to receive a Bible. So we, to day, sent him one, and hope he will set about a critical examination of it. Two objects are accomplished by sending a Bible to a blind man; one is, the benefit of himself; the other, that of him whom he sets to read it.

Dr. Dalton.

February 6, 1826. News came from our friend, Mr. Nicolayson, that Dr. Dalton, our beloved physician, and pious fellow laborer, is no more. Together with the letter of Mr. N., we also received letters of friendly condolence from Papas Issa, Papas Cesar, and the two chief Greek bishops, Daniel and Michael. Thus we are again left without a confidential physician in all the land. We earnestly hope the Board will be able to send us one. Dr. Dalton, as a physician, was in a fair way to add immense influence to the cause of

religion in the country, certainly much more than if he had been simply a preacher.

20. An Arab of our acquaintance, of the Greek rite, paid us a short visit. Some 70 years ago, and subsequently, he said, great efforts were made by the Maronites to proselyte his sect to that of the popish Greeks. His uncles yielded to the temptations held out to them by the emir, and others; but as to himself, though he was offered a number of purses, with a good horse, he replied, that he would surrender his life before he would change his religion.

A Mourning Scene.

21. The proprietor of my house died suddenly in the night. The sons early seated themselves with others of the male relatives along the wall of the garden, near the house, while their numerous acquaintances, one after another, came to mourn with them, and comfort them; and when they had saluted them, each one took his seat with them in silence, on the ground.

No one at all conversant with his Bible, could have witnessed this scene, but the case of Job and his three friends would have occurred familiarly to his recollection.

The women, as they came, entered the house by themselves to condole with the widow and the daughters. Some of them sat weeping, others chanting extemporaneous praises to the dead, and at intervals all seemed to unite in a general loud shriek of lamentation.

When the coffin arrived for the body, it was put down before the door without, and a choir of 20 priests encircling it, chanted, in a low voice, a Syriac service. This ceremony finished, the coffin was carried into the house, amid the shrieks and wailings of the women within, and a burst of loud weeping without, nephews and sons giving unrestrained vent to their grief, and calling out, in the most piteous manner, "my uncle, my uncle; my father, my father."

The body was immediately brought out, and borne rapidly away on the shoulders of men. The women following it to the edge of the garden, stood waving their handkerchiefs with lamentation, and weeping, and great mourning, until it was out of sight, when they smote their breasts and returned.

This sort of mourning continued three days. We were rather disgusted than otherwise by all this excessive manifestation of grief, and were ready to call it *heathenish*, rather than *pious*.

* This proved to be the last English sermon he ever preached.

until we recollected that Israel mourned for Joseph many days, rending his clothes, and putting on sackcloth, and that Joseph made a mourning of seven days for his father, and "they mourned *with a great and very sore lamentation*," so that the inhabitants of the land when they saw it said, "This is a grievous mourning to the Egyptians." After the death of Josiah, "all the singing men and singing women spoke of him in their lamentations." At the death of Absalom, "David covered his face, and cried with a loud voice, O my son Absalom, O Absalom my son! my son!"

March 16. A letter came from the Syrian bishop, at Der Sharfi, addressed to our cook, who is a Syrian papist, saying, that he had reasons for wishing to see him. "I command you," he says, "with all my authority to come to me. I give you permission to delay not longer than two days, and take care how you put any false construction on my words." There was such an assumption of power in this letter, over part of my household, that I could not acknowledge it. I therefore told the cook that he was attempting to serve too many masters, and that if he thought himself obliged to yield to such orders as the present, whenever they might come, he had better leave me altogether, which he did.—It is pretty certain that the bishop himself forbade him to return to me.

Mr. Bird describes the attack of the Greeks upon Beyroot, in March of the last year, with the consequent events. These occurrences having been previously communicated by Mr. Goodell, and published in the last volume pp. 354—359, a repetition is here avoided. An instance of kindness in a young emir, should not, however, be overlooked.

In the evening, a young emir, with whom I had had some previous acquaintance, called, with a friend and servant, on a private visit. He spoke of the reluctance they felt in uniting with Moslems in war against Christians; spoke of my exposed state on the middle ground between the two camps; offered me a guard of a few soldiers, which I gladly accepted; conversed on my object in coming to this country; examined a few of my books, &c.; and took his leave, wishing no one to know that he had been here. Were it known, it would give offence to the emir Beshir.

Instances of Oppression.

April 7. The Kah-ya Bey, with his guard, to day visited our neighborhood,

registering all the houses and gardens, that he may hereafter rent them for the benefit of the pasha. The great majority of the inhabitants of the suburbs have fled, not merely to avoid the pillaging of private robbers, but chiefly the exactions of the pasha. The latter is, therefore, taking this method to insure their portion of the contributions. They are fortunate in having escaped the imprisonment and beating, to which their brethren of the city have been subject, but perhaps their sacrifice of property every way will be greater.

It is said that the Christians of the city are determined universally to leave the town, where their comforts, property and lives are so insecure, and take up their residence among the Christian population of the mountains. We wait with some anxiety to see what influence these events will have on the future interests of this missionary station.

The Ramadan, or great annual fast of the Mohamedans, was ushered in this evening by the firing of cannon, as usual.

8. For a number of days we have been visited by immense swarms of locusts. They are not the locust, but the grasshopper of America. To day they have been flying in such numbers, and so generally in the same direction, that we have been forcibly reminded of the driving snow-storms we used to see.

Conversation with a Mussulman.

12. The young Moslem, formerly in the service of Dr. Dalton, and in ours for a few weeks past, being about to leave us, I took him into a room by ourselves, and endeavored to impress him with a sense of the importance of real religion. I explained to him the way of salvation as taught by our holy books, and as he had spoken with admiration of the character of Dr. Dalton and Mr. Fisk, I remarked to him, that all that excellence of character which he had observed in them, had been produced in a great measure by the sacred books, of which I had been speaking. He had said, that these two men must have gone to heaven. I therefore took occasion to assure him, that whatever hope they had of being saved, was founded entirely on the atonement made for sin by our Lord Jesus Christ. I acknowledged what I could safely do in favor of Mahomet; that when he saw the degeneracy of the Christians of his day, and the follies and wickedness of the Jews and pagans, he might have felt the importance of a reformation in religion,

and might have intended to benefit the world by what he did. But whether he was from God, we Christians must of course beg leave to doubt. God would judge between Christ and Mahomet at the last day. I concluded by exhorting him not to suffer the subject of religion and his own salvation to be unthought of, as other men of all sects did in this land; but that if he thought his soul worth more than the world, he would inquire, pray, and labor for its salvation in proportion to its value. He listened throughout with seriousness, and seemed favorably affected.

Hopeful indications in a Syrian Papist.

Fat-halla, a youth of some promise, left us for Aleppo. He was formerly an inhabitant, perhaps a native, of Aleppo, and, on his way from Alexandria, where he had been in some employment, he was taken by the Greeks, and robbed of what little property he possessed. As he understood a little Italian, the captors intended to keep him with them for an interpreter, but he escaped, and arrived in Sidon after some time, where the English agent, Jacob Abcarios, befriended him, and sent him hither. With us he studied Italian, and taught a little Arabic. The reading of the Scriptures, and various conversations we had with him, appear to have produced on him a good effect. He is of the denomination of Syrian papists, of whom the celebrated Peter Jarve (pronounced *Jar-we*) is patriarch. His faith in his church is shaken, but he says he must make further inquiry of his own priests. He is gone directly to the bishop at the convent of Sharfi, who, he says, is a relative of his;—the same who lately sent a bull for my cook, and required him to quit my service.

The particular occasion of his leaving us was, a remarkable dream, a great part of which had been fulfilled, and he feared the remainder would be. That remainder was, that the Greeks would come again to Beyroot, and make a great slaughter among the people where he lived, and even perhaps take his own life.*

Greek Papists.

May 3. Three young Greek papists have visited me several successive evenings. Our conversation last even-

* We afterwards heard, that this youth had many disputes with the bishop at Der Sharfi, and that the bishop remarked to him, one day, "You have been under the instruction of the protestants only a few weeks, but you have made great proficiency."

ing, in particular, was long and interesting. They frankly denied the infallibility of the pope, the power of priests to forgive sin, or prevent its forgiveness contrary to the state of the heart of the sinner, the right of the pope to forbid the circulation of the Scriptures, &c.

Armenian and Greek Pilgrims.

12. Walked out in company with Mr Goodell and the Armenians connected with us, to visit a company of pilgrims on their way from Jerusalem to Aleppo. They were about two miles off, encamped for the night, chiefly Armenians and Greeks; 600 in number, and made up of both sexes, and of all ages. It was too late for our object, as they were mostly sleepy, or too weary to pay particular attention to us. Had some conversation with a group of about 200, who read and bought the books we had, and would have been glad of many more. They seemed to have heard of Dionysius's having left the Armenian church and adopted other sentiments, and we occasionally heard the question put in a whisper, by the by-standers, "Which is the bishop? Which is the bishop?" They seemed, however, perfectly friendly.

13. The pilgrims we heard had set off to go a short stage, and there pass the night and the Sabbath. We therefore packed up a quantity of Syriac and Armenian Scriptures, and sent them on after them.

14. Bishop Dionysius returned without having overtaken the pilgrims. They had gone early, and gone a long stage.

21. Conversed with some of the neighboring family with the New Testament in my hand, endeavoring to make the main subject not any characteristic differences between protestants and them, but the all-important doctrine of spiritual regeneration.

The Druses.

22. The man who has the care of the silk worms immediately connected with my house, is a young Druse. This evening I went down and had a long conversation with him on the concerns of his soul, as I had previously had with his mother and brother in his absence.

According to his representation, the Druses are regular deists, and entertain far more rational views of true spiritual devotion than most of these idolatrous Christians. He said, that any serious minded person, who wished to enter their sacred places, and fast and pray, might have liberty to do so

and would have liberty also to look into their sacred books found in those houses; but that if such a person, after having done this, should be known to go abroad, and make a ridicule of what he had done or seen, they considered it lawful to kill him.

Disturbed state of Jerusalem.

June 3. Mr. Pope, an English officer, connected with the East India establishment, and now travelling in this country, arrived last evening at Mr. Abbott's. He speaks of Jerusalem, where he had lately been, as being in an almost perfect state of anarchy. He himself was insulted and pelted with stones, as he passed the streets. Without the walls, every country fellow thinks himself at liberty to take every traveller and pilgrim by the throat, and demand money. Abou Goosh, the prince of the robbers, came almost daily to visit his good friends at the Latin convent, and required a handsome reward for every visit, not only for himself, but for his whole train.

6. A Greek Arab merchant has brought letters from Papas Issa and Papas Cesar, at Jerusalem. He says the city is in great confusion,—no government, no quiet, no safety. Houses are entered, in the day time by the Turks, without scruple, money or other property taken, and people beaten in the streets. He shewed a wound he himself had received in the hand from some of these highway robbers. The principal sufferers are of course Christians and Jews. Many of the latter are leaving the city by every opportunity.

Two Jews who called on us to day, conversed with much good temper on the subject of the prophecies; but they seem like an impregnable fortress against every attempt to impress them with prophetic arguments. They have the interpretation of the Rabbis, which to them is as infallible as the inspired word itself.

One of the Jews, who came yesterday, was here again to day, and after a considerable friendly conversation, pressed us to come to-morrow, and visit him, with our wives and children. Mr. and Mrs. Goodell with Mrs. Bird, according to the invitation of yesterday, paid the Jew's family a visit in town. They were received and entertained, with much apparent good feeling.

A priest from the neighborhood of Hadet, called to day. In the course of conversation, he remarked, that the *faith*, i. e. the *doctrines*, of his church, were quite unexceptionable, but that of *works*, they had absolutely none.

This is certainly no unimportant concession for a priest. It is no more nor less than acknowledging, that all the Maronites are destitute of saving faith, and are therefore going to perdition, and therefore that protestant sentiments would not materially injure the country, were they introduced.

A Jerusalem pilgrim passed the night with us, who had come all the way from Ireland, to fulfil what he himself calls a Jephthah vow. He has not been very well pleased with the country round about Jerusalem, nor very deeply impressed with the holiness of the people of the city. He was robbed of all his money before he arrived at the place, and while there, was stripped of some of his clothes. He is still, however, an ignorant and bigotted papist, much afraid to touch the protestant Bible.

Sandwich Islands.

LAHAINA.

EXTRACTS FROM THE JOURNAL OF MR. RICHARDS.

FROM the journals of Mr. Richards, of previous date to some which have been published, the following portions have been extracted, as worthy of notice, notwithstanding the time which has elapsed since they were written.

A Storm and its Consequences.

On Saturday, March 13, 1824, the natives were all seen in busy preparation for an impending storm. Some were propping their houses, to guard them against the violence of the wind, and others were spreading their mats on the roofs of the houses to keep out the rain; an abundance of both being universally expected, and, on account of the frailty of the native habitations, as universally dreaded. Mr. Richards thus describes the storm, and its effects in their situation and comfort.

Late on Saturday evening the dreadful tempest commenced. It was a severe one indeed. Our proximity to the ocean added a sublimity to it, or rather a terror, altogether beyond any thing we had ever witnessed. In consequence of the wind's blowing from the sea, the tide and waves rose much higher than usual. As the waves dashed on the shore, they sounded like echoes to the loud peals of thunder, while the bright flashes of lightning gave to the surf the brilliancy of fire. The rocking of our houses, like a vessel before the wind,

together with the loud screams of the natives, which we heard in every direction, led us to think that all was not safe. The rain, too, poured through the roofs of our houses, and in a few moments the mats, which constitute our floors, (or carpets,) were all on float. As it is but a few paces from our houses to the bank of the sea, we soon succeeded in digging drains, but the water had risen, in some parts of our houses, more than a foot, before they were completed. The whole surface of the ground was so completely covered with water, that it could hardly be distinguished from the ocean itself, except by the waves of the latter, which dashed impetuously on the beach. It was near morning before the rivulets of water ceased running through our houses. We secured our clothes in our trunks, by placing the trunks on our tables and chairs. Some of the clothes, however, in the bottom of the trunks, were wet, before we were aware of the danger. On Sabbath morning our house would hardly have been recognized as the dwellings of human beings. The mats were torn up to prevent them from spoiling, so that the grass, mud, and water-courses were exposed to open view, and presented an appearance not much resembling the floors of houses.

Strong influence of Superstitious Fears.

The *pule anaana*, or death-prayer, and the fatal influence it is supposed, by the South-Sea islanders, to exert upon life, have been alluded to in past volumes of the *Missionary Herald*. Mr. Richards makes the following remarks, as illustrating this superstition.

18. We were called to attend the funeral of a favorite boy of prince Kauikeouli. The order and decorum observed on the occasion were more than usually pleasing. The prince appeared well dressed, and wore badges of mourning. His attendants walked in procession after the corpse, all dressed in black tapa, according to the native style. Called also to visit another sick lad belonging to the same family with the deceased.

20. We were called again to visit the sick lad of the prince. We last evening found him trembling, and his extremities cold, but these were nearly all the signs of disease which we could discover. On particular inquiry, we were told, that the lad, whose funeral we attended two days ago, was *prayed* to death, and that the same sorcerer was engaged in praying this one to death. All supposed, therefore, that he

must die of course, whatever remedies should be used. We gave him opium, and applied bottles of hot water to his extremities. His attendants seemed surprised, when they saw him fall asleep, and found his extremities gaining their natural warmth. The boy seemed not less surprised himself, when he awoke in the morning, and found himself nearly well.

The natives, who are acquainted with the case, entertain different opinions in relation to it. Some think there was an extraordinary efficacy in our *medicine*; but others suppose, that the sorcerer either stopped praying, or made a *mistake* in his prayer. It is the universal opinion, that if a priest hesitates, or makes the smallest mistake in his prayer, its efficacy is destroyed. So great was the effect of this boy's alarm, that had there been no remedy used, we have no doubt the end would have been serious, if not fatal.

A similar instance has once occurred in our own family. We had caught a man stealing a piece of cloth from our yard, and sent the boys living with us, to recover it. They succeeded; but in recovering the cloth, accidentally tore the thief's tapa. He immediately threatened to pray them to death, and all supposed that he could do it with perfect ease, in consequence of their having torn his tapa. Had it not been for this accident, his prayers could have had no effect; but this threw the boys completely in his power. They were all alarmed, and one of them, notwithstanding all our arguments, appeared to believe there was no hope for him, except by regaining the favor of the thief. This he tried in vain to do. After three days, he was taken ill, and supposed he had but a few hours to live. We examined him, but could perceive no signs of disease, except fear. He lay in his house rolled up in his tapa. With considerable difficulty we compelled him to come out, and engage in hard work. After working an hour, or two, he was convinced that he was not sick, and concluded that not only foreigners, but also the men who live with them, are proof against the *pule anaana*.

In a subsequent part of his journal, Mr. Richards gives the following cases, which come properly under this head, and are therefore transposed from their original place of entry.

Kaiko, one of the highest chiefs of the island, being taken sick, sent for one of the old priests to know what was his disease. After consulting the priest,

he concluded that some person was praying him to death. He immediately removed to a distant part of the village, where he called on his priest to offer sacrifices, and thus ascertain by whose prayers he was afflicted. The sacrifices were offered according to the ancient form, but no discoveries were made, and his disease was not at all removed. He then returned to his other place of residence, but still believed that his sickness was the effect of some *pule anaana*.

His half sister, *Kiliwehi*, had before this been sick with a similar disease, but had now apparently recovered. As soon as she heard of her brother's return, she came to make him a visit. The second day after her arrival, she played in the surf, as usual, but had not been out of the water more than half an hour, when, without a moment's warning, she became a corpse. As soon as Kaiko saw that she was dying, he called on one of the old priests to save her. The priest immediately addressed himself to one of his old gods; to which I do not know; but as his prayer was not now answered, he determined to pray to them no more. He is now attending the *palapala*, and prays to Jehovah every morning and evening.

Last week, I was called to visit another chief in his last moments. He has been failing for several months, and has, from the beginning of my acquaintance with him, exhibited a great interest in the Christian religion, and I have strong hopes that he has exchanged these regions of darkness for the regions of light. Just before his death, he earnestly requested baptism; but as it was too late for him to be regularly admitted to the church, or even to partake of the sacrament, and as we have baptized one person on the sick-bed, and that too without her receiving the supper, I thought it unadvisable to comply with his request. I feared establishing a precedent, which would lead others to suppose, that they would be entitled to baptism, even though their lives should not have been conformed to the Gospel.

The deaths of these chiefs, and the prevailing sickness of the last six months, are the common subjects of conversation among the enemies of instruction, and furnish arguments against all our operations.

The belief in this kind of sorcery, is still nearly universal here. The process, by which the sorcerers attempt to effect their purposes, is a long and tedious one. You have had some account of it in our journal of last quarter.* The sor-

cerer never mentions the name of the man, against whom he prays, nor even describes his person. Were he to do this, he would of course lose his reputation, in case the person should not die. But when a man dies, there is almost always some enemy, who says he prayed him to death. Many persons have in this way got their reputation established, and they are able to affright almost any person they please by mere threats.

Confidence in Dreams.

There has been an unusual mortality among the chiefs, within the last two years. Of the thirty principal chiefs, who were living two years ago, ten are now dead. Reports are constantly in circulation, that the spirits of those who are dead have appeared to one and another, and forbidden all attention to the *palapala*. There is, also, a class of persons, who put all their confidence in dreams, and another class, quite as large, who are constantly dreaming against all that is good. One boy dreamed, that the sickness is all owing to the prince's confining himself so closely to study; he dreamed furthermore, that if the prince would make the tour of the island, stop at every village, and have a public cock-fight, this would end the sickness through the whole island. The young prince was much pleased with the dream, and was anxious to put a stop to the sickness by the proposed method. All his attendants joined him in his wishes, as also did some of the lower chiefs. At length the guardian of the prince became so indignant at what was said, that, to put a stop to all further talk, he in a public manner, when all the chiefs were assembled, said to them, "I am the guardian of Kauikeouli. When he desires to go round the island for any good purpose, he may go; but he shall never go in obedience to the command of the devil."

About the same time another boy dreamed, that the sickness was in consequence of all the houses being filled with *akua*.* As a remedy for the sickness, the boy dreamed that all the houses must be burnt. Kauikeouli said it would answer the same purpose to burn a little grass from every house, for this would affrighten all the *akua*. His men, as soon as they heard this speech, instantly commenced burning, and it was but a moment before all Lahaina was illuminated. There was a strong breeze from the sea, and yet the piles of grass were lighted directly in front of our

* This word is used for any supernatural appearance.

* See vol. xxi, p. 280.

houses, and not more than twenty feet from them. It was with some difficulty that we could extinguish them, and prevent their being rekindled.

Besides these superstitions, to which I have referred, there are also many reports, constantly in circulation, which are perfectly false, and yet have no connexion with any of their former, or present superstitions. One day it is reported, that all the missionaries at Kairua, and Kaavaroa, are robbed. Another day we hear, that the mission house at Honoruru is burnt. Another day we hear, that the chiefs are about to send us all from the islands.

All these dreams and false reports are evidence that our instructions are exciting attention among the people. This attention is unquestionably increasing, and as it increases its enemies are more and more on the alert.

It was only day before yesterday, that an old woman, whom I should judge to be at least sixty years of age, came in and said, "I have become an old woman, and am now very near the grave. My heart has been bad all the days of my life, and I weep when I think of my ignorance. I have heard that Jesus Christ can make me better, and I have come to you to be taught. Give me a spelling book, and learn me the palapala."

Instances somewhat similar to this, are not rare, and they do much to keep alive our spirits, and animate us in our work. The darkness, superstition, and depravity, with which we are surrounded, would quite discourage us, were it not for the faint glimmering of light, which we see dawning in the hearts of a precious few. Though it is but a few glimmerings that we see, yet we believe there are stars here, destined to shine with brightness in the kingdom of our God. A light is surely kindled here, and though at present it is scarcely sufficient to enable us to discern the surrounding darkness, yet this light is spreading and spreading so rapidly, that there is scarcely a month that we do not perceive its progress. All that is necessary, is faithfulness on our part; and that we may be faithful in sowing the seed in this widening field, we need the prayers of all who love Zion.

Intercourse with Foreigners.

21. The quietness of the day has been much interrupted, and the number of attendants at meeting much less, in consequence of there being a vessel in the roads, and the officers having been ashore trading with the natives. Such examples as this are common. Many of our most serious difficulties

arise from the influence of foreign example, which is almost uniformly pernicious. To this, however, there are some most honorable exceptions.

April 7. The ships are now all leaving the roads. During the stay of the vessels here, we have been gratified to see the favorable influence, which some of the officers have exerted on the natives. Even though they barely touch at the islands, yet they are able to see the improvement of the people. Capt. Folger and capt. Paddock, in an especial manner, remarked, that they could scarcely enter a single house without noticing how differently the people spend their time from what they formerly did. Formerly they were all engaged in play, now they were all engaged in reading their books.

Sickness.

June 1. A few days after the embarkation of Mr. Stewart and family, our infant son was taken so violently ill, that, after a few hours, little hope was left of its recovery. While we were anxiously watching its alarming symptoms, Mrs. Richards, already worn down with fatigue and want of sleep, was attacked with something like the cholera morbus. We were at once taught what it was to want physician, nurse, and friend, as well as to be in want of many of the common comforts, which we once thought indispensable in the sick room. After a night spent in waiting on the sick, and turning the pages of medical books, the Sabbath arrived, and I saw a large concourse of people assembling to hear the "Gospel's charming sound," but there was no one to proclaim it. As the church joins our yard, I ventured to leave our house a sufficient length of time, to go and tell the people our circumstances. I also sung a hymn with them and returned. After I left them, Taua prayed, and made an address to the people.

When meeting was closed, several of the chiefs called on us to express their sympathy for us. On the whole, however, they were miserable comforters, for they were all followed by a numerous train of attendants, whose noise was not a little troublesome. But their noise was not the greatest inconvenience. Constant watching was necessary to see that the spoons, cups, and such other things as are usually lying about a sick room, were not all taken away by them. The day was indeed dark, and we could not look forward even to the night as a time of rest. On the next morning, however,

we were permitted to rejoice in the prospect of returning health. Mrs. R. was so far relieved, as to bestow some attention on her infant, and in about four days they were both nearly restored. We have been thus taught anew to put our trust in him, who, though he makes sick, can also make well again. But while we have been taught to confide in him, who is always with us, we have also been taught the danger of being left alone on an island, where, for weeks and months, we can have no communication with any but unenlightened pagans. A new reinforcement, even if it should consist of but one or two persons, would relieve us from many difficulties which we now often feel. All the stations which are now occupied, are highly important, and cannot be given up without much loss, and yet we cannot think of holding all these stations with our present strength.

It may not be amiss here to remind the reader, that the above was written some time ago, and that the thieving propensity of the natives has since been greatly diminished by the influence of the Gospel. There is also much more now that is companionable, and to be desired, in the native society. It should be remarked, also, that, from various causes, it has not been in the power of the Board at once to supply their missionaries on these islands with comfortable habitations.—Mr. Richards proceeds:

On this island, we feel no serious apprehension about being left alone, except merely from exposure to sickness. When the schools or other business calls me away, I leave Mrs. Richards and her infant alone, with as little hesitation as I should in Boston. In case any of the chiefs call in my absence, their attendants are often troublesome by their obtrusiveness, but they never offer any insult, except perhaps to open some of our trunks, drawers, or cupboards, and examine their contents. This conduct, which we cannot prevent, sometimes occasions us much trouble. There is no way to remedy this evil, except by constructing houses in such a manner as that all clothes and furniture can be kept out of sight.

I have commenced a singing school, in which as many as 60 or 70 natives have attended, about 40 of whom can sound in unison with my voice. I think, however, from what I have hitherto seen, that it will be a very long time before they will learn to make music. Were it not for the example of a few

Tahitians who are here, I should despair; but these few do much to encourage the people, and do themselves sing with a good degree of correctness.

The favorable aspect of the Station.

In this letter I have indeed given you rather a dark picture of this missionary station, but on such a picture I ought not to dwell. You will not forget the animating accounts, which have heretofore been given you. I might even now reverse the scene. But were I to dwell only on the bright side of the picture, you might think the battle already fought, and victory won.

Osage Indians.

ACCOUNT OF THEIR CONDITION, MANNERS, &c.

THE following description of the Osages of the Missouri, by the Rev. William F. Vaill, superintendent of one branch of the mission to that tribe, is designed to be a continuation of an account of the same people, from the same pen, published at pp. 267—270 of the last volume. It is our expectation, that Mr. Vaill will pursue these descriptions, which are so well adapted to create an interest in the condition and prospects of the aborigines of this country.

Condition of their Females.

Among the Osages, a plurality of wives is allowed. Each husband, if he prove himself to be a man of character, is entitled to all the sisters of the same family, by the same mother. In marrying the oldest, or first wife, they have great ceremonies, such as processions, feasting, firing, displaying the United States' colors, &c. And *she is the wife, or the best beloved*. The rest fall into the rank of wives, as a matter of course, when they become of suitable age. There is, indeed, a good degree of affection between the parties, but always attended with a spirit of servitude and fear on the part of the women. And their condition is truly degraded; for while the men are reclining at their ease in their camps, smoking, or telling stories, or engaged in the sport of war, or of hunting; the females have to build their houses, plant their corn, dress the skins, transport the baggage, and wood, and water, and bear many a heavy burden. Instead of one day of rest in seven, they have not one from their marriage until death. It is one unceasing

round of servitude and drudgery. And shall it be always thus? Shall their daughters be trained to servitude only? *No*—is the response of every female breast. Let us send them the Gospel, that they too may become respected, and useful, and happy.

Sufferings.

Some seem to suppose the Indians are so hardy, that they are incapable of suffering. I have taken notice of this; and I see, that the Indian feels pain and sorrow, as well as other men. When he travels over the bleak plains, amid the rains and the cold of January, with only a single blanket to cover him by day, and make his bed at night; then it is that he suffers by the cold. When his family is without food, and his gun misses fire, and the deer leaps away—perhaps the only deer he has seen for many hours,—then it is he suffers by hunger.

And in sickness, they greatly suffer, for want of suitable medicine and care. They have doctors: but these doctors are only miserable conjurers, who, in their applications, occasion more pain than they relieve.

Their principal remedy for almost all kinds of diseases, is cupping. The perforations are made by the point of a large hunting-knife sharpened on a stone. Then the small end of a buffalo horn is applied, and the blood drawn out by sucking with the mouth.

And they have another still more painful operation. The limbs are punctured over in stripes and checks, till the blood gushes out. The object is, by means of a composition of green powder, to imprint durable marks which shall designate the person as virtuous and honorable. But the poor patient suffers exceedingly, from the consequent swelling and inflammation.

I will mention another instance. A father sat in sadness on the floor of his lodge. I knew not the cause, till he opened his blanket, and shewed his infant emaciated to skin and bones. He sat expecting it would die. Our physician gave the child some simple medicine, and we left the village. Two years after, I happened to enter the same lodge, and the father called a little playful child, and said, to my surprise, "This is the child your doctor cured."

In their wars, they suffer much for want of medical and surgical aid, and much more, by that universal tremor and distress, which fills their minds, and agitates even their little

children, lest their enemies should fall upon them in some defenceless hour.

Mourning for the Dead.

Another scene arises to our view. It is that of a son in the dying agonies. The wretched mother is now in the deepest distress. She cries, and howls, and tears her hair, and smites upon her breast, and wrings her hands. Then, for a moment, she ceases, until the conjurer has done his last office; which is, to paint the face of the dying youth, that it may be known in the other world to what clan he belongs, and that he may please his God, and be accepted by him. The young man dies. It is seen that he is gone. And now the lamentations of surviving friends increase seven-fold. And when one company of mourning women is exhausted, another comes, and takes up and prolongs the sad lamentation. Then they carry forth the dead, wrapped in the skin of a buffalo, lay him upon the earth, and raise over him a mound of earth or stone. From this time the father may be seen sitting by the side of the mound, day after day, fasting—his hair growing long—his face covered with earth. And so intent is he upon his loss, that he sees not the strangers, that pass by him into the town, though there is no event which attracts more attention from the Indians generally, than the approach of white people.

But this man is in sorrow. And he cries to his departed son: "My son! you make me unhappy—you are not with me—I must hunt and go to war alone." Then raising his voice to his God, he says, "My God, have pity on me, my son is gone, I am poor, pity me, help me to go to war, and secure the scalps of mine enemies, that I may feast and make my heart glad again."

It has been the custom of these people, and is still, not to cease mourning till they have sacrificed some enemy. Many of their war excursions against the Pawnees, and indeed *most* of them, are to comfort some one that mourns, by preparing the way for a war feast.

Religion.

Whither goes the spirit of the dead? The Osage cannot tell you. No land of promise, no heaven of pure delight, rises before the dim vision of an Indian. All that he sees, is a dark and narrow land, a land of shadows and of ghosts. He sees something beyond the grave, but he sees it not distinctly. He knows not what sort of life it is. ~~He~~

rather conjectures it is something like the present.

So he sets a dish of food beside the deceased, and gives back his hunting or war implements. And if it be some brave man, they say, "Let him have his favorite horse, or he will be restless in his grave." So they shoot down his horse by the grave-side.

They have no idea of *one great invisible Spirit*. Tell them of such a being, and they will triumphantly inquire, "Who is he? Where is he? I want to see him. Shew him to me, and I will believe. Is he like my shadow? Is he like my breath? Is he like wind? What is he like?" Ask them how many gods they worship, and they will never put up less than four fingers, and say, *Meh Woh-kun-dah*, "The sun is God;" *Me-um-fah Woh-kun-dah*, "The moon is God;" *Groh Woh-kun-dah*, "Thunder is God;" *Moi-neh-kah Woh-kun-dah*, "The earth is God." Others will name five, and others six, and others seven, or eight.

Morning Prayers.

These commence before the break of day. They rise and cover their faces with earth. Then go forth into the field round about the village, and sitting down on the ground, offer their prayers. And you may hear hundreds, at the same time, all praying aloud in different directions. And the God to whom they pray is some imaginary god, like the sun, moon, &c.

I have sometimes seen them pray standing. I once saw the old chief stand and pray, first to the east, and then to west, then to the north, then to the south, as though God was in one direction, or the other.

Their prayers are always excited by some loss, as of a friend, or favorite animal; or by some trouble, as sickness, hunger, want; and the earnestness of their prayers shows that they are sensible of trouble, as well as other men.

The religious worship in which the Osages abound, makes them truly an interesting people.

Ceremonies.

They eat not, except they wash their hands and face. Sometimes in their trouble they determine to fast till the sun goes down; at other times the vow is for a part of the day. If you invite them to eat, your invitation must be seconded by a bowl of water, or it will be of no use. They have a custom in smoking, which is quite significant. The first whiff they offer to their god, with a

prayer, which may be literally translated thus:—"Tobacco, Tobacco, I smoke to thee, god; give me a good path, make me a good warrior."

The great religious ceremony of the Osages, shall be communicated at another time. WILLIAM F. VAILL.

COMMUNICATIONS RESPECTING THE MISSION.

FROM the correspondence of the mission which has been less full in time past, than it is expected to be hereafter, a variety of notices have been compiled, which are here inserted—Among other things, the reader will perceive, that the sufferings from apprehension of enemies, which Mr. Vaill has attributed to the Indians, in the preceding account, are not causelessly endured.

Dr. Palmer, in the early part of last summer, thus described the general state of affairs, in respect to the

Union Branch of the Mission.

During the month of April, the school continued to increase, notwithstanding that the Indians were most of the time in great fear. The settlers at Hopefield were several times put to flight at a mere shadow. Once they were alarmed by the return of some of their own hunters, once by two white hunters, and once by two deserters from Cantonment Gibson, whom they took back, and received the customary reward. And it was with much difficulty that they were persuaded by colonel Arbuckle, to remain at home, and plant their corn. The Frenchmen who have Osage families, seemed to suffer quite as much with fear, as the Indians. Several of them who had children in the school, came and desired to stay in the mission family for protection, till the council shall convene. To have driven them away at this juncture, would probably have been attended with ill consequences to the school, and as we did not apprehend any depredation would be committed in the neighborhood, till the council, the family agreed to receive them for the present, they laboring for the mission. As for the precedent of Indian families running upon us, when pursued by their enemies, it could be easily managed through the interference of colonel Arbuckle, or their agent. After the council, these families removed.

At the close of April, the school consisted of about 50 Indian children. Most of the late additions were sent from Hopefield.

On the 9th of May, Mr. L. Chauteau, sub-agent, arrived to attend the council at Cantonment Gibson. He confirmed the report, that colonel McNair, the Osage agent, was dead. The council was called on the 10th, when some of the Osage chiefs appeared, and against them the Cherokee chiefs, attended by their agent. The Delawares had not come. The Cherokees insisted upon having the murderer, mentioned in the journal for August 1823, delivered up to them. Against this demand, the Osages had many pleas to make, but wished to suspend the council entirely, until another agent could be appointed to act for them in the room of colonel McNair. The council was eventually suspended for three months, during which time both parties engage to remain quiet. The colonel immediately despatched an express to the Delaware nation, to ascertain their disposition, and to inform them that the council was suspended for three months, and, if possible, to dissuade them from going to war. The express returned on the 30th, and brought word from the Delaware agent, that the Indians were very much inclined to engage in war with the Osages immediately, but that he had hopes he should be able to restrain them until he could hear from general Clark, the superintendent of Indian affairs, who, he had no doubt, would take prompt measures to keep the peace, and reconcile the parties. Col. Arbuckle sent us word, that, in case of war, the school would be entirely safe, but that it would be best to have no Indians around us. He advised the Indians at Hopefield to leave their settlement in about 10 or 12 days, lest they should be exposed to an attack from their enemies. They therefore concluded to leave Hopefield immediately, and join Clamore's town, which is to move, in a day or two, on a summer hunt. So much were they alarmed, that, notwithstanding their former confidence, and the most positive assurance of colonel Arbuckle, that the school was safe, they took most of their children with them, but promise to bring them back again, when they return from the summer hunt.

The school, at the beginning of the summer, numbered 34 Indian children, all of whom are making progress in improvement.

Hopefield has been mentioned repeatedly in the *Missionary Herald*, as an establishment consisting of perhaps a dozen Osage families, who separated from their nation for the purpose of cultivating the soil with their own

hands. They are described as anxious to hear the Gospel preached, and to have their children educated. Their distance from Union is about four miles. After the alarm, occasioned by the Delawares, had subsided, they returned and resumed their peaceful occupations at Hopefield, until September, when, in consequence of excessive rains, the Grand River rose to the height of 15 or 20 feet, and swept their establishment entirely away. "Yet," as Mr. Vaill remarks, "though houseless, they were not discouraged, but desired to know where they should again commence their agricultural labors."

The establishment at Union suffered also by means of this inundation. A fine field of corn, of more than thirty acres, belonging to the mission, was destroyed; and two families lost their houses, and clothing, and were in great danger of their lives.

During the months of August and September, the mission family was much afflicted by sickness, and some deaths occurred, among which was that of Mr. Vaill's youngest daughter.

These were trying events, but, being patiently endured, it may be hoped they have worked the fruits of righteousness.

Harmony.

The principal matters in relation to this branch of the mission, are contained in the following quarterly communication from the superintendent to the Corresponding Secretary, dated January 1st.

My dear Sir,—A communication has been made, quarterly, from this mission to the Board under which we formerly labored, respecting those occurrences with which we thought they ought to be made acquainted. The same course, therefore, will be pursued under the present Board, until we are differently instructed.

And it may here be remarked, that we have no such cheering news to relate from this quarter, as you receive from the east and from the islands of the sea. These western skies gather blackness, and the people grope in thick darkness. The people are in continual motion; their hand is against every man, and every man's hand is against them; and it is almost a miracle that they are not destroyed. They make treaties of peace, and sign articles, according to the pleasure of their agents; but consider them binding no longer than a good opportunity presents to take a few scalps or steal a few horses. The head men of the Osages were taken to St. Louis, last fall, when they

signed articles of peace and amity between them and the Delawares, Kickapoos, Shawnees, &c. and immediately after their return, they went on a war expedition, as they say, against the Pawnees; but they killed and took prisoners both of the Pawnees, and Kickapoos, and if I mistake not, of the Delawares also, and stole a quantity of horses. They have returned to their towns glorying in what ought to be their shame. What will be the consequences of this I dare not predict, but I fear it will be troublesome times among them the year coming.

The way of access to them seems to be very difficult. We hold a meeting regularly on the Sabbath with the few scattered Osages who dwell around us, and although the number is small, we have apparent attention, and we hope they are in some measure improving in the knowledge of the salvation by Jesus Christ.

What is finally to be done with these poor Osages, is yet to be known. They are a hard, wild, warlike people, having had but little intercourse with civilized men, and much less with those who love and obey the Gospel. God is able, indeed, to convert the Osages in a day, either with or without means; but we are not to expect this, but are rather called to a work of patience, of faith, and of perseverance in the ways of his appointment, in humble reliance on the divine promise, that the heathen shall be given to the Lord Jesus for an inheritance and the uttermost parts of the earth for a possession. Was it not for the promises of God, we might reasonably despair when we look at the present state of this people wholly bent on pursuing the path which leads to ruin. Sometimes when I lift my eyes upon them, I am ready to inquire in the language of inspiration, "Can these dry bones live?" And then, when I compare them with other tribes of heathen, who, if possible, were more degraded, yet, by the power of the Holy Spirit, have been brought into the light and liberty of the children of God, I hope for the time when this people shall be raised up to praise the riches of free and sovereign grace.

O let our Christian friends pray for us, who are stationed in this thirsty land, that we may not faint in the great work whereunto we are called. Respecting our situation at Harmony, nothing has transpired, worthy of notice since my last communication. The mission family enjoy comfortable health. The school is in about the same state. Zachariah Lewis, one of the boys, has been taken away by his mother, and Brogan Hoff has been dismissed in con-

sequence of repeatedly absenting himself without a cause. There are now 24 Indian youths in the school; but there is a probability that some of them may be taken away by their friends, who are trembling with fear that the Kickapoos will retaliate upon them the injury which they have lately received from the Osages. The girls are generally small, but they are sprightly, and some of them are beginning to use the wheel, with which they are much pleased.

The above is respectfully submitted by your unworthy servant.

NATHANIEL B. DODGE.

War threatened and prevented.

About four years ago, shortly after a treaty of peace had been made between the Osages and the Cherokees of the Arkansas, a Cherokee, while hunting on his own ground, was murdered by a party of the Osages. The Cherokees demanded the murderers, and upon their not being delivered, were inclined to revenge; and another war would probably have been the consequence, had it not been for the restraining influence of the United States agents. Thus peace was prolonged until February last, when the restless spirits among the Cherokees, chiefly the young men, assembled in council, and deciding on war, immediately proceeded on their bloody expedition.

The principal chiefs knew nothing of this movement, until the departure of the warriors. As soon as it was known, Walter Webber, the half-brother of David and Catharine Brown, mounted a fleet horse, pursued his unruly countrymen, overtook them just before they reached the settlements of the unsuspecting Osages, and, by the assistance of another individual, who happened providentially to be present, and who was esteemed a friend by both parties, succeeded in dissuading them from their nefarious and inhuman purpose.

I assure you—says Dr. Palmer—it was a narrow escape. There were many Osages in our yard, and near us, and all of them, no doubt, would have fallen a prey. I need not tell you how distressing such an event would have been to us, nor of its probable results in respect to our school and the mission.

When the party were pacified, and had concluded to return, they were abundant in their expressions of thanks to their chief and to capt. Pryor, for their timely interposition. They even acknowledged, that they had no just cause for war, and sent, by capt. Pryor, to the Osage nation, a talk and some tobacco, as a token of amity.

Foreign Intelligence.

Northern India.

JOURNAL OF ABDOOL MESSEEH.

THIS interesting and steadfast native Christian, has long been in the employ of the Church Missionary Society. He was stationed at Agra, a town about 800 miles north-west of Calcutta, in 1813, where he has been assiduously engaged ever since, in distributing Bibles and Tracts, superintending schools, conversing with his own countrymen, and preaching the Gospel to them. He has gathered an attentive and increasing congregation. The European residents, the highest civil and military officers, greatly respect him, and when on that station, constantly attend on his preaching. He was treated with marked respect when at Calcutta, a few years ago; and was there ordained priest by the late bishop Heber.

Archdeacon Corrie of Calcutta, who is personally acquainted with Abdoool, has visited him at Agra, and translates his journals from Hindoostance into English, prefixes the following remarks to that from which the subjoined extracts are taken.

I confess it is a great refreshment to me in reading his least interesting details, to observe the constant reference of his mind to God, and the attention which he gives to meditation and preparation of sermons, with his regular habit of secret prayer: these are, doubtless, the source of his constant and steady course of Christian living, by which he adorns the doctrine of God our Saviour. May he continue to watch and pray unto the end, and be enabled to finish his course with joy!

Various Discussions respecting Christianity.

Jan. 1, 1825.—This morning, whilst we were engaged in worship, Molwe Abdoool Kador, with some of his disciples, came to see us, and to observe our mode of worship: they made observations to one another during prayers. When we had ended, the Molwe took me by the hand, and his disciples embraced me: he said, "I have heard of you a long time, and have wished to see you, and to learn your manner of worship: I have now seen you, and take my leave." I said, "Since you have come so far for this purpose, pray stay a little, that we may have some conversation." On this he asked of his disciples if they were willing: they begged that he would do as he thought proper. On this they all sat down, when he inquired, "How long have you embraced this religion, and what advantage have you gained from it?" I answered, "It is more than twelve years since I became a

Christian; and I have gained this advantage, that, among Christians, the Holy Spirit is vouchsafed to change our corrupt nature; and, when this is the case with any one, if he will examine his heart, he will find in himself spiritual fruits." He said, "Well: have you gained this benefit? What spiritual fruits do you find in yourself?" I replied, "I speak the truth before the Lord Jesus Christ, that, when I was not a Christian, I thought myself more holy and pure than any one; but I now perceive that all are better than I am, and that no one is a greater offender in the sight of God than I." He said, "If it is as you say, then this religion is good, and worthy of approval: can you lend me any books explanatory of this religion?" I answered, "Take any of my books that you please." He accepted a copy of the New Testament, and a copy of the Prayer-Book, in Hindoostanee; and, taking his departure, went towards Futtypore, since which I have heard no more of him.

Jan. 7.—Worship as usual in the evening: the Rev. Mr. Irving attended. He told me that the lord bishop would arrive on the 12th, and that I should catechize such as were of age to be confirmed: accordingly I continued hearing their catechisms and instructing them till 10 o'clock.

Jan. 14.—After morning worship, I took all the boys and girls and the Christian men and women, and went to the cantonments: at eleven o'clock, the lord bishop confirmed them; and, after divine service, we returned home. Many strangers, who had never come to church, attended; and asked me to intercede for them, that the bishop would baptize them: I continued in conversation with them till evening; and discovered, that, under the cloak of religion, they wished to gain some worldly end: so I considered it improper to introduce them to the bishop.

Jan. 21.—Visited several friends. One spoke of nothing connected with salvation: his whole conversation was altogether about immersion and outward forms: I felt great grief on seeing his dependance on such things. He bathes as a Hindoo daily, has his head shorn, and eats no meat: on my asking him the reason of this, he answered, "The Mahomedans eat no pork, nor the Hindoos beef; and I abstain from these things in order to bring them to our religion." I said "I fear that these people will judge otherwise: they will say, 'The sahib observes our customs, therefore they are right, and good to follow.'" In the evening at worship at Mr. Reed's, a sahib came, who held much disputation. What shall I say of such an one? he calls himself a Unitarian, and denies the divinity of our Lord Jesus Christ. I said to him, "I now perceive, that, among the sahibs, there are some whose faith is like that of the Mahomedans; for they, also, hold Jesus Christ to be a Prophet: what difference, then, between a Mahomedan and a Unitarian?"

Feb. 9.—At Newal Gunge, one of the horsemen whom I had conversed with at Nugur Mow having reported what had passed between us, about 20 troopers came to my lodgings, while I was out in the fields: they asked my

servant where that unbelieving desier of their prophet was: my servant seeing their arms and warlike appearance, was frightened; and sent a man to tell me that the troopers had come to seek me in a hostile manner, and had spoken to disrespectfully of me, that he feared that they intended to do me some injury, and would probably call again. On hearing this, I thought it proper to go to them: they had taken up their quarters at a short distance: I went, therefore, without any thing in my hand to them, and made them a salam: some returned it, and some began to look fiercely at me. I said "Sirs, you have called on me I hear, when I was out in the fields; I have, therefore, waited upon you, to know what you may want with me." One of them, who had a long beard, answered—"This person, who is come from Nugur Mow, says, that, having renounced Mahomedanism, you have become a Feringee." I replied, "That person has not understood the matter rightly: he is a Feringee, who is born in Europe: I was born in Hindoostan: my color is black, my dress different from that of the sahibs, and I have a beard like yourselves; how then can you call me a Feringee? If you call me a Christian, you will call me right." Another of them said, "Did you not tell me at Nugur Mow, that the Christian religion is the most ancient; and that 600 years after Jesus Christ, Islam had its beginning?" I answered, "Let any one of you, who is acquainted with history, say whether it is so or not; and if it be not true, then pray condemn me." Another said, "You have spoken the truth: come, sit down, and let us converse together." I accordingly sat down; and finding them civil, I took the opportunity to speak to them of the sufferings of the Lord Jesus: they became more civil; and began to say, "Do you then curse our prophet?" I said, "In our religion, it is not lawful to curse any one: moreover, we pray for our enemies, and for those who despitefully use us; and, by the grace of God, I purpose to return good for evil, should any one use me ill." With conversation of this kind they seemed well pleased; and, after a time, I left them; and, committing my soul and body to Jehovah my God, I went to sleep.

These precepts of the Gospel could not be acted out more truly in the spirit of them, than in the scene which the following paragraph describes.

Feb. 14. This morning rode out on horseback: in my way, met the train of the king and the vizier. The armed men, who went first, on seeing me, looked at one another, and nodded; and by signs signified that they knew me, and spit toward me. I thought of my Lord Jesus, upon whom the Jews spat: the tears came into my eyes; and, urging my horse on, I rode away. On arriving at Rissen Bagh, a train of servants coming after, called to make way. I drew up my horse, when the resident passed by, to whom I made salam: he very kindly asked after my welfare, and whither I was going. I told him I was going to pay my respects to him. He went on to his house, when he took me by the hand, and led me in. After breakfast, he went to his office; and I, after calling on several Christian friends, returned home, where I found eight or

ten great men of the city waiting to see me: they all treated me kindly, and continued conversing about religion for two hours: they accepted several copies of the New Testament in Persian, with thankfulness, and departed.

March 28. In the morning, my servant told me that my guests were gone; and that, at setting off, they said among themselves, "What kind of a padre and a Christian is this, whom Shazad Meseekh praised so highly? He gave us plenty of church, and food enough; but not a drop of wine did he produce!" I made no observation on it.

April 1. Formerly, the people of this city were much offended with me, and said very evil things concerning me: I always shewed them kindness, and often attended them with medicines when they were sick, and, by the grace of the Lord Jesus Christ, many of them received healing of dangerous diseases: often, also, I endeavored to heal their spiritual sicknesses, and many of these people received and read religious books; and it is become evident to all, that Christians love all mankind and desire no evil to any one. Now, in the place of enmity these people begin to shew kindness; and, moreover, invite me to their houses, and send me portions from their friendly entertainments: for instance, to day, Meer Seyud Ali, who is head man to the collector, sent me a friendly note, saying, "the daughter of me, your servant, is to day to be married: you will greatly oblige me by making one of our company." I sent for answer, "Since the day that by the grace of God I was honored with baptism, I have renounced all assemblies for dancing and music; and I should be ashamed, with this white beard and these broken teeth, to shew myself at a wedding-feast." He sent, in reply, "I have read in the blessed Gospel, that the Lord Jesus himself honored a wedding at Cana of Galilee with his presence, and there miraculously turned water into wine: if you will not come, we shall all conclude that you disobey the traditions of the divine Jesus. If you excuse yourself on account of the dancing, &c., I will prepare a separate apartment for you; and will invite some aged persons, like yourself, to keep your company." I was rejoiced on hearing this, since it appears that these people read the Gospels. In the evening, after worship, I went to his house: they had prepared a separate apartment, where several aged persons, learned in religion, and wealthy, were collected, all of whom received me with respect; and we continued to converse on religious subjects, in a very friendly manner, till midnight: from their conversation I entertained some hope respecting them.

2. In the evening, according to custom, all the people assembled at seven o'clock, to worship in the Kuttra; after which each went about his own business. Five men, who were of last night's company, came; and, after the salutations usual among Hindoostanees, sat down and began to say, "With your conversation last night we were much pleased; and we desire from our hearts to come a few times to converse with you." I answered, "I also desire the same; and wish you would stay with me a few days, and attend to spiritual entertainment." After much entreaty, they consented; and ordered their servants to bring their horses and baggage. I continued in conversation with them till three o'clock; and, having given them an apartment, prepared to enter-

tain them. In the evening, these people were present at divine service. After worship, I went to see a sick Christian; and returned at ten; when, committing my soul and body to God, I went to rest.

The people who came yesterday, observing our mode of worship, were surprised. When we were all at liberty, they sat down to eat: after a little while, I went and sat with them; and asked them why they had come to Agra, and whither they were going; they said, that they had come from Futtyghur, having had some dispute with their friends, and that they were going on the morrow to Gwalior, to the Rajah: "But," said they, "having seen your mode of worship and heard your sermon, we have become very doubtful in our minds, whether what we have been doing all our days is not in vain: and now this is our state—our hearts desire to forsake our own religion and to embrace this of yours, or to depart hence in the morning." I said, "This is matter of joy to me: our religion is not one of violence; and Satan is a great enemy to us: he does not wish that a man should escape from his bondage, and go free: do not be troubled; God's able to give rest to your minds." On this they staid also that day: in the evening, two of them, Mirza Bunder Ali, and his son Mirza Bunder Hossein, who were both good-looking well-dressed men, attended worship, and their two companions remained in conversation with the Seyud. At ten o'clock, when I lay down on my bed, they concluded that I was asleep, and I heard them disputing among themselves: the father and son took my part; while the others called me an infidel and a hypocrite, deserving of death.

4. After morning service, the two above referred to desired a copy of the Gospels and the book of Common Prayer: I set before them several copies, from which they selected a copy of St. Matthew with the exposition and a prayer-book, and continued all day inquiring particulars about them. In the evening, they attended worship; and, at night also, many things indicative of a love for the Gospel appeared in them.

8. Two Mogul travellers came; and said that they heard that the Gospels and Psalms, in the Persian and Oordoo languages, were given away here, and begged the favor of me to give them a copy of the Gospels and of the Psalms in Persian. I asked them whether they wanted them for themselves, or for some other person: they answered, "When we went to Cashmeer, a Mollar, named Mogeer, desired us to procure these books for him: we are setting off for Cashmeer to-morrow." I gave them a copy of the Gospels and of the Psalms in Persian, and they took their leave with many expressions of regard and friendship.

12. After morning prayer, a person came and asked for Abdool Messeeh. I asked him what he wanted with him: he said, "I heard at Gwalior, that a person named Abdool Messeeh resides in Agra, who teaches every one who goes to him the Gospel, and gives them also food, and medicine if they are sick." I said, "I am that sinner: stay here a few days; and, as it shall appear proper, we will deal with you." He staid with me; we shall see what the event will be, whether he will receive instruction, or be drawn away by Satan.

13. After morning service, a person, with a long beard, and in appearance like a Jew, came and said to me, "You believe that Jesus was without sin." I answered, "Of that there is no doubt." He asked, "Was the Virgin Mary without sin?" I answered, "From the Holy Scriptures it appears that she was like others of mankind." He said, "Born in sin?" I answered, "So it appears." He, in appearance a man, but in disposition an evil spirit, then said, "If Jesus was conceived in the womb of Mary, would not sin, more or less, enter into his nature?" I answered, "Pray tell me of what race you are." He said, "Of the Jews." I answered, "You fear not God, or you would not thus speak. God, who created the body of Jesus by the power of the Holy Ghost, without progenitor or descendant, is pure from all sin: to inquire by our own wisdom into the subject is the delusion of Satan." He was silent, and went away. I was much grieved on account of the hardness of his heart.

May 3. After morning prayer, took an airing on horseback on the bank of the river. I met with 10 or 12 Fakeers, who all called out together, "Come, Abdool Messeeh! may the favor of Christ rest upon you!" I said to them, "You speak according to appearance; if a Mussulman come by, you cry out, 'May the favor of Ali rest upon you!' and, to Christians, 'May the favor of Christ rest upon you!' This is altogether flattery." One of them said, "Don't you know that he whom we worship is the author of all the religions in the earth? If you do not approve of this salutation of us free Fakeers, then tell us, has our spiritual guide taught this way in vain?" I was dismounted; and, many people collecting round us, I asked them—"You call yourselves free; pray who has made you free, and who is your redeemer (maker free)?" They said, "Our spiritual guide?" I said, "Who is your spiritual guide?" They said, "He, from whom fourteen spiritual guides have received authority and twelve families." I said, "I know all their history: they were all wicked doers: What power had they to make any free? If you call yourselves lawless, it will be proper; for they, too, were all lawless." Then they asked, "Who then is free?" I answered, "If you desire to hear of true freedom, I will tell you." They said, "Say on: you shall be our spiritual guide." I answered, "In my religion, it is forbidden to call ourselves masters; we have one spiritual guide, the Lord Jesus Christ, who was born without sin, of the Virgin Mary, and died, and was buried; and, the third day, rising from the grave, ascended into heaven, and sitteth on the right hand of God, from whence He will come again to judge the quick and the dead: whom He makes free, he is the true freed man."

Interview with the Vizier.

After morning prayers, waited on the resident who sent a chokedyar to conduct me to the house of the vizier. As I entered, I saw in a hall the nobles and learned men of Lucknow assembled: I paid my respects to them all, and sat down: one of them said to another, "This person gave the vizier two books yesterday, and he continued reading them all the way to the palace, when he went to the

king, and spoke to no one; and, when he left the palace, continued reading them all the way home, and now he has invited him hither; this man wants to make a Christian of the vizier: on this, each bit his finger. Upon being introduced to his excellency, I bowed low, and then stood respectfully before him: he returned my salute readily; and, taking my hand, placed me on the cushion, and inquired of my welfare. He then asked where I was born: I answered "in Delhi." He said, "in what company did you gain this advantage?" (viz. religion.) I told my history briefly from beginning to end. He ordered the doors to be opened, that the others who were in attendance might hear my history from my own tongue. He then asked what proficiency I had made in Arabic and Persian: I answered that I was not learned, but knew enough for necessary purposes; and that I could answer any questions which he might put to me without an interpreter, according to the proverb—"There is more to be learned than you have years to apply to learning, therefore acquire that for which you have immediate use." Upon hearing this, he sent for Subhan Ali Khan, and said, "What an admirable person is this, and how well he speaks!—reason with him." Subhan Ali Khan said, "My lord, here are such people as this also." He then said to me, "Pray tell me, by what proofs have you shown that Islam is vain, and the mission of our prophet a fiction, and made yourself a Padre?" On looking round, I saw that all the nobles and learned persons who were in waiting when I came in, had advanced round me, and their eyes seemed red as blood with anger: so it seemed difficult to speak, and difficult to be silent: I therefore, addressing myself to the vizier, said—may God preserve you! you are judge of what is passing. Subhan Ali Khan has at first put such a question to me, that, if I answer it, then straightway, in the opinion of all present, I shall be judged worthy of death and all will be offended; nevertheless, if good is derived to the souls of these gentlemen, though a worthless Hindoostanee suffers death, it matters not: moreover, I offer my blood to all these gentlemen; for I have come to make friendship with you, gentlemen, and to offer myself for your service, and not to give you occasion of being offended." Upon hearing these my words, Subhan Ali Khan and the rest seemed softened, and the vizier smiled. Then I said, "Gentlemen, you are all, by God's blessing, learned and eloquent: you all know the faith of us Christians—that we consider the Lord Jesus Christ as our God, and Intercessor, and Saviour from sin; and we truly know that the Father, Son, and Holy Ghost are one God, Trinity in Unity; and I am ready to adduce proofs before you all of Christ's divinity: I trust in Jehovah my God, that, by His grace, he would engrave these proofs in your hearts." Some of them said, "May God bless yourself!" I said to the vizier—"Order Subhan Ali Khan to repeat the following sentence from the Koran—"I adduce proofs from the Pentateuch and proofs from the Gospel; you who are learned will be so good as to tell me from what places of the Pentateuch and Gospel, proofs of Mahomedanism are asserted in the Koran. That I may know." Subhan Ali Khan ordered the book, called, "An Answer to Christians," to be brought; a person brought from the library two books neatly bound. Subhan Ali Khan

first read from the book a passage in praise of his prophet, full of hard words and high-flown language, such as, according to the proverb, an evil spirit would write for Satan's perusal; and, having read it, asked me if I understood it. I said to the vizier, "The person who introduced all these hard words from difficult books, did it, not for the instruction of people in religion, but to shew his own learning: it is improper to write books on subjects of religion in this way: they should be written in easy language, that all may profit by them." Subhan Ali Khan then said, "Sabat has written in his book, 'He shall break them in pieces like a potter's vessel.'" When I heard the name of Sabat, I immediately started up, and said to Subhan Ali Khan—"Now I remember you, let us embrace: you were a great friend of Sabat, and used to frequent Mr. Martyn's house: you know Sabat's history well. I will speak of him in the presence of the vizier; and, if I say wrong, correct me—if true, bear witness, for I lived with him. Now had he not a complaint, which used to inflame his head; so that, for three or four days, he could neither eat nor drink? And during these illnesses, he used to be out of temper with his servants, and often even to behave disrespectfully to the sahib. Is this true or false?" Subhan Ali Khan replied, "It is true." "Then," I said, "what dependence is to be placed on the words of such a deranged person? I have heard from credible persons, that he wrote that book out of malice; in which he inserted, as proofs, things out of place and misapplied. This proof, which Subhan Ali Khan has introduced from Sabat's book, as spoken of Mahomet in the Gospels, pray in what chapter and verse of which of the Gospels is it found? It is true, it is written in the Psalms of David (Ps. ii. 8.) in a prophecy concerning Jesus Christ." Subhan Ali Khan and others cried out, "When did the Lord Jesus Christ draw the sword for the propagation of religion? Our prophet indeed, by fighting and conquering in the world, propagated Islam." I said, "Pray consider whether by the SCEPTRE in the second Psalm, a sword is meant. I remember a story—A sturdy Fakcer, in Delhi, took, without leave, a large radish from a gardener's basket; and went off carrying it on his shoulder: the gardener cried after him, 'You worthless fellow! why do you walk off with my radish on your shoulder?' He answered, 'I have read in the Koran, Take up a radish and carry it on your shoulder.'" The vizier, on hearing this, laughed outright. Another person produced the following as a proof: "When the woman taken in adultery, was brought to Jesus Christ, he said, 'Who among you is not an adulterer, let him throw the first stone:' on this all the Christians went away and stoned her not. Is not this, too, written in the Gospels; for the women of the Christians go about unveiled: and Jesus Christ himself has therefore styled them adulteresses?" I answered, "This is very offensive to me;" and addressing myself to the vizier, I said, "Pray observe what a senseless argument this learned man of yours urges: he does not know that there could be no Christians present when that sentence was given: the Jews trusted in their outward observances, as the followers of Islam do at this time; and, like them, fancying themselves holy, they were forward to find fault with others: our Lord Jesus Christ, therefore, to convict them, gave

that sentence, that the Jews might reflect on their own character, and, from a sense of their own sinfulness, be ready to forgive others." Subhan Ali Khan then said, "In the Revelation of St. John, I have read that one person, clothed in white, stands before the throne of the Most High: that respects our prophet for Jesus Christ wore black clothes." I answered, this passage is taken from the fourth Chapter; and there it says, that twenty-four persons worshipped before the throne: pray, since you say one was your prophet, who were the other twenty-three?"

The vizier said, in an audible voice, in the hearing of all, "It is by no means necessary that a man should follow the religion of his forefathers: moreover, it is highly proper, that whatever religion is proved to be righteous and worthy of approval, he should embrace it." When Subhan Ali Khan saw that the vizier paid attention to what was said, he began to ask me the meaning of hard words. From the anxiety of my mind, as well as from long disuse of learning, I mistook the word, and gave a wrong answer. He, on this, said to the vizier, "This man has not the learning of a child." Addressing the vizier, I said, "When did I ever pretend to learning? But if I had thought that Subhan Ali Khan would have judged of my religion from my knowledge of hard words, I would have looked into some dictionary, and have committed some to memory." The vizier smiled, and said, "I am much pleased with your conversation, and I have also heard of you from the resident. I am told that you are going to Calcutta, some time hence: you must not go without visiting me again." He then called for otter, with which he perfumed my hand, and dismissed me; and I returned home, where also I had to continue conversing about religion.

Abdool Messee, stationed in that part of India, where he daily comes in contact with various sects of Mahomedans,—with pagans differing in character and in devotedness to their superstitions,—and with nominal Christians, and infidels, must have his knowledge of Christianity, his ability to defend it, and his steadfastness of principle, severely tested; yet, though standing alone, or with only the little Christian society, which he has been chiefly instrumental of raising up, and surrounded by a vast expanse of heathen population,—his spirit of devotion, his love for the spiritual welfare of his countrymen, his zeal in laboring to promote it; his readiness and ingenuity in debate, and his meekness under insults and contradiction, seem never to fail him.—Such men as he, and Asaad Shidiak in western Asia, are most striking instances of the effect of the Gospel on superior minds, not only enlightening and sanctifying them, but making them eminent instruments of widely disseminating truth among their own countrymen. Such individuals, the missionaries, and they who patronise missions, may expect to see rising up here and there, over the whole

field of missionary labor. The number of heathens converted to Christianity, and who, by conversation, by instructing schools, and distributing books, render essential service to the different missions in the east, is already not small: but it cannot be expected,—considering the want of all knowledge and thought, in which the heathen are educated, and the many and degrading errors, with which their minds become filled, and the little demand there is among them for mental effort of any kind—that, generally, when they come to understand and embrace the Gospel, they should at once start on their Christian course with decision, and become active and judicious instructors and preachers of divine truth. This can be reasonably expected of those only, who, owing to original superiority of mind, or to circumstances which rendered their minds active, have been raised above the besotting influence of idolatry and superstition. We ought hardly to expect to find in a convert from heathenism, the same sort of being, which we look for in a man who becomes a true Christian among us; who has previously had his mind stored, in a good degree, with useful knowledge, who has been trained to habits of thinking and business, and been taught to feel the responsibility resting on every member of a free and enlightened community.

But however ill adapted the previous education of the heathen, and their mode of life, are to qualify them to act steadily and wisely in spreading the Gospel; yet the succeeding article will show that there is a field of labor which they can occupy with great propriety and great success.

Southern India.

PALAMCOTTAH.

*Seminary of the Church Missionary Society
for the Education of Native Youths.*

SOME notices were given, (p. 382—3 of the last volume,) of the great success which had attended the mission in the Tinnevely district. This district embraces the southern extremity of Hindoostan, and is nearly the same field which was formerly occupied by Swartz. A Seminary was established many years ago at Palamcottah, the principal station in the district, for the purpose of qualifying the more promising youth for missionary labors. All who enter this Seminary, are required entirely to relinquish the distinctions of caste. This requisition, at one period, nearly

broke up the school; but afterwards it seemed to make it more decidedly useful.

I am satisfied, says one of the superintendents, that their relinquishment of caste by entering the Seminary, has greatly assisted them to get more perfectly rid of the world, and to submit more decidedly and unreservedly, to Christian principle and Christian discipline.

According to the survey of this station in 1824, there were 31 natives in this Seminary, of whom 20 were believed to have been turned, by the gracious influences of the Holy Spirit, from darkness unto light; and great hope was entertained of several others. In the survey of 1826, there are stated to be in the Seminary, 36 native youths, from 8 to 22 years of age. The missionaries say—

Of these, 24 were fluent readers and good writers in Tamul, and were advancing in geography, history and divinity: the other 12 still attended the Central School. There were 13 in the Hebrew class; and all, except the four last admitted, were learning English. The 24 more advanced youth have heard lectures on the Epistle to the Romans, which they have copied and committed to memory; and have lately begun to receive lectures on the Bible generally.

A few extracts from the journals of the missionaries, will show how these youths, just rescued from the ignorance and debasement of heathenism, value the privileges enjoyed in the Seminary, and what gratitude they feel towards their instructors.

After the usual prayer-meeting, the two elder Seminarists came forward and expressed, in their own name, and in the name of the rest, their thanks for the pains which we had taken with them; and prayed that the Lord would bless us. This was unexpected. I believe most of the youths really feel the great benefit conferred upon them. To the Lord our God be all the glory.

We dismissed our Seminarists to visit their respective homes. On our question, Whether they greatly rejoiced at the prospect of seeing their homes again, some said that they did rejoice, because they wished to make known to the people there, what they had learnt and experienced from the word of God: a few said that they did not much rejoice, because they should forget what they had learnt, and see and hear things in their village which might hurt their souls. We had a special conversation with seven Seminarists, who have long asked for baptism. The state of their minds is pleasing: it would rejoice our Christian friends to witness their feelings and expressions. Thus the Lord gathers to himself a Church from among this people. The parents of two of them refuse their consent; but the youths said, "In this we cannot obey our parents. He, that loves father or mother more than me, is not worthy of me." They are prepared to suffer.

A Telooogo man brought a boy, his relative, of apparently 13 years of age, who earnestly begged to be received into the Seminary. The boy's occupation was that of a shepherd: hearing some people, probably Christians, speaking of our Seminary, he felt a very strong desire to learn also, although he did not then know a letter. As he is an orphan, he lived with his relative, whom he never ceased to importune, till the man resolved to bring him hither. The boy has such a firm and stern countenance as we may fancy Cato must have had: when, in order to try him, he was told that he would be kept very strict here, he replied in such a cool, resolute, and laconic manner, as I do not recollect to have ever witnessed before—"Beat me—do what you like—I shall bear it." It reminded me very forcibly of that philosopher, who said to his teacher, "Beat me as much as you please, you will not find a stick hard enough to drive me away from you."

Labors of the Seminarists among their Countrymen.

These youths, having, by means of Christian instruction and the influences of the Holy Spirit, been delivered from the darkness and slavery of sin, are not without feelings of compassion for their brethren and kinsmen according to the flesh, and show great zeal and activity in disseminating among them a knowledge of that Gospel which they so much value themselves.

We may see, in the details of the character and conduct of these Seminarists, the feasibility of communicating intelligence and Christian principle to the heathen, even in India;—of making them patient of study and hardship, and fearless of ridicule and reproach; and prudent, yet assiduous, in giving instruction. We see too the result of schools in heathen countries,—a result which is legitimate, and, by the blessing of God, to be expected, when they are well conducted and vigorously supported. There are great difficulties to be overcome; and much patient and laborious exertion is necessary to work out this result: but such exertions are not in vain; and they will be found, in the end, not only to have been the means of enlightening and saving the scholars, but also of multiplying the number of Christian laborers, and raising up a Christian community for the next generation.

The missionaries write—

Our Seminarists had a holiday; when some of them divided themselves into three companies, posted themselves at three different places near our Compound along the road, read tracts to the passengers, and conversed with them on the subjects, beseeching them to repent and believe on the Lord Jesus Christ. Some of the hearers derided them; but most

of them were ready to hear, and expressed pleasure at the things which they heard, asking for Tracts.

Feb. 22, 1825. A few weeks ago, our Seminarist, Prakasen, mentioned to me, that, as the idolatrous feast at Tritchendoor is nigh, he felt much inclined to go thither, and disseminate the Word of God among the people who flock together there from all quarters. I cordially approved his wish; and, to-day, he, and Vandamoottoo, Aisodion, and Jacob, were dismissed for that purpose, and recommended by prayer to the Lord of the harvest. They have about 700 Tracts with them; and go off in the best spirit. Who will not rejoice at these volunteers, and pray for a blessing upon them!

These youth from school, when armed with the sword of the Spirit, can move the old and honored brahmin.

An aged brahmin was much affected by what he heard them read and speak; and, at last, begged them for the large Book, meaning the part of the New Testament which he saw with them: they could not well spare it as they had only that one; and therefore refused it: however, he pressing very hard for it, they at last gave it him; but before he took it, he begged them to accompany the gift with a good wish or blessing: accordingly, one of them, giving it to him, pronounced the following wish—"May God destroy the bad mind, by which you have hitherto drawn many people to false gods, and thus deceived them! May He grant you His Holy Spirit, to know your corrupt nature, to renounce the gods whom you have hitherto worshipped, to turn to the Lord Jesus Christ, and to be saved by Him, and to be sanctified!" The Brahmin then took the book with joy and thankfulness, and went his way. How marvellous is this, when, in the views of Hindoos respecting caste, we consider the receiver and the distributors! They have been several times questioned about their caste; to which they replied, that, as all men had sprung from the same parents, there was but one caste: with this the people had been contented; in fact, they themselves say, that there are but two castes—male and female.

On several occasions, the people had become angry with our young men; and, at one time, were near upon beating them. "But," said they, "we prayed; and their anger was always turned into the acknowledgment of the truth." One man had shewn much anger toward them; but, afterward, told them that he had done so in order to try them: he wished to see whether they would fall into a passion; "but," said he, "you have remained steady, and that is right: so it must be."

The following account is given of another tour of these young missionaries.

April 8. Prakasen, Abraham, and Vandamoottoo left on an excursion to Pavanasam, in the west, near the Hills; where there is a great feast in these days, and where the people bathe in the stream from the mountains, to wash away their sins; on which account it receives its name. Prakasen said that he would go and tell them of the true Pavanasam,

that is, destroyer of sin. They took about 300 Tracts with them. They then went to Ambassamoottiram, and found there a vast assemblage of people celebrating an idol's feast; there also, they read the Tracts, and preached to large multitudes, who so greatly desired Tracts as to exhaust their store; and having but two left, they sent to me and begged a large supply: they also requested for some Testaments, as they had asked for large books. I sent them about 600 Tracts, with directions to be careful. In their journal, kept at Ambassamoottiram, they thus speak:—"It was just the ninth day of the feast, and a great many people had come from all quarters: we stationed ourselves in the front of the temple, and read aloud the Tract on the Ten Commandments and the Short Catechism: a large number of people, perhaps 5,000, came and heard with much attention; there came a man who asked us for medicine, to heal the disease of sin: in reply, we shewed him that the Lord Jesus Christ is the Saviour from sin, and the true Pavanasam; the son of a great man of the place came and asked for a book: a brahmin paid two fanams for a copy of the Gospel of St. Mark: after this the people pressed upon us from all sides for books: about 500 Tracts were distributed among them: in this place we staid three days. We then went to Pavanasam, and told the assembled multitude that the Lord Jesus Christ was the true Saviour from sin: the people heard with pleasure; and said "True:" some Moormans and brahmins paid in all 10 fanams for gospels: many people took Tracts; about 300 were distributed in that place. Having been two days there, we went, on our return, to Veeralloor, to the church of the Roman Catholics: we spoke with them, and read to them the Tract on the *Pearl of great price*; on which one of them said, "The wolf has put on sheep's clothes, and is come among us:" after some further conversation, they got very angry and threatened us: we were delivered from them as Daniel was from the mouths of the lions, for which the Lord be praised!"

The missionary, who is thus made the instrument of communicating knowledge and piety to a school of native youths on heathen ground, must feel himself, as it were, multiplied, and capable of being present and exerting an agency in many places at the same time. Such seem to be the feelings of Mr. Rhenius, from whose journal these extracts are made.

30. This morning I found but few Seminarists in the room: they were out in the street and fort, speaking and reading to the people. It is impossible to relate all the various occurrences which take place while they are thus engaged. It is indeed wonderful to behold; and makes us to encourage each other to magnify the Lord, and to rejoice in God the Saviour of all mankind. Many hundreds, if not thousands, far and wide, have heard the Gospel; and about 1,000 Tracts have been distributed. The people's desire after them is great. Some paid a little money for them: for parts of the Testament some fanams were paid: one man said that he had no money by

him to pay for a part; and when Nallatambi hesitated to give it him, he begged for it until Nallatambi was overcome and gave it him: another man, also, had no money; but he took his wife aside, and made her take one of her silver rings from her toes, with which he paid for a book. High and low partook of this spiritual feast; and though some were angry with our young men for saying that idols were vain and could not save them but that the Lord Jesus could, and some even abused them for it and were about to beat them, yet, on the whole, the people acknowledged the truth of what was told them.

Fraser continued his report of his late excursion to Pavaanam: the people there had nearly all acknowledged that their bathing in the stream from the rock could not wash away their sins; and that they had bathed merely from custom. He related also, that, in one of the villages, he had found a man who had long most strenuously and devoutly trusted in his idols, and had been very proud on account of it, thinking himself some superior being for doing so: he also came and heard the reading of a Tract; when, to the astonishment of many, he declared that that was the truth, and began shockingly to abuse his idol-gods as worthless things; and because they had deceived him; saying he would now become a Christian: his wife was very angry with our young men for bringing these doctrines into the village, and abused them dreadfully, and threatened to bring her daughter, dash her on the ground at her father's feet, cut out her own tongue, and be no longer his wife in case he should persist in his resolution: her husband told them not to mind her abusive language and threatenings, and that he would nevertheless become a Christian. Vedamoottoo also related his transactions in the fort yesterday, when a number of very respectable people surrounded and disputed with him, sometimes threatening, sometimes arguing. Our Christian schoolmaster at Kanabadiadenoor, in the west, near the mountains, who seems to be very diligent in propagating divine knowledge in the midst of various vexations, related several pleasing events: the Word of God has found acceptance there, also, with many; who receive Tracts, which they read among themselves and to others, praising their contents. At the conclusion, we heartily prayed for the Lord's blessing on the seed sown. May it prosper abundantly! As for our young men, we may indeed say, Has not God chosen the weak and the despised among the people, to confound and bring to nought the wise and the strong? And is it not very remarkable, that persons of all castes, even brahmins, should lend a willing ear to such otherwise despised heralds; and be readily instructed by them? Surely the finger of God is here!

Again Mr. Rhenius says—

We dismissed our young evangelists to their respective stations, with proper instructions how to proceed. May the Lord hear the prayers with which we sent them out! They are to stay a fortnight at their stations, and then to return for a week for their own instruction. So the Lord has realized the hopes and wishes, which we cherished concerning them three years ago! It is certainly in a way and man-

ner different from what we contemplated, and beyond what we expected. Praised be his holy name.

We had sent to some neighboring villages, about ten miles to the east, our *Seminarists*, Tanjore-Savarimoottoo, Samuel, Sinna-Savarimoottoo, and Ramanaden: they heard that there would be a feast, and took a number of Tracts for distribution. To day they returned, rejoiced at the hearing which they have obtained, and wondering at the desire of the people. An abstract of their report follows—

"We came first to our school at Moorappanadoo; where we sat down to rest, and where a Moodelliar and other people came together, asking us of their own accord to read Tracts to them. Reading on, we shewed them the vanity of idolatry; which they expressed themselves convinced of and added, 'It were better that the honorable Company gave money to print such books for ignorant people, than to our temples: they all took Tracts with pleasure. We then went to the temple of Poysolemeyer, that is, of 'the God that is true, speaking no lies; the name of an idol: we spoke there with a person about their worship, and read a Tract to them; when he also appeared convinced, and began to express anger at himself, the idols, the worshippers of them, and those who made them: he then took some Tracts gladly, and accompanied us a long way to the next village.

In Satangkoolam many heathen wait for the finishing of the church which is there building, when they will join the congregation: in Pandarapooram a woman taught her little son, not yet four years old, the principles of Christianity; and, though not yet able to speak well, he had rehearsed them, not missing any thing. Paradesi and Sarkoonnee have also been rejoiced at the people's readiness to learn the way of God: their former idol temple is too small for the whole congregation, and the people will enlarge it: the children, which are many, have even troubled them to teach them to read and write.

Some further extracts from this very encouraging journal, may be expected in the next number.—We see, in the history of this mission, what is the power of divine truth, when clearly opened to the minds of the heathen by the Holy Spirit. It breaks the tenacity with which they cleave to their superstitions, dispels their errors, makes them rational beings, and brings them into the glorious liberty of the sons of God.

COTYM.

Troubles among the Syrian Christians, from the Proceedings of Mar Athanasius from Antioch.

PREVIOUS to the arrival of the Portuguese on the Malabar coast, about the middle of the 16th century, this ancient church had been governed, during 1,300 years, according to their own history, by bishops from Antioch: but the Catholics from Portugal, by force and

intrigue, induced many of them to submit to the Romish church; and, as far as possible, they cut off all intercourse between the Malabar Christians and the mother church of Antioch. In 1653 Mar Ignatius, a patriarch, came from Antioch, but not being permitted to enter on the duties of his office, or even to visit the churches, he commissioned Thomas, an arch-deacon, to act as metropolitan; and though deputies have often been sent from Antioch to visit them, the office of patriarch has ever since remained in his family. Ignatius was afterwards murdered by the Portuguese.

The late metropolitan, Mar Dionysius, died 16th of May, 1825, and was succeeded by Malpan Philip. These churches having long desired to receive a visit from some one appointed by the mother church, were gratified, shortly after the death of Dionysius, by the arrival of Mar Athanasius, appointed by the patriarch of Antioch to be metropolitan of the Syrian church of Malabar.

The newly-elected metropolitan, when at Calcutta and Bombay, made a very favorable impression on the members of the English church, and he was received with great respect by the Syrian churches.

All the people were overjoyed at having a foreign metran, and shewed him every possible respect. In the course of a few days, the senior metran, though very ill, arrived from the north. He immediately went and paid his respects to the foreign metran, who neither returned his visit, nor sent his ramban to inquire after his health; nor, indeed, shewed him any respect. He soon began denying the validity of his title; and exercising, himself, the rights of the metropolitan of the church: he suspended catanars for acts done in obedience to the orders of the deceased metropolitan—demolished a tomb erected in the church to the memory of the former metropolitan—gave orders for omitting the names of the present metropolitans in the prayers—and did many other rash acts, without even asking a question of them.

Mar Philoxenus, who preceded Dionysius as metropolitan, but had resigned the office on account of infirmity, was, after the death of Dionysius, induced to resume it again, and he and Malpan Philip, at this time held the office together. Athanasius demanded that they should be stripped of their authority, and return to the office of priest; that every priest and deacon ordained by them, should be re-ordained; and that all the ecclesiastical acts of the church for the last nineteen years, should be annulled; and publicly, over the Gospels, pronounced the two metropolitans accursed. But the metropolitans and the people were strongly attached to their former liberty, and

could not long bear the arbitrary conduct of the foreigner.

His Dismissal from the Country.

Philoxenus was willing to admit of his counsels as a friendly visitor, but resisted the arbitrary exercises of authority by him: the catanars and people so far supported the local metropolitans, that they were adverse to their being superseded; but were yet desirous of submitting to Athanasius, under the impression of his being clothed with the authority of the church of Antioch. His measures, however, soon awakened general dissatisfaction. It became evident that it was a main point with him to exact from them as much money as possible; as he taxed marriages with heavy fees, and made bargains with the richer Syrians for their daughters to be married to catanars. His resolute destruction of images might have been a real service to the church; but it may be feared, that the disgust, which his proceedings ultimately occasioned, may lead the people the more pertinaciously to cherish this evil. In his attempt to obtain possession of the college, he was resisted by the missionaries, under the authority of the resident, colonel Newall; who was, at length, under the necessity of providing for his removal from the country, which step was ordered in the month of April: he was to return in a Turkish vessel.

Germany.

CONDITION AND PROSPECTS OF THE JEWS.

THREE letters, of a recent date, have been received in this city from Prussia; one from Rev. Mr. Tholuck, professor of divinity in the university of Halle,—the others from Mr. Robinson, late instructor in the theological seminary at Andover. The information they contain, is both timely and valuable. It is such also, as may be implicitly relied on, professor Tholuck having himself been engaged for a number of years as a missionary to the Jews, and withal being a man of great candor and excellent judgment.—*N. Y. Obs.*

Respecting their condition and prospects, professor Tholuck thus writes:

1. *As to their civil privileges.* Since the time of Napoleon, who showed himself very favorable to the Jewish nation, they enjoy, in most parts of Germany, equal rights with Christians. They are only excluded from situations in life where the influence of a Jew would be visibly pernicious, particularly the office of magistrates, and of professors in academies.

2. *Their employment in Germany* is almost universally that of dealers in clothes, watches, jewels, &c. Some few are tradesmen, but very few indeed. A number of young people are teachers of the children, teachers of the Talmud. Some few of the educated class have entered the army as Jews. There are 200 in the Prussian army. Some are physicians and dentists.

3. *As to their attachment to the law*, [the Old Testament,] among the educated class in

Germany, there is almost none; or merely an outward attachment. The middle and lower classes are still attached to it, although much less than those of Poland.

4. *As to indications of a moral revolution*, there is first to be mentioned, the reformed party among the Jews, which has sprung up almost in every province of Germany. They have built synagogues in Berlin, Keoningsberg, Carlsruhe, Hamburg, Wiesbaden, and several other places. They have principles similar to those of your Holley, in America. In Prussia the king has shut their synagogues and prohibited their service, from a view that such an innovation might tend to prevent those who were disgusted with their old mode of worship, from abandoning completely Judaism. I question very much whether this fear is well grounded. I think that with us the reformed party of the Jews have kept alive a spark of warm-hearted religion, although I would not make this assertion of the whole of them, for there can be no doubt that many of them are deists. Another indication of a moral revolution, is, their studying zealously the New Testament, in several parts of Poland. The missionaries often meet such as will repeat long passages from the New Testament by heart. In general they are willing to listen to the truth. In one place they have all subscribed to allow the missionary to preach in their synagogue, and the missionary, in his clerical robe, delivered a sermon to them from the elevated place where they are accustomed to read the Thora. The city where this remarkable instance happened, is Arzelno, in Prussian Poland. Afterwards they continued to assemble every Sabbath in the house of the missionary, to hear him expound the Scriptures, till their Jewish preacher accused them of infidelity to the grand rabbi at Posen, who threatened them with excommunication. Moreover, in almost all the German towns, Jewish children are educated in Christian schools, and in some they learn the catechism in common with Christian children. The missionaries have frequently found Jewish children better instructed in the catechism than Christian children. When the missionaries preach in the churches, there are always Jews present.

5. The motives of the London Society in abandoning their plan of affording temporal assistance were, because Mr. Way and his friends had supported individuals in an improper manner. Either he granted to them sums of money, or he educated them for a literary career. The latter nourished their pride, and attracted some wretched individuals. *The best way of assisting them, and a plan which might be decidedly adopted*, is to afford to them the means of learning a trade. The institution of count Von der Recke has done much good in that respect. The Berlin friends have of late followed the same plan.

6. *The proselytes* are mostly such as have been Jewish students, or Talmud teachers. In the first case they lose all support from their relatives; in the latter, they lose their employment. Such as were dealers, lose for the most part their mercantile connexion among the Jews.

7. The proselytes in general seem little qualified to become missionaries among their nation. On the one hand, it has been ob-

served, that even the worthiest of them are exposed to temptations, particularly to pride; on the other, the Jews themselves are inclined to despise them. In Berlin, however, there are several proselytes who exert a most beneficial influence on their converted brethren. One of them has continued for three years to instruct candidates for baptism. He, particularly, is an instance of sound conversion,—he has something of the energy and ardor of Luther.

8. *The return to their land*, the German Jews do not expect; but the Polish Jews do. The German Jews, at least the more educated part of them, have rather spiritual ideas of the Messiah and his operations.

It is not in my power, my dear sir, to dwell on any of these questions at the present moment; but if you should wish to get any special information on any of the above mentioned points, pray let me know it, and I shall give you as many statements as I can. I shall be much obliged to you, if you will favor me with missionary pamphlets from your country containing information of what the friends of Israel have done hitherto for that unfortunate people.—Let Christians become true followers of Christ, and the Jews will all turn to our Saviour.

Mr. Robinson, extracts from whose correspondence were inserted at pp. 322 and 361 of our last volume, communicates additional facts on several of the preceding topics. With reference to the second, he writes:—

Besides what professor Tholuck has said of their *employment*. I would merely add, that many trade in money, and wares of all kinds. In Halle, all the brokers are *actual Jews*. In Leipzig, during the new year's fair, a large proportion of the signs of the traders from abroad, were Jewish; at least they were in Hebrew; generally, indeed, only the German words, written in Hebrew characters. The German Jews in general adopt the dress of the country, and are to be distinguished only by their striking national physiognomy. The Polish Jews on the contrary, of whom I saw many in Leipzig, retain the flowing robe, long beard, and cap, of their ancestors.

Mr. R. makes the following remarks respecting those Jews who have renounced Judaism.

The proselytes, or, in general, those who cast off Judaism, lose the confidence of the Jews; but so far as I can learn, they stand on precisely the same footing as other members of society, in other respects; and are admitted to offices—if not to civil offices, at least to literary stations. Professor Neander, of Berlin, who stands at the head of living ecclesiastical historians in Germany, is by birth a Jew; and two of the professors at Gottingen are also Jews who have renounced Judaism, without embracing vital Christianity. By being cut off from their previous occupations among their own people, converted Jews may at first be thrown occasionally into straits; but I cannot learn that they suffer any thing from special neglect, or contempt on the part of the public at large. In general, the uncon-

verted Jews seem to live entirely unnoticed: though in Gottingen I saw some soldiers jeering at a couple of Polish Jews, as they passed along the street in their peculiar costume. In Leipzig, where there are many, nothing of the kind seemed usual.

I would add, that the views expressed by professor Tholuck, were also given me, less fully, by Dr. Bialloblotsky, a pious teacher in Gottingen.

The return of the Jews to Jerusalem is introduced in the foregoing letters. On this subject, Dr. Henderson, who, from his extensive travels on the continent of Europe, had the best opportunity for forming a correct opinion, says,—

It cannot admit of a moment's doubt, that, should the Ottoman power be removed out of the way, and no obstacles be presented by those who may succeed in the dominion of the intermediate regions, the Jews will, to a man, cross the Bosphorus, and endeavor to re-establish

their ancient polity. To this all their wishes bend; for this they daily pray; and, in order to accomplish this, they are ready to sacrifice any, the most favored advantages they may possess in Europe.

The reformed Jews, whom professor Tholuck mentions, as having sprung up in all parts of Germany, seem, from his account of them, very nearly to resemble a similar party, which has come into existence in several of our cities within the last year or two. It is composed of two classes,—those who are most serious, and those who are verging toward infidelity;—and, in both cases, of those who place little reliance on rigidly adhering to their ancient ceremonies and worship; and is so far auspicious, as it shows that that, which formerly prevented their examining the claims of Christianity, is losing its power over their minds.

Domestic Intelligence.

AMERICAN HOME MISSIONARY SOCIETY.

An account of the formation of this National Society was given in the last volume of the *Missionary Herald*, p. 191.

A *National Society*, which should take a survey of the moral condition and wants of our whole land, keep an eye on that wave of population that is rolling westward, with a rapidity too great for the historian and the geographer to follow, and call the attention of the whole Christian community to the great and daily increasing work of sending the means of religious instruction with it, has long been needed.

The American Home Missionary Society seems to have received the cordial approbation of the friends of religion in all parts of our country; and most of the smaller Societies for Domestic Missions in the different States, are becoming auxiliary to it. Its great object, as stated in its constitution, is to assist congregations that are unable to support the Gospel ministry, and to send the Gospel to the destitute within the United States.

The moral wants of our nation seem imperiously to demand such systematical exertions. To show this, a few passages are inserted here from the *New-York Observer*, a portion of which is now regularly devoted to intelligence relative to Home Missions.

Every one who believes, that in order to the permanent prosperity of our country, our religious institutions must be co-extensive with our population, should stop on reading such statements as the following, and reflect

on what will be the consequence to our nation of not making increased effort to supply every part of it with the preaching of the Gospel.

At our present rate of increase, we shall be in 1850, 22,000,000 of people; and in 1875, 44,000,000. Let any man calculate what ought to be the ratio of ministers which the Church should train for this teeming population. Let the thrilling question pass from one watchman of Israel to another, until it reach every one who can bring help to the cause of the Lord—Whence are the 40,000 ministers of the Gospel to come, who 50 years hence, are to supply the 44,000,000 of our countrymen.

The following is an authentic statement of the vacancies in regular churches, and does not include that part of our population, estimated to be nearly one half, which is not collected into churches and congregations.

The General Assembly of the Presbyterian Church in the U. States numbers nearly 2,000 regular churches, and about 800 of these are destitute of settled pastors; the Reformed Dutch Synod embraces 181 churches, 53 of which are vacant; the Baptists have more than 1,000 destitute churches; the Congregationalists a large number, and the Episcopalians more than 100. But leaving out of the calculation these and all other destitute churches, which are hungering for the bread of life; besides these, not much less than half the population of these United States are at this day, to an alarming degree, destitute of the regular administration of Gospel ordinances; and this destitution is increasing with every wave of emigration that beats back the western wilderness. It endangers alike the political security and the spiritual salvation of millions that shall come after us.

Our population, says a correspondent from Indiana, at present is rated at between 2 and 300,000; and we have only twelve resident Presbyterian ministers in the State. The Presbytery to which I belong, embraces a range of territory nearly 200 miles in length and 80 in breadth; in which we have only four members with charges, though we number 19 congregations. I am stationed in the centre of a large body of population, yet my nearest clerical neighbor lives at the distance of 50 or 60 miles. I was this year obliged to travel 140 miles to attend a meeting of the Presbytery.

It is painful to know that so large a portion of our fellow citizens are destitute of the stated preaching of the Gospel, and of all its ordinances; but it is especially painful to learn that there has been a retrograde movement,—that this famine of the bread of life is now felt over districts, where the flocks of the Lord once fed in green pastures and beside still waters. The following extract from a letter written by a member of the Lewes Presbytery, Maryland, shows how the walls of Jerusalem are broken down, and the gates thereof burned with fire.

It is not often that in any part of the United States, we can find Presbyterian churches gone into decay. But this peninsula has the melancholy distinction of seeing whole congregations dispersed, so that not a remnant of them is now left. There are edifices once occupied by some of the most useful ministers of the Lord Jesus, that have sunk into almost irrecoverable ruin. Let a few instances suffice.

A church once stood in Drummond Town, on the eastern shore of Virginia, in which it is probable that no less a man than Francis McKimie used to officiate. But it has totally disappeared. In Vienna, on the banks of the Nanticoke, there was formerly a building for the use of Presbyterians, but not a single vestige of it can be found. Eight miles from the village of Snow Hill, within the last 15 years there was a church filled by a large and flourishing congregation. But the flock is entirely scattered. It is probable that in the town of Cambridge a church of the same order once stood, but Ichabod may be written amidst its ruins. Instances of other churches might be adduced; but as the writer is not personally acquainted with their location, he leaves you to infer the number from the extent of our peninsula.

There are other congregations, the protracted existence of which is exceedingly doubtful. They have been struggling for a series of years with innumerable difficulties. When a minister is to be supported, several of these congregations are formed into a circle for the purpose. Thus some part of a preacher's charge must always be exposed to the incursion of every dangerous delusion.

Pastors, to gather again these scattered flocks, as well as to form churches where the blessings of the Gospel have never been enjoyed, must come, principally, from the older and more highly favored States of the east.

The number of young men, natives of the western States, who receive a public education, bears no proportion to the demand for them in any of the professions; and it cannot be expected, that young men who grow up into life where the means of religious instruction are not enjoyed, even when they obtain a competent education, will be qualified in other respects, and be disposed, to enter the ministry. The eastern States must not only furnish many of the ministers requisite, but they must also do much towards supporting them. Communities who have long been without the institutions of the Gospel, do not prize them sufficiently to make efforts and sacrifices to support them: they are not united and prepared to make a vigorous effort; and in every new country there is such a want of capital, as to make the support of public institutions burdensome. A clergyman from Indiana thus writes in reference to this point:

There are some funds in the hands of the treasurer, but limited as our resources are, we find it impossible to procure satisfactory labor to the extent of these resources. We must depend upon your Society almost entirely for missionaries, and in a great measure for the means of their support for some time to come. Although we desire a union with the National Society, it is not with any hope of increasing your funds, but merely to bring ourselves more directly under your fostering care, and to strengthen the ties which bind us to an institution from which we expect such important advantages.

It is to be expected that the great and increasing number of revivals, with which the Head of the Church is visiting the western and southern parts of our country, will increase the number of suitable candidates for the ministry; and will also create in the people a more general, and a stronger attachment to religious institutions, and greatly enlarge the number of those who vigorously support them. It is to be expected, also, that the colleges and theological seminaries, which are fast rising into existence and active operation in those States, will, by increasing the facilities for obtaining an education, promote the progress, and multiply the friends, of religion at the west. But in order that these revivals may be continued and extended over the vast territories of the west, and that these seminaries may speedily exert a powerful influence, assistance from the east is indispensable. It must be remembered, too, that whatever influence these revivals and these seminaries are likely to exert, is prospective; it cannot be made at once to bear upon the religious interests of the community. A young man who is renewed by the Spirit of God, in

a revival cannot be put into the ministry in a day; eight or ten years must be consumed in the process of his education. The number of ministers produced for our western population in this way, must, besides, be very small; that first five thousand young men cannot immediately be put in a process of education, so that at the expiration of even ten or twenty years, we may calculate upon a supply far that unlimited population. Yet within twenty years, at the present rate of the relative increase of population in different portions of our country, the dearest interests of civilization, the liberties even of New England, will be in the hands of that part of our countrymen, who are now almost entirely destitute of the stated means of religious instruction.

Whatever efforts are to be made to send the message of grace to the destitute parts of the country, can be made now to much greater advantage, than at a future period. This is evident from the fact, that a large portion of the inhabitants of the western States are emigrants from the eastern, and have not yet lost all their attachment to the religious institutions, in the midst of which they were educated; or assumed that character of decided irreligion, which, it seems almost certain, succeeding generations, if neglected, must bear. Besides, the disproportion between those parts of the country which enjoy the religious instruction, and those which do not, will be constantly increasing. The efforts, therefore, which are now made, to send the Gospel to the destitute parts of our country, will not only be furnishing religious instruction, and the means of salvation to those parts; but will also be narrowing the field where such efforts are needed; and increasing, in the same degree, the number of those who shall co-operate in sending the Gospel to the remainder. And it does really seem, too, that the work of supplying religious instruction to our own land—of Christianising it—ought to be despatched at once; so that all our population may be made ready to direct their energies towards the immense and pressing work of Christianising the pagan, the Mahomedan, and the Jew.

A few more extracts are subjoined, to show that the efforts made by the American Home Missionary Society, and by kindred Societies, inadequate as they are, have not been in vain. Most important and obvious effects have been wrought but by them, not only on the moral and religious, but also on the intellectual and social character of many communities. The missionary who is sent into our western country, if he

is what he ought to be, feels himself, in a measure, responsible for the moral and intellectual progress of the people around him; and, as a general thing, it is in vain to hope for success in any kind of schools, or in any benevolent operations, where there is no minister.

A missionary in Missouri thus writes:—

At the Dardenne the prospects are generally brightening. I have preached there during the summer one half of the time. Last month the sacrament of the Lord's Supper was administered. It was an interesting season. Five who were heads of families were admitted into the church on profession of their faith; three of whom were baptized. This was a solemn and affecting sight to such of their children as had arrived to manhood. Three others in that congregation have professed religion the last year, making in all eight souls.

Some of these were from a family that resided in this State years before it was ceded to the American government. Not having been favored with a common school education before they came here, and there being no schools at that early period, the eldest children were not taught to read, although naturally bright and active. But in consequence of their becoming hopefully pious, several of them, who are between 35 and 40 years old, have commenced learning, and appear to be exceedingly happy that they can now read the word of the living God. A few years since, and this whole family connection knew not the Sabbath but to profane it. The voice of prayer and praise was not heard in their dwellings. Now, the mother and ten of her children, including sons and daughters-in-law, are, I trust, singing the song of redeeming love. O, what a change the Gospel has wrought in that family, and in the small settlement at the Dardenne! Could you have a view of this change, you would devoutly ascribe all the glory to God, and be excited to continue to them the blessings of the Gospel. In a few years, I flatter myself they will be able to support preaching, if they can now receive a little assistance.

The people in this place—writes a missionary on the frontiers of New York—were never visited by a missionary, nor but once by a preacher of our order, till I arrived among them. I found a church in one part of this extensive tract, consisting of five members only. They informed me, that they never had received any religious instruction since they lived in the place, except at the time of their organization. By the blessing of God on the ministration of his word, the little church has increased to 25. Also at the distance of nine miles from the place of meeting of this church, there is a little village commenced. Numbers have there located themselves, who were members of other churches. That they might enjoy the privileges to which they were entitled, they obtained letters, and, at their request, I organized a church, consisting of 11 members; and by mutual agreement between the two churches, I have labored every alternate Sabbath with them. In different parts of the town I have preached lectures, I think, to the amount of one in each week.

We have attended to the organization and

inspection of schools, until almost all the children and youth in the place (16 miles in length, and 12 in breadth,) are receiving useful instruction from competent teachers.

As Bible classes—writes another—were scarcely known when I came here, I have taken much pains to secure punctuality: and have succeeded so far that the majority have never failed an exercise in five months. They can ride several miles in the worst of weather. The four classes consist of 120, and the number of spectators is much larger than the class.

The agency of ministers is almost indispensable in making any kind of efforts to disseminate religious truth. They must be the distributors of Bibles and religious Tracts. All those who have attempted to circulate Bibles and Tracts, have felt the necessity of having agents of known character, residing on the spot, and who are acquainted with the character and circumstances of the people, and interested in the work.

The following account of the proceedings, the receipts, and the state of the Society, was given by the Secretary in January.

Since the formation of the A. H. M. Society in the month of May last, the Executive Committee have issued commissions to 87 missionaries. There were at that time in the service of the Society 70 previously commissioned, making 157 missionaries, in whose support this Society has rendered aid within the last eight months, which is 30 more than were employed by the United Domestic Missionary Society during the whole year previous to the merging of that Society in the National Institution. There are now in the service of this Society 117 missionaries; and applications for aid to other destitute places, are numerous and increasing. At the last meeting of the Committee, 16 applications were presented, all of which had been received in two weeks, and most of which the Committee could not refuse without doing violence to their own feelings, and those of the Christian public whom they serve.

Yet it is plain that they must stay their hands from the increase of this work of charity, unless the churches will more generally awake to a sense of their duty. They will awake. The Lord has given this cause favor in the eyes of the people, and he will give them "a mind to work." Eight thousand dollars is the full amount of receipts into the Treasury of the Society during the two thirds of the year which are now gone. Double that sum will be needed before the next anniversary. Let the Christians of our country remember these facts, when they enter into their closets to pray.

Miscellaneous.

AMERICAN BAPTIST BOARD.

DEATH OF MRS. JUDSON.

REV. Mr. Yates of the English Baptist Mission at Calcutta, has recently arrived in Boston, and brought letters which announce the

death of Mrs. JUDSON, the wife of Rev. Dr. Judson, missionary in the Burmah empire. Mrs. Judson died at Amherst, a town lately founded by the English, about the 24th or 25th of October last, after an illness of a month. When this event happened, Dr. Judson was at Ava with the British commissioners, acting as their interpreter, and endeavoring to obtain from the emperor a free toleration of the Christian religion throughout his dominions.

AMERICAN BOARD OF MISSIONS.

DEATH OF MRS. TEMPLE.

WE have to communicate the afflictive intelligence of the death of Mrs. TEMPLE, the wife of Rev. Daniel Temple of the Palestine Mission. She died at Malta, Jan. 15th. A full account of her sickness and death has been forwarded, but has not yet arrived. In a short note just received from Mr. Temple, he remarks—"In this event the hand of the Lord has indeed touched me. Her sickness and death were accompanied by the most consoling circumstances, on the one hand; and on the other, by circumstances exceedingly painful. She died in the Lord, and full of faith; but I am left to pursue my pilgrimage alone with four little ones, in a strange land. My heart is sorrowful, but it is not despondent. Though the Lord cause grief, yet will he have compassion. When I can look up to Him, I am lightened, but when I look in any other direction, all is dark and comfortless."

DEATH OF GEORGE TAMOREE.

GEORGE Tamoree, a native of the Sandwich Islands, died on the third of May last. His death was sudden, and was occasioned by the influenza which then prevailed through those islands. He was the son of the late Tamoree, king of Tauai, was educated in the Foreign Mission School at Cornwall, and was one of the five native youths who sailed with the first missionaries to the Sandwich Islands in 1819.

THE MISSIONARY PACKET.

THE arrival of the Missionary Packet, at Valparaiso was noticed in our last number. Intelligence has since been received, that she arrived safely at the Sandwich Islands about the 20th of October.

CHOCTAW MISSION.

By recent communications, it appears that there is an unusual seriousness at several of the stations connected with this mission. Many among the laborers, and in the schools, are anxiously asking what they must do to be saved, and some are rejoicing in hope. "Pray for us," says one of the teachers in a letter, "that the little cloud which now hangs over us, may spread over every part of this wilderness, and that the poor Choctaws may not be passed by."

ANNIVERSARIES OF AUXILIARIES.

MASSACHUSETTS.—The Essex County Auxiliary Society held its first annual meeting at Newburyport, on Tuesday, 10th ult. The Rev. B. B. Wisner, of Boston, and the Assist-

ant Secretary, attended as a deputation from the Board. After the annual report had been read, a series of resolutions were supported by addresses from Rev Hosea Hildreth, of Gloucester, the Assistant Secretary, Rev. Rodney G. Dennis, of Topsfield, Isaac R. Howe, Esq. of Haverhill, Rev. David Oliphant, of Beverly, and Rev. Mr. Wisner. —Rev. David Kimball, of Ipswich, is Secretary, and Joseph Howard, Esq. of Salem, is Treasurer.

FORMATION OF AUXILIARIES.

DISTRICT OF COLUMBIA—The Auxiliary Society for the District of Columbia, was formed at the Rev. Dr. Laurie's Church, Washington city, on the evening of April 5th. The Corresponding Secretary of the Board was present, and made the necessary explanations. After some observations by Rev. R. R. Gurley, General Agent of the American Colonization Society, the usual plan of organization was adopted, and the following gentlemen were chosen officers.

Joseph Nourse, Esq. Register of the Treasury, President.
 Rev. James Laurie, D. D. of Washington, Rev. Stephen B. Balch, D. D. of Georgetown.
 Rev. Eli Harrison, and Thomas Vowel, Esq. of Alexandria, and Joseph Lovett, of Washington, John S. Nevins, of Georgetown, Secretary.
 Col. Michael Nourse, of Washington, Treasurer.
 Rev. Ichabod Lord Skinner, Rev. Ralph Randolph Gurley, and John Coyle jun. Executive Committee.

FORMATION OF ASSOCIATIONS.

OHIO. Dick's Creek. Gent. and Lad. Asso. Rev. M. G. Wallis, Pres. Col. John Bigger, V. Pres. Mr. Jas. Parker, Sec. Mr. Jacob Deardorff, Treas. 4 coll. Formed Jan. 4.

Montgomery Co. Washington. Gent. and Lad. Asso. Gen. Edmund Munger, Pres. Mr. Jonathan Munger, V. Pres. Capt. John Woodman, Sec. Benj. Maltbie, Esq. Treas. 4 coll. Jan. 1.

Clermont Co. Williamsburg. Gent. and Lad. Asso. Mr. A. McLane, Pres. Mr. John Lytle, V. Pres. Daniel Kish, Esq. Treas. Mr. Nicholas Smith, Sec. 4 coll. Re-organized, Dec. 26.

Hamilton Co. Montgomery. Gent. and Lad. Asso. Mr. Hiram Tice, Pres. Mr. John Toulman, V. Pres. Mr. Wm. Bodine, do. Mr. Wm. Combach, Sec. Mr. J. E. McMan, Treas. 4 coll. Re-organized, Dec. 29.

Springfield. Gent. and Lad. Asso. Rev. John Thompson, Pres. Mr. Benj. Parlic, V. Pres. Mr. John Gifford, Sec. Mr. Hatfield Williams, Treas. 4 coll. Re-organized, Jan. 7, 1827.

Pleasant Ridge. Gent. and Lad. Asso. Rev. Daniel Hayden, Pres. Mr. William Wilson, V. Pres. Mr. Bartholomew Fowler, Sec. Mr. Wm. Baxter, Treas. 6 coll. Jan. 9.

Walnut Hills. Gent. and Lad. Asso. Mr. P. H. Kemper, Pres. Mr. Isaac Conklin, V. Pres. Wm. Fielding, Esq. do. Mr. Caleb Kemper, Sec. Mr. Wm. Sanders, Treas.

Seven Offices. Names of the officers not reported. Bethel Church. Not reported.

Butler Co. Oxford. Gent. and Lad. Asso. Rev. Wm. Spencer, Pres. Dr. J. R. Hughes, V. Pres. Mr. J. E. Ahnon, Sec. Mr. Asa Newton, Treas. 4 coll. Jan. 4.

Hamilton. Gent. and Lad. Asso. Rev. Francis Monfort, Pres. Mr. James Baal, V. Pres. Mr. David Bigham, Sec. Mr. A. P. Andrew, Treas. 8 coll. Jan. 7.

Washington Co. Watertown and Waterford. Gent. Asso. Rev. John Pitkin, Pres. Mr. Benj. Davis, V. Pres. Mr. David Duning, Sec. A. T. Nye, Esq. Treas. 4 coll. —Lad. Asso. Mrs. John Pitkin, Pres. Mrs. S. Devol, V. Pres. Mrs. P. Devol, Treas. Miss R. Devol, Sec. 4 coll. Feb.

Watertown. Lad. Asso. Mrs. L. Deming, Pres. Mrs. Sarah Ford, V. Pres. Mrs. E. Hart, Sec. Miss Sally Deming, Treas. Feb.

Jefferson Co. Steubenville. Gent. Asso. Rev. Charles C. Beatty, Pres. Mr. Hanse Wilson, V. Pres. gen. John Patterson, Sec. Mr. David Moody, Treas. 6 coll. —Lad. Asso. Mrs. D. Hoge, Pres. Mrs. Nancy Woods, V. Pres. Mrs. J. Hallock, Sec. Mrs. J. Slack, Treas. 6 coll. Jan. 21.

Island Creek. Gent. Asso. Rev. John Tidball, Pres. Mr. Thomas Robison, V. Pres. Mr. James Alexander, Sec. Mr. Samuel Hunter, Treas. 4 coll. —Lad. Asso. Mrs. T. Robison, Pres. Mrs. David Hone, V. Pres. Mrs. J. Hamilton, Sec. Mrs. Samuel Hunter, Treas. 4 coll. March 4.

Two Ridges. Gent. Asso. Rev. Thomas Hunt, Pres. Andrew Anderson, Esq. V. Pres. Mr. Thomas Hunt, jr. Sec. Mr. Benj. Cox, Treas. 4 coll. —Lad. Asso. Mrs. T. Hunt, Pres. Mr. Leech, V. Pres. Miss Julia Anne Casner, Sec. Mrs. Wm. Winters, Treas. 4 coll. Feb. 25.

Harrison co. Beach Spring. Gent. and Lad. Asso. Rev. John Red, Pres. Mr. Andrew Eagleson, V. Pres. Mr. Daniel Welsh, Sec. Mr. James Black, Treas. 4 coll. March 6.

Belmont co. Crab Apple. Gent. Asso. Rev. Salmon Cowles, Pres. Mr. Wm. Marquis, V. Pres. Mr. David Campbell, do. Mr. Joseph Grimes, Sec. Mr. James Campbell, Treas. 4 coll. —Lad. Asso. Mrs. S. Cowles, Pres. Miss Lucinda Cowles, Sec. Mr. Wm. Eagleson, Treas. 4 coll. March 9.

St. Clairville. Gent. and Lad. Asso. Hon. Benj. Ruggles, Pres. Mr. Wm. Templeton, Sec. Mr. George Anderson, Treas. 7 coll. March 11.

Richland co. Mansfield. Gent. and Lad. Asso. Rev. James Johnson, Pres. Mr. E. S. Sturges, V. Pres. Mr. E. Hedges, Treas. 5 coll.

Fairfield co. Lancaster. Gent. and Lad. Asso. Rev. John Wright, Pres. Mr. David Ewing, V. Pres. Mr. A. Younkim, Sec. Mr. Joseph Wood, Treas.

DISTRICT OF COLUMBIA. Washington. Pres. chh. under the care of Mr. Post. Gent. and Lad. Asso. Rev. Reuben Post, Pres. Mr. John Coyle, V. Pres. Mr. Charles Blagden, Sec. Mr. Andrew Coyle, Treas. 4 coll. March 5.

Pres. chh. under the care of Dr. Laurie. Gent. and Lad. Asso. Rev. James Laurie, D. D. Pres. Joseph Nourse, Esq. V. Pres. Rev. I. L. Skinner, Sec. Michael Nourse, Treas. 7 coll. March 6.

Pres. chh. under the care of Mr. Baker. Gent. and Lad. Asso. Dr. Joseph Lovell, Pres. S. Collins, V. Pres. James H. Handy, Sec. Joseph Haskell, Treas. 8 coll. March 8.

Georgetown. Pres. chh. Gent. and Lad. Asso. Rev. S. B. Balch, D. D. Pres. Mr. David English, V. Pres. Mr. Wm. Williamson, Sec. Mr. J. S. Nevins, Treas. 8 coll. March 7.

VIRGINIA. Petersburg. Pres. chh. Gent. and Lad. Asso. Rev. Benj. Rice, Pres. Mr. Francis Fallet, V. Pres. Mr. Wm. M. Atkinson, Sec. Mr. Hugh Nelson, Treas. 12 coll. March 22.

VERMONT. Orange Co. Bradford. Names
 " " " Newbury. {
 " " " Tunbridge. {
 and time of formation not reported.

Donations,

FROM MARCH 21st, TO APRIL 20th, INCLUSIVE.

AUXILIARY SOCIETIES.

Andover. Wm. E. Brewster, Tr.
 Bridport. Gent. \$6 45
 La. 19 50

Cornwall,	Gent.	21 39
	La.	16 53
Monkton,		11 09
Starksboro'	La.	2 80
Cheshire co. N. H.		77 47
Goshen,	Gent. and la.	17 10

Washington, La. 33 06—50 16
 District of Columbia,
 Georgetown, Asso. in presb. chh.
 (of which to constitute the Rev.
 STEPHEN B. BALCH, D. D.
 and the Rev. JOHN NICHOL-
 SON CAMPBELL,* Honora-
 ry Members of the Board, 40;) 41 12
 An indiv. 1 50

Washington city, Asso. in Dr. Lau-
 rie's chh. (of which to constitute
 the Rev. JAMES LAURIE,
 D. D. an Honorary Member of
 the Board, 20;) 35 00
 Asso. in Mr. Post's chh. (of which
 to constitute the Rev. REU-
 BEN POST* an Honorary
 Member of the Board, 20;) 43 50

ded. a. note, 2 00—119 12

Essex co. Ms. J. Howard, Tr.
 (of which from Fem. so. in Tab.
 chh. to constitute the Rev.
 ELIAS CORNELIUS, and
 Rev. JOHN P. CLEVELAND,
 Honorary Members of the
 Board, 100;) 1,521 00

Essex co. N. J. T. Frelinghuysen, Tr.
 Belleville, Asso. in Ref.
 Dutch church, 50 00
 Bloomfield, La. 142 00
 Caldwell, Gent. 41 43
 La. 27 82
 Connecticut Farms, La. 56 51
 Elizabethtown, 1st chh. Gent. 170 00
 La. 140 00
 2nd chh. Gent. 91 00
 La. 60 00
 Newark, 1st chh. Gent. 106 50
 La. 93 75
 Session 40 00
 W. Wallace, 100 00
 2d chh. La. 132 12
 3d chh. La. 111 78
 Orange, Gent. 90 00
 La. 106 25
 Rahway, Gent. 53 44
 La. 48 00
 Springfield, La. 26 64
 Fem. benev. East so. 7 00

1,604 24
 ded. c. note, 1; expenses, 3,99; 4 99

1,689 25
 ded. am't ack. in Herald for April, 352 33—1,336 92

Franklin co. Vt. H. Jones, Tr.
 La. 15 00
 St. Alban's, La. a bal. 31—15 31

Hampden co. Ms. S. Warriner, Tr.
 Longmeadow, Mon. con. 11 05
 An indiv. 2 00—13 05

Hartford co. Ct. J. R. Woodbridge, Tr.
 Burlington, La. benev. so. 6 50
 East Hartford, Chh. and so. 48 00
 Farmington, Northampton so.
 for Bela Kellogg in Ceylon, 12 00
 Hartford, N. so. Mon. con. 19 42
 S. so. Mon. con. 30 00
 W. so. La. 6 43
 Simsbury, La. benef. so. 13 57
 Suffield, Gent. 10 50
 Wethersfield, T. Stillman, 20 47
 Windsor, Wintonbury so. Indiv. 7 50

174 39
 ded. expenses, 26 72—148 67

New Haven co. Egg, Ct. S. Frisbie, Tr.
 Madison, E. Guilford par. Young la.
 sewing so. to constitute the Rev.
 SAMUEL N. SHEPARD an
 Honorary Member of the Board,
 50; mon. con. 20; 70 00
 New Haven co. West, Ct. W. Stebbins, Tr. 71 61

* These gentlemen were life members of the U. F.
 M. Society.

New York city & Brooklyn, W. W. Chester, Tr. 741
 Windsor co.* Vt. D. Peirce, Tr.
 Chester, Gent. 9 53
 La. 15 24
 Norwich, N. par. Gent. 5 60
 La. 12 00
 S. par. La. 26 36
 Sharon, Gent. 11 50
 La. 12 35—81 77

Total from the above Auxiliary Societies, \$4,246 18

II. VARIOUS COLLECTIONS AND DONATIONS.

Abington, Ms. Juv. cent. so. in 1st. par. for ed.
 hea. chil. 2 79
 Almond and vic. N. Y. Fem. miss. so. 15 00
 Amherst, N. H. Mrs. E. 50c. Misses N. and
 M. W. for Bombay mission, 5; Miss A. J. for
 do. 1; Miss A. J. do. 25c. Mrs. D. M. G. M.,
 5; a friend, for Sandw. Isl. miss. 5; a friend, 3,35, 29 09
 Amherst College, Ms. Mon. con. 9 00
 Andover, Ms. Indiv. in S. par. 50 00
 Basking Ridge, N. J. Fem. cent. so. 17 25
 Bellair, Md. Fem. union miss. so. for George
 Morrison and Sarah Hamilton Richardson,
 in Choctaw nation, 20 00
 Bergen, N. J. Asso. 45 00
 Bergen and Sweden, N. Y. Indiv. 4 00
 Boohay, Me. Mon. con. to constitute the Rev.
 ISAAC WESTON an Honorary Member of
 the Board, 50 00
 Boston, Ms. A few fem. of Old South chh. had
 of 6th. pay. for William Jenks at Mayhew, 100
 Contributed by Ladies, 340; 240 00
 Bedford, Ms. Mon. con. 6 50
 Brattleboro' Vt. Mon. con. 14; D. Carpenter, 5;
 Mrs. L. Elliot, 2; 21 00
 Brownhelm, O. By Rev. Mr. Betts, 59
 Brunswick, Me. Miss. asso. in Bowdoin col-
 lege, 40 00
 Byron, N. Y. Fem. miss. so. 19; M. Bird, 7, 43; 26 42
 Cadiz, O. Contrib. 4 29
 Cambridge, N. Y. W. Stevenson, 25 00
 Canaan four corners, N. Y. Indiv. 12 00
 Catskill, N. Y. W. H. Coit, 10; an unknown
 friend, 1; Mrs. A. Porter, 3d. pay. for David
 Porter at Dwight, 15; 26 00
 Cozenovia, N. Y. For. miss. so. 33; Mrs. B.
 Burnell, 8th. pay. for Charlotte Burnell in
 Ceylon, 12; mon. con. 13; 67 00
 Charleston, S. C. Fem. aux. so. 50; juv. so. in sch.
 in 3d. presb. chh. to constitute the Rev.
 WILLIAM A. McDOWELL an Honorary
 Member of the Board, 50; a lady, 1; a lady
 who has a school, 8; her scholars, for hea. chil.
 2; juv. so. in Miss Rain's school, 1st Mary
 Christiana Gregorie at Carmel, 24; 141 00
 Chili, N. Y. Cir. pray. meeting, 16 79
 Chillisquaque, Pa. Miss. so. 9 00
 Cincinnati, O. Coll. in 1st chh. 10; do. in 2d.
 chh. 8, 73; 37 73
 Crown Point, N. Y. Contrib. 7; less Eagle
 Bank note, 1; 6 00
 Danvers, Ms. La. asso. in 2d chh. 44 00
 Dedham, Ms. J. Wheaton, 20 00
 Dick's Creek, O. P. Deardorff, 20 00
 Draper's Valley, Va. S. Shepherd and sons,
 1,50; in E. 2, 50 00
 Durham, N. Y. Fem. cent. so. 22, 20; North m. Y. par.
 asso. in f. 27; chh. 10; mon. con. 8, 45; 40 65
 friend of missions, 40; B. Chapman, 5; 2, 2, 2
 Booth, for Ppl. miss. 1; a friend, 1; 48 45
 East Windham, N. Y. Chh. 10 00
 Elktion, Mal. F. H. 10 00
 Euclid, O. Mrs. W. 50c. Mrs. S. 25c. 10 00
 25c. Mrs. P's school, 15c. a widow, 5c. 12 25
 Exeter, N. H. Mon. con. in 1st chh. 15 00
 Exeter and vic. N. H. Fem. Jew. so. for Rab.
 miss. 20 00
 Flatbush, N. Y. Three members of aux. miss.
 so. 20 00
 Fredericksburg, Va. Rev. S. B. Wilson, 5 00
 Fredericks city, Md. Coll. in St. John's chh.
 85, 51; do. in German Reformed ch. 15, 73; 101 24
 Geneva, N. Y. A friend, received at Chesham, 7 00

* The sum of \$386 42, acknowledged in the Miss.
 Herald for February, as from Windham co. was re-
 ceived from Windsor co. Vt.

<i>Ghent, N. Y.</i> Mon. con.	11 17	<i>Sherburne, Ms.</i> A friend,	3 75
<i>Glenn's Falls, N. Y.</i> La. frag. so. 3d pay. for		<i>Sherburne, N. Y.</i> Mon. con. 18, 20; fem. chap.	30 50
<i>Caroline W. Rogers</i> at Mackinaw.	12 00	so. in E. so. 12;	20 00
<i>Granby, Ms.</i> P. Smith, for Pal. miss.	5 00	<i>Sinking Creek, Pa.</i> Aux. so.	10 00
<i>Greenbush, N. Y.</i> Rev. T. S. Wickes,	5 00	<i>Springfield, Ms.</i> A friend,	10 00
<i>Greenwich, N. J.</i> Miss. so.	6 00	<i>St. Clairsville, O.</i> Sab. school,	1 37
<i>Guilford, Vt.</i> S. Gregory,	3 75	<i>St. Johnsbury, Vt.</i> Mon. in 2d. cong. so.	6 36
<i>Hadley, Ms.</i> Mon. con.	90 00	<i>Stockholm, N. Y.</i> Agri. miss. so. 23, 23; feb.	
<i>Halifax, Vt.</i> M. f.	16 35	cent. so. 13, 63; E. Hulburd, 5;	41 86
<i>Hamp. Chris. Depos. Ms.</i> Cummington, estl.		<i>Stuyvesant, N. Y.</i> Mon. con.	3 38
for house for Mr. Richards at the Sandw. Isl.		<i>Stonham, Ms.</i> Rev. J. H. Stevens,	1 00
18, 93; Plainfield, coll. for do. 12, 07; Worth-		<i>Strongsville, O.</i> Fem. char. so.	1 00
ington; coll. for do. 9; fem. char. so. 1, 45;		<i>Suckasunny, N. J.</i> Mrs. Woodruff, 5th pay.	12 09
Northampton, a friend, 30; Southampton,		for P. Riggs, and Sarah P. Riggs,	4 28
B. B. Jones, 1; West Hampton, chh. 18, 20;	78 71	<i>Sullivan, N. H.</i> Fem. cent. so.	3 83
<i>Hartford, Pa.</i> J. Taylor,	1 80	<i>Ticonderoga, N. Y.</i> Mon. con.	6 11
<i>Hillsdale, N. Y.</i> Mon. con.	5 10	<i>Trenon, N. Y.</i> L. Younglove, 5, N. Gurney, 6;	10 00
<i>Hudson, N. Y.</i> Mon. con. in Presb. chh.	40 00	<i>Utica, N. Y.</i> Mon. con. 14, 36; av. of rings, 28c.	14 64
<i>Ipswich, O.</i> A friend,	1 00	<i>Walnut Hills, O.</i> Indiv.	3 00
<i>Rhaca, N. Y.</i> Rev. S. Parker,	5 00	<i>Watertown, N. Y.</i> G. W. Knowlton,	2 62
<i>Johnsbury Ten.</i> Two indiv.	25 00	<i>West Chester, N. H.</i> Mon. con.	8 25
<i>Keene, N. H.</i> Mon. con.	6 06	<i>Westminster, Vt.</i> Fem. char. so. in W. par. 8;	
<i>Lancaster, Pa.</i> Mon. con.	5 48	ded. loss on Kennebec note, 1, 30;	6 80
<i>Leeds, N. Y.</i> Rev. C. Cumstuck,	2 00	<i>Westmoreland, N. Y.</i> Mon. con. in Rev. A.	
<i>Litchfield, Ct.</i> B. Tallmadge, for new school		Crane's so. 24, 42; coll. in do. 28, 19;	52 61
house at Cornwall,	50 00	<i>West Newbury, Ms.</i> Fem. Jews so. in 2d. par.	
<i>Wichfield co. Ct.</i> (of which to constitute the		for Pal. miss.	10 80
Rev. STEPHEN MASON, of Washington,		<i>Weymouth, S. par. Ms.</i> Mrs. A. Loud, for Will-	
an Honorary Member of the Board, 80;)	300 00	iam Tyler at the Sandw. Isl.	10 21
<i>Litchfield, N. Y.</i> Mon. con. in presb. so.	7 00	<i>Winhall, Vt.</i> Mon. con.	2 00
<i>Lowville, N. Y.</i> Chh. in Stow's square,	5 00	<i>Zanesville and Putnam, O.</i> Miss. so.	84 04
<i>Mackinac, N. Y.</i> Mon. con.	12 00	<i>Unknown, or purposely concealed by the donors,</i>	
<i>Manchester, Va.</i> Mrs. E. K. R. Caskie, 3d pay.		Two ladies 7th. pay. for a child in Cher. so. 14;	
for David Baskin,	12 00	ladies, 8;	23 00
<i>Manlius Village, N. Y.</i> Mon. con. in presb. chh.	100 00	<i>Whole amount of donations acknowledged in the</i>	
<i>Maryshead, Ms.</i> Ladies in Rev. S. Dana's so.		<i>preceding lists, \$7,731.94.</i>	
for Samuel Dana in Ceylon, 12; two ladies to			
constitute the Rev. DAVID JEWETT of			
Manchester an Honorary Member of the			
Board, 50;	62 00		
<i>Middlebury, N. Y.</i> Rev. E. King's family,	4 30		
<i>Mount Ararat, Pa.</i> Mercy Tyler,	3 13		
<i>Newark, O.</i> Gent. asso. 8; la. asso. 7;	15 00		
<i>Oranburg, Ms.</i> La. miss. so. in Bellville par.	16 17		
<i>Newburyport, Ms.</i> La. asso. in 4th. chh.	50 00		
<i>New Providence, N. J.</i> Fem. juv. hea. sch. so.	12 00		
<i>Newton, Ms.</i> Mon. con. in E. par. for Ann Ho-			
mer at Elliot,	15 00		
<i>New York city.</i> Ladies of Brick chh. 2d pay. for			
a school in Ceylon, 36; coll. in do. for Pal.			
miss. 16, 19; fem. bible class in Wall st. chh.			
to constitute the Rev. WILLIAM PHIL-			
LIPS an Honorary Member of the Board. 50;			
two ladies, rec'd at Cornwall, 10; J. McNeish,			
for ed. two Indian chil. 24; mon. con. in 7th			
presb. chh. 12; Mrs. A. Lomax and daughter,			
4th pay. for Anna Lomax, 12; A. Falconer,			
for Bombay miss. 20; a friend, to constitute			
the Rev. JOSEPH McELROY an Honorary			
Member of the Board, 20;	211 19		
<i>Norfolk, Ct.</i> Dr. Frisbie, Jr. 5; e. box of his			
chil. 3; Phebe Guitau, 50c.	8 50		
<i>Northumberland, N. Y.</i> Mon. con.	5 00		
<i>Northumberland, Pa.</i> Fem. miss. so. 27; coll.			
in presb. chh. 4; mon. con. in do. 4;	35 00		
<i>Norwich, Ct.</i> Mon. con. in 1st. so. 20; C.			
Lathrop, 4c.	26 00		
<i>Ogden, N. Y.</i> Mon. con. in cong. chh. 10; eir.			
pay. meeting, 18, 14;	28 14		
<i>Paris, N. Y.</i> Union so. mon. con.	3 00		
<i>Paris, Ky.</i> Presb. chh.	110 08		
<i>Pelham, N. H.</i> Rev. Dr. J. H. Church, for Ste-			
phen Church in Ceylon, 12; N. Hutchinson, 1;	13 00		
<i>Perry, Vt.</i> Mon. con. 2; Mrs. H. Barnard, 1;	3 00		
<i>Philadelphia, Pa.</i> Fem. Ceylon so.	60 00		
<i>Prattsburg, N. Y.</i> Mrs. D. Judson,	2 00		
<i>Princeton, N. J.</i> Men. con. in Theol. sem.	5 80		
<i>Red Hook, N. Y.</i> Ref. Dutch chh.	25 00		
<i>Richmond, Va.</i> Young la. miss. so. 40; mon.			
con. 5; miss. asso. in part, 2; Miss L. Pleas-			
ant, 2d pay. for Indiana La Fayette, 12;	50 00		
<i>Richmond and Manchester, Va.</i> Aux. so. dona.			
16, 25; sub. 47c. mon. con. 27, 27;	90 52		
<i>Rocheater, N. Y.</i> Mon. con. in April,	55 50		
<i>Rocheater, Ms.</i> Fem. miss. so. 3d precinct, for			
Bombay miss.	12 00		
<i>Salem, Ms.</i> Mon. con. in S. so.	12 77		
<i>Salem, Pa.</i> J. Donaldson, 1; S. Williamson, 1;	2 00		
<i>Somerset, Ms.</i> Miss H. W. M. 2; Miss A. G. 1;	3 00		
<i>Shepherdstown, Va.</i> La. bible class, 4th pay.			
for Mary Bryan, 12; do. for a bible for do. 80c.	12 90		
G. W. for Indian chil. 10c.			

III. LEGACIES.

<i>Francestown, N. H.</i> John Smith, dec'd, for the	
support of missionaries at the west, by T.	
Brown, Exr.	80 60
<i>Newport, N. H.</i> Elkanah Carpenter, dec'd, for	
Elkanah Carpenter and Experience Carpenter	
in Ceylon, by J. Breck, Exr.	24 00
<i>South Hadley, Ms.</i> Jahleel Woodbridge, dec'd	
in part,	25 00
<i>Pomfret, Ct.</i> Rev. Walter Lyon, dec'd, in part,	500 00
<i>West Springfield, Ms.</i> John Ashly, dec'd in	
part, by S. Lothrop,	1,067 88

IV. DONATIONS IN CLOTHING, &c.

<i>Austinburg, O.</i> A sleigh. fr. J. Cowles, 10;	
board of Mr. I. Van Tassel, 6 wks. by Rev G.	
H. Cowles; do. 4 wks. by Dr. Hawley and	
E. Austin; cloth, &c. fr. J. Austin, 14; flannel,	
&c. fr. indiv. 4.	
<i>Boston, Ms.</i> A box. fr. indiv. for Rev. W.	
Richards, Sandw. Islands; sundries, fr. ladies,	
for Sandw. Islands.	
<i>Brownhelm, O.</i> Sundry articles,	2 75
<i>Chester, W. par. N. H.</i> A box, fr. females, for	
Harmony.	
<i>Eucitd, O.</i> Provisions and clothing.	
<i>Fairfield, Ct.</i> Sundries, fr. la. miss. so.	
<i>Hadley, Ms.</i> A bedquilt, fr. fem. chil.	
<i>Hamp. Chris. Depos. Ms.</i> Sundries, fr. fem.	
asso. in Cummington; fr. N. Jones, Goshen;	
fr. fem. asso. Hatfield; fr. gent. asso. Norwich;	
fr. M. Wright, Westhampton; and fr. fem.	
char. so. Worthington.	
<i>Hartford, Vt.</i> A roll of cloth, fr. N. relig. so.	15 00
<i>Harwinton, Ct.</i> A box, fr. fem. benev. so.	
<i>Mercer, Pa.</i> Clothing fr. R. and A. Patterson,	10 00
<i>Monson, Ms.</i> Young men's so. for Greek Youth,	
5, 84; S. and H. Soc. Mrs. S. F. 1, 25; and sun-	
dries fr. other indiv. a box fr. ladies, by	
fem. frag. so. for Dwight, 45.	
<i>Newark, O.</i> Sundries fr. gent. asso. 13; clothing	
sc. fr. la. asso. 13, 37.	26 37
<i>New Haven, Ct.</i> Sundries, from indiv.	
<i>Newport, N. H.</i> A box fr. fem. char. so. for	
wea. miss.	27 85
<i>Newton, Ms.</i> A box, of soap, for Sandw. Isl.	
miss. fr. W. Jackson.	
<i>Northford, Ct.</i> Sundries fr. la. working so. for	
Union,	18 37
<i>North Milford, Ct.</i> Sundries from ladies,	
<i>Salem, Pa.</i> A horse fr. Miss B. Beattie,	75 00

Sandwich Islands, Sundry articles, rec'd at the different stations, between May 1, 1825 and April 30, 1826; fr. foreign visitants, 350.37; from natives, 947.53; 1,297 90
Southbury, Ct. 32 yds. flannel, fr. ladies; shoes fr. S. Smith, 1.25.
Strongsville, O. A bundle, 10.84; dried fruit, &c. fr. Rev. Mr. Shaler.
Sullivan, N. H. Sundries fr. miss. so. 12.63; do. fr. fem. cent. so. 3.72; 16 35
Unity ss. Perry Co. O. Sundries.
Vernon, O. A box of cheese.
West Hartford, Ct. A box fr. la. work. so. for Emmaus. 76 00
Woodbury, Ct. Sundries fr. young la. so.
Worcester, *Centerville*, *Mass.* Sundry bibles and testaments, and shoes fr. aux. so.
Zanerville, and *Putnam*, O. Sundries, 113 37
Committed to the care of A. Thomas, Utica, N. Y.
Kingston, U. C. A box, fr. ladies, for Sandw. Islands.
Sherburne, N. Y. E. so. a box fr. fem. chaf. so. 72 15

EXTRACTS FROM CORRESPONDENCE.

THE following extracts from letters recently received, are inserted as evidence of a growing interest in the cause of Foreign Missions; and the question is respectfully submitted to all the readers of this work, whether the spirit exhibited in these extracts, is not the spirit which the Gospel enjoins upon all Christians; and whether, if all who profess to love Him that died to make a propitiation for the sins of the world, should feel and act, as these individuals have done, abundant means would not speedily be furnished for sending the Gospel to every nation under heaven?

The first extract is from a letter written by a clergyman in the State of New-York; who has felt it to be his duty, not only to speak well of the missionary cause, and to contribute something himself; but also to defend it, and urge on his people its claim to their patronage. Do not facts every where establish the correctness of the views here expressed respecting the influence of a missionary spirit?

I greatly fear that there is awful deficiency on the part of many of the ministers of Christ, in pleading the cause of Foreign Missions. We have a multitude of objects nearer home; our Bible Societies, our Tract Societies, our Sunday Schools, and our Home Missionary Societies; and many seem to think that there is danger of burdening their people, and that we must be easy with them on the subject of Foreign Missions: but in my view the command is imperious, *Preach the Gospel to every creature*; and when we begin to think that too much is undertaken, and that if any thing is given up, it must be that in which the very spirit of this command is most clearly discoverable,—the enterprise of overstepping all sectional and national boundaries, and saluting with the glad tidings of salvation the whole of our fallen race,—I fear that there is danger in respect to other departments of Christian benevolence. *Keep alive the missionary spirit*, and every thing else of consequence will live also: but let this go down, and every thing else that is really good, will go along with it. My people are ready to help other objects of

benevolence just in proportion as I can excite and keep alive their interest in the Missionary cause.

The following note shows that one individual who is willing to make the effort, can do much for the cause of missions. Without doubt one great reason why more is not done, is, that so few will take the lead, and be at the trouble of presenting this cause before the Christian community in which they live, and of collecting from them what they are willing to give. Are there not many individuals who can do as the writer of this note has done?

Boston, April 16, 1827.

To the Treasurer of the A. B. C. F. M.

Sir,—The inclosed sum of \$350 is collected from a number of Ladies in this city to aid the Board of Foreign Missions. The appeal of Mr. Hall, our late missionary at Bombay, together with the statements in the *Herald* for Feb. respecting the depressed state of the funds, have impressed them with the duty of contributing on this occasion. Although not so large a sum as they would be happy to send you, they consider it a privilege to contribute a little towards the noble work of evangelizing the world. They are already reminded by the death of one of the donors, to do quickly what their hands find to do, before the night of death cometh when no man can work. We hope and expect your funds will be enlarged by similar donations.

P. S. Accept also the sum of \$50 from two ladies in _____, to constitute the Rev. _____, of _____, an honorary member of the Board. C.

The following paragraph is extracted from a letter, which inclosed a donation of twelve dollars. The writer is a clergyman, who has shown a strong and uniform attachment to the missionary cause. After adverting to his narrow circumstances, the writer proceeds thus:

Yet with the smiles of Heaven, and extra fatigue and frugality, I procure a little for the various objects of humane and religious charity. I think I can honestly say, that I am willing to go through one fourth part more than ordinary fatigue and hardship, at least, in order that I may have the proceeds to devote to these objects. Had I not been cheered and animated by a stimulus of this kind, I should probably long ago have sunk under my many trials and burdens. The objects of the A. B. C. F. M. were, very dear to me long before it existed—from 1801 when I was 17 years of age. I am willing to labor night and day, and to pass through storms and mire, to aid this cause. I have no misgivings, with regard to it; but have full confidence that it will prosper, and eventually deliver the world from cruelty, oppression, and woe.

The letter closes with an affectionate testimony to the worth of the late Mr. Hall, of Bombay, with whom the writer was personally acquainted.

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NO. 6.

Biography.

BIOGRAPHICAL NOTICES OF ASAAD SHIDIAK.

(Continued from p. 136.)

March 9, 1826. The shekh before mentioned (p. 133) communicated to Asaad, through the medium of a priest, the offer of his daughter in marriage, on condition he should leave the English.

10. Set apart a day of fasting and prayer on Asaad's account. He was observed not to be in a happy temper. Towards evening he spoke of going home. I hoped he would finish writing the statement we had requested of him, "for," said I, "if you go home, I shall not see you again for months." "No," said he, "perhaps not for years." His manner was very peculiar. I knew not what was the matter, till, in the evening, after a long conversation on the evidences of inspiration, he said, "I have been in deep darkness to day. My heart has been full of blasphemy, such as I have scarcely ever known. I have even doubted the existence of God. But now I am relieved, and I would just say, I shall not go home to-morrow, as I hinted."

This temptation seems to have arisen chiefly from a discrepancy in the Scriptures, which I had shewed him, and which I knew not how to reconcile. He begged that, for the present, I would by no means shew him another such.

Suspects himself to have been poisoned.

11. One of the neighbors brought Shidiak a letter, cautioning him, if he went to the shekh's house, not to smoke or drink with him.

12. Word came to Asaad, that the shekh was with the family below, and would be glad to see him. Asaad went down, but in a few minutes came up, pale and trembling, and said he was exceedingly dizzy and faint. He had

just taken coffee below, attended with suspicious circumstances, and begged to know if he might not be poisoned. We opened a medical book we had, and explained to him, as rapidly as possible, the symptoms of a poisoned person. "Oh! these are my feelings," said he, and fell upon his knees before his seat in silent prayer. We immediately gave him an emetic, which operated well, and before night he was relieved of every alarming symptom. The youth who gave the coffee, being sent for, gave good evidence of having had no bad intentions; and notwithstanding many suspicious circumstances, we did not think the evidence of an attempt at poison sufficiently strong, to prosecute any public inquiry into the matter.

16. A youth from Der el Kamer called to see Asaad. He remarked, that he once saw a priest at his village tear in pieces five of these books of ours, but he could not tell for what reasons. He had, apparently, never seen the ten commandments before, and was very much surprised to find image-worship so expressly condemned in them.—A letter was received by Asaad from the patriarch, written in very plausible terms.

Visits his Relatives at Hadet.

17. Four of the relatives of Asaad came down, and succeeded in persuading him to accompany them home. He said he could not believe, after all that has been said, that they would do him violence, and he strongly expected that his visit at Hadet would do good. A majority of us opposed his going, with all we could say; but he thinks he knows the people here better than we do. He left us toward evening, expecting to be absent only a few days.

Their Violence, and the consequent proceedings of Phares Shidiak.

24. Phares Shidiak came to my house to day, and wished to speak with me in private.

"Yesterday morning," said he, "as I was in my room reading the New Testament, my brother Mansoor entered, drew a sword he had, and gave me a blow upon the neck. I continued with the book in my hand, until one snatched it from me. Mansoor afterwards drew up his musket, threatening to shoot me; but my mother interfered to prevent him. My brother Tannoos hearing a bustle, came in with a cane, and began cudgelling me, without stopping to inquire at all into the merits of the case, calling out, 'Will you leave off your heresy, and go to church like other people, or not?' Mansoor not finding Asaad present, as he seemed to have expected, went to Asaad's chest which stood near me, seized all the books he had received of you, Hebrew, Syriac, Italian, and Arabic, tore them, one by one, in pieces, and strewed them on the floor.

"In the course of the day, I came down near where the soldiers of the emir are encamped, and passed the night in company with my brother Galeb.* This morning he returned, with a line from me to Asaad, and I came off to Beyroot, with the full determination never to go home again. And now I will either go to some place in this country where I can enjoy my liberty, or I will take ship, and leave the country altogether."

As he wished my advice, I counselled him neither to go from the country, nor from his home, but to return, and at least make a further trial of doing good to his relatives, and bearing their persecutions. He, however, continued inflexible.

In the space of a few hours, Galeb came in search of Phares, with a letter from Asaad, of which the following is a copy.

Asaad's Letter to his brother Phares.

"To my beloved brother Phares; the Lord Most High preserve him.

"Your departure caused me great grief. First, because you were impatient, when trial and persecution came upon you. It is a thing we are regularly to expect, that if we hope in God in this world, we shall give universal offence. But we have another city, for which we hope. Do not lose your

courage, for you have not yet resisted unto blood, striving against sin. Remember, we cannot share in the glory of Christ, if we share not also in his sufferings. Therefore, rejoice whenever you are tried; rejoice, and never be sad; for our faith is sure.

"Secondly, I was grieved because you gave me no information where you were going, and what you intended to do. Now, it is not becoming, that we should do any thing rashly, that is, till we have prayed to God for direction. Come home, then, and let us set apart a season of fasting and prayer to God, and do what is most agreeable to him. Perhaps it is best to let our works preach in silence, in these evil days.

"You must know, that if you fail to come home, you will give us great pain, and this, you know, would be inconsistent with love. Jesus says, 'By this shall all men know that ye are my disciples, if ye have love one to another.' You well know how much joy and consolation it would give us to see you; do not then deny us this pleasure, but come at all events. If you do not come, it may be an injury both to yourself and me. I wish to see you, if it be only to say to you two words, and then act your pleasure; for not every word can be said with paper and pen. Farewell.

"Your brother, and companion in tribulation.
ASAAD."

Galeb took me aside, and begged me to urge his brother to go home. I said I had already advised him to do so, but that I could not force him to go—that if he found he could not enjoy liberty of conscience, and the privilege of reading the word of God, in Hadet, he was welcome to stay with me as long as he pleased. "You are a man," said Galeb, "that speaks the truth, and acts uprightly, but Asaad and Phares are not like you; they talk very improper things." Among these things, he mentioned a report to which Asaad had given circulation, respecting the patriarch, to which I was obliged to reply, that instead of taking it for granted to be a false report, he ought to believe it to be true, and that such a report was not abroad respecting the patriarch alone, but respecting a majority of patriarchs and bishops of the whole land.

After some further conversation on the wickedness of treating brothers, as they had done Phares and Asaad, we went to Phares, and endeavored to persuade him to go home with his brother. But it was all in vain. "If I leave this house," said he, "instead of going to Hadet, I will go in the opposite direc-

* Erroneously spelled *Galed* in the last number.—Ed.

tion." The brother returned without him.

Conversation of Phares with the Bishop of Beyroot.

After Galeb had gone, we put a great many questions to Phares, and he communicated some interesting particulars. Among others was the following.

"The day that Asaad and myself left you, (the 17th,) the bishop of Beyroot was at the next house, and I went to salute him.

"He said to me, 'I understand *you* have become English, too. You *reason* on the subject of religion.'

"But," said I, "is every one English, if he *reasons* on that subject?"

Bishop.—"But you read in the Bibles of the English."

Phares.—"Yes, and from whom is the Bible? is it from the English, or from God?"

B.—"But it is *printed* by the English."

P.—"Well, is it altered in any place?"

B.—"See, now you have begun again to argue on the subject of religion. I tell you, young man, cease this heretical habit, or you are excommunicated."

Phares informed us of three or four Bibles and New Testaments, that we had given at different times to individuals in Hadet, which had lately been destroyed by order of the bishop. This news, together with a discovery we yesterday made in the neighboring houses of two covers of the New Testament, whose contents had long ago been torn out, shews us anew, if new evidence were wanting, that if the Gospel is ever introduced again in its power and purity into this country, it will be with a desperate struggle.

Two brothers of Phares, Mansoor and Galeb, came to converse with him anew. We saw them seated together on the ground, at a little distance from the house, but afterwards saw them no more. It is singular that Phares should have left without coming either to take his cloak, or to bid us farewell.*

28. Having heard nothing particular directly from Asaad since he left, especially since the affair of the books, I yesterday sent him a line, and to day received the following reply.

Letter from Asaad to Mr. Bird.

"Dear Sir,—After expressing imperfectly the love I bear you, and the desire I have to see you in all health, I

* We afterwards ascertained, that he was decoyed off to a distance, as if for a walk; and when he would have returned, was prevented by force.

have to say, that in due time your letter came to hand, and I read and understood it. You ask respecting our health. I answer, I am in a state of anxiety, but not so great as some days ago.

"On Thursday last, having come home from a visit to the emir Sulman, I found the remnants of the Holy Scriptures, torn in pieces, as there is reason to believe, by order of the bishop. When I was told, that my brother Mansoor had done this mischief, I returned to the emir, and informed him of the affair. He sent to call Mansoor, while I returned again to our house. I now learned, that my brother Phares had gone off. After searching for him some time, I went down to the inn in quest of him, but he was not to be found. As I was on my way returning from the inn, where I had gone in search of my brother, I prayed to God, that he would take every thing from me, if necessary, only let faith and love towards him remain in my heart.

"As I proceeded on, a man came up, and gave me information that all the consuls of Beyroot were slain, and that you also were slain with them. The report came from a man, who said he had deposited goods with you for safety. In order to be the more sure, I asked the man if it were really true, and he again assured me, that it was. Ask me not the state of my feelings at that moment.

"On reaching home, I heard this terrible news confirmed; at the same time looking out, and seeing the heap of ashes near the house, all that remained of the 11 copies of the holy Scriptures which my brothers had destroyed, I burst into tears, and committed all my concerns into the hands of God, saying, 'Blessed be his holy name: the Lord gave, and the Lord hath taken away;'—and so I prayed on, with tears, and groanings, which I cannot describe.

"I afterwards heard, that Phares was probably in the neighborhood, and set off to search after him by night, but found him not. When I heard the news of your death confirmed, I sent off a messenger, that, wherever Phares might be found, he might return; and when I received his letter, saying that he had gone to your house, I could not yet believe that the report respecting you was false.

But when the truth on this subject began to appear, then I heard, by a person who came to me yesterday evening, that the patriarch and the emir had made an agreement to kill *me*, and that they had sent men to lie in wait for that purpose. I was afterwards told, by another person that some of

the servants of the emir were appointed to accomplish this end.

"Here I am, then, in a sort of imprisonment, enemies within, and enemies without.

"One of my brothers, the other day, advised me to surrender myself entirely to the mercy of the bishop, whereupon I wrote the bishop a letter, (of which I send you the enclosed copy,) and gave it to my brother Tannoos, begging him to carry it to the bishop, and bring me his reply. Tannoos read the letter, and, without saying a word, threw it down in contempt. I then gave it to my uncle with the same request, but as yet I have got no reply.*

"All my concerns I commit into the hands of God, who created me. Through the blood of our Lord Jesus Christ, I hope that all my distresses will be for the best.

"I accept with pleasure all your kind wishes, and send you many salutations in the Lord, and pray for you length of days. Yours, &c.

"March 27, 1826. ASAAD."

His relatives deliver him up to the Patriarch.

31. Information is received, that Asaad has been taken away against his will, to the patriarch.

April 4. Phares Shidiak arrived here in the evening direct from Der Alma, and said he had accompanied Asaad to that convent a week ago, that Asaad was still there, and that the patriarch, having in the morning set off for Canobeen, would send down for Asaad after a few days. He then handed me the following line from Asaad.

"If you can find a vessel setting off for Malta, in the course of four or five days, send me word; if not, pray for your brother
ASAAD."

We were disposed to send off a messenger this very evening, but Phares said it would not be necessary.

Had some serious conversation with Phares, in which I exhorted him to continue reading the New Testament, and take particular notice of the general spirit of it; and then to judge, if all this deceit, confining, beating, and threatening to kill, was consistent with that spirit. We observed, that we supposed the patriarch and the bishop were well pleased with all the violence that Mansoor had used in this affair. "Yes," said Phares, "priest Hanna Stambodi, at Ain Warka, told me yes-

terday, that none of us had any religion, except Mansoor."

In a subsequent part of his journal, Mr. Bird records the following particulars respecting Asaad, during his last visit to Hadet, and when about to be violently removed from thence. They were received from Phares.

A neighboring emir being sick, one day, Asaad carried him a paper of medicine, on the outside of which he had written how it was to be taken. While Asaad stood without, a servant took in the medicine, and gave it to the prince, saying, "This is from Asaad Esh Shidiak, and here he has written the directions on the paper." The prince, who is not remarkable for mildness, and perhaps was not conscious that Asaad overheard him, spoke out angrily, "A fig for the paper and the writing; 'tis the medicine I want." "Your lordship is in the right," replied Asaad, "the truth is with you. The medicine is the thing; the paper that holds it, is nothing. So we ought to say of the Gospel, the great medicine for the soul. 'Tis the pure Gospel we want, and not the church that holds it."

After Mansoor, in his Catholic zeal, had torn up and burned all his Bibles and Testaments, Asaad could not remain without the Scriptures, but sent and obtained a copy from the little church, which he daily read, marking the most striking and important passages.

When his relatives, to the number of twenty or more, had assembled, and Asaad perceived they were come to take him to the patriarch by force, he began to expostulate with Tannoos, and besought him to desist from a step so inconsistent with fraternal love. He besought in vain. Tannoos turned away from him with a cold indifference. Affected with his hardness, Asaad went aside, and wept and prayed aloud.

The evening before he was taken away, he said to those who had assembled, "If I had not read the Gospel, I should have been surprised at this new movement of yours. But now it is just what I might have expected. In this blessed book, I am told, *the brother shall deliver up the brother to death, and a man's foes shall be they of his own household.* Here you see it is just so. You have come together to fulfil this prophecy of the Gospel. What have I done against you? What is my crime? Allowing that I do take the Bible as my only and sufficient guide to heaven, what sin is there in this?"—During the evening, he laid himself down to sleep, as he was to set off early

* This letter was a mere tissue of testimonies, brought from the fathers, and from the Scriptures, condemning the worship of images.

in the morning. But he was often interrupted; for, whenever he caught a word of false doctrine from the lips of those who continued their conversation, he would rise up, refute them, and again compose himself to rest. One of his uncles, speaking of his going to the patriarch, said in a great rage, "If you don't go off with us peaceably, we will take your life." Asaad replied, "Softly, softly, my dear uncle, don't be hasty. *Blessed are the meek.*"

Phares wrote a letter this evening to Asaad, in a hand that had been agreed on between them, saying, that if he would come to Beyroot, he need not fear, and that it might be a matter for further consideration whether he should leave the country.

5. The letter of Phares was sent off by a moslem, who returned at evening, saying, that when he arrived at the convent, he was accosted by two or three men, inquiring his business, telling him he was a Greek, and had letters from the English. They then seized him, and took the letter by force, and, had he not shewn them that he was a moslem, would have probably sent him to the emir of the district for further examination. They then asked him some questions about the English, and assured him that after eight days Asaad would no longer be a living man. —Thus were our hopes of a second deliverance of this sufferer of persecution, for the present, blasted. After all the threats, which have been thrown out without being put in execution, we rather hope, that this last will prove like the rest; yet we cannot tell how far their hatred of the truth may, with the divine forbearance, carry them. We leave all with him, in whose hands our life and breath are, and whose are all our ways, with the humble hope, that light may yet arise out of darkness, and that much glory may be added to his name, from this evident work of Satan.

6. Sent word, in a blind hand, on a torn scrap of paper, to Phares respecting the fate of our message to his brother. He returns answer, that he is coming to Beyroot to-morrow.

7. Phares came, according to his notice of yesterday, saying, that if the patriarch should get his letter to Asaad, there would be danger in his staying at Hadet. He should be glad to go to Malta, or almost any other place out of Maronite influence, lest his brothers should seize him, and deliver him up to the fury of the patriarch, as they had done his brother Asaad. Mansoor, the oldest and most violent of them, when he heard, yesterday, that a letter had

arrived for Phares from Beyroot, breathed out threatenings and slaughter, not only against Phares, but against the innocent messenger himself.

8. Wrote to —, a friendly Maronite bishop, to give me whatever information he might be able to procure respecting Shidiak.

May 10. A messenger, whom we sent to Cannobeen, returned with the report, that he was denied the privilege of seeing Asaad, under pretence that he was going through a course of confession, during which the rule is, that the person so confessing, shall pass his time, for a number of days, alone, and see no company.

14. We were, to day, credibly informed, that Shidiak is still firm in his adherence to the Gospel, but that he was kept under rigid inspection, not being permitted to step out of his room without an attendant.

17. Phares Shidiak informed us to day, that he had been told that his brother Asaad had been at the college of Ain Warka. He thought it might be true, as one object in delivering him up to the patriarch was, to give the people the general impression, that he had no longer any thing to do with the English. He had now been a sufficient time absent from us to give general currency to the report, that he was no longer with us, and now, perhaps, the patriarch had let him go free.

Asaad is cruelly treated.

27. The messenger, who went before to Cannobeen, had set out to go for us a second time, and this morning early returned with the following story. —Being met by a man near Batroon, whom he suspected to be from Cannobeen, he inquired him out, and found him to be a messenger sent by Asaad himself to his uncles and other connexions, to beg them to come and deliver him. Asaad saw the man, and gave him his commission from the window of the convent, without the knowledge of the patriarch, or the others in his service. This messenger said, *that Asaad was in close confinement, in chains, and was daily beaten*; and that the great cause of complaint against him was, that he refused to worship either the pictures, or the virgin Mary.

I had written a letter of mere salutation to Shidiak by my messenger, which letter he enclosed in one from himself, and sent it on by his brother, returning himself with the messenger from Asaad. This brother of his, he is much afraid, may be ill treated by the patriarch.

28. J., the messenger, called, and said, that he himself should not go to Cannobeen, but 12 or 15 of his other relatives would go and endeavor at least to save him from chains and stripes. J. had been to the emir Beshir the less, who lives at Hadet, begging him (with a present) to save his brother, if it should prove that he had suffered by the suspicion, or the resentment of the patriarch. The emir promised to interfere;—"but why," said he, "should Asaad go and join the English: they are a people I do not love."

June 2. A youth of the neighborhood said it was reported, that Asaad was a complete maniac; that he rent his garments, raved, reviled, &c. and that he had been sent to the convent at Koshia, like other lunatics, for a miraculous cure. This news was brought by priest Bernardus of Gzir, mentioned in Shidiak's statement. (p. 73.)

3. The brother of J. about whom he was so solicitous, returned last evening in safety, with the following letter in Asaad's own hand writing.

"To our respected brother J. ——. After expressing my love to you, I have to say, that your letter by your brother —, arrived in safety, and I have understood it. In it you and — inquire after my health. May the Lord pour out his grace upon you, and follow you with his blessings. As to me, I am at present in health, with regard to my *body*, but as to other circumstances your brother will give you information. Love to cousin —, your wife. Pray send me word respecting you every opportunity, and may the Lord lengthen your days. From your brother
"ASAAD ESH SHIDIAK."

This letter is certainly genuine, and is a full proof of what nature the insanity is, under which he labors. It has greatly relieved the anxiety we felt from the report of yesterday.

From the verbal account, given by the lad who brought the letter, the following are selected as the most important particulars.—He entered the convent on his arrival, and seeing nobody but the keeper of the prison-room, obtained leave to go in, and see Asaad alone. He found him sitting on the bare floor, *with a heavy chain around his neck, and firmly fastened at the other end into the wall.* His bed had been removed, together with all his books and writing materials, and (what is considered here as the extreme of privation,) he was left without a pipe.

The lad continued with him an hour or two, without being discovered by any one but the keeper. During the con-

versation Asaad observed, that not long since he was sent to Koshia, as a man possessed of a devil, and that he escaped from that place, and had arrived near Tripoli, when he was taken by a party of Maronites, and brought back to the patriarch. He had, since that time, been kept regularly at Cannobeen, subject occasionally to beating and insult, from such as might call in to see the heretic. We understood the man to say, that the patriarch even instructed the common people to spit in his face, and call him by odious names, in order to shame him into submission. Asaad gave his advice, that we should either send some one with a horse, and get him away by stealth, or get the consul to interfere by writing to the pasha. The letter written by Asaad was done through the connivance of his keeper for a small reward.

Attempts made to procure his Release.

After hearing all this, we went directly to the consul to inform him of the case, and to urge him to an interference. He consented, that we should first procure some one to write a firm and consistent letter to the patriarch, demanding by what right he had taken a man from an English employer, and under English protection, and imprisoned him unheard, &c., intimating, that if the man was not soon given up, something more would be done.

Toward evening J. came again to inquire what we had concluded on. When he found what step we had taken, he seemed much alarmed for his own safety, and begged us not to proceed, for he should be immediately suspected as the mediator of the affair, and should be in danger of being persecuted as such. He mentioned, as a justification of his fears, that the keeper overheard Asaad when he recommended that course to his brother, and that the keeper, when inquired of, would of course mention the fact to the patriarch. Instead of the measure we were about taking, he recommended to apply to the emir, through one of his relatives, who was our mutual friend, and to this we consented. It is, however, probable, that the object of J. is not so much to avoid danger, as to put his friend the emir in a way to get a small present.

5. J. has been to see the emir, in order to persuade him to intercede with his uncle, the emir Beshir, but the former was not at home, and therefore the latter was not consulted. J. then went to the emir M. but found him quite averse to do any thing, saying, that to

liberate a man, who had become English, would never do. He next saw Mansoor, the brother, and asked him if he knew that Asaad was in close confinement. "Yes," answered he, "and he may end his days there, unless he can learn to behave himself better." One characteristic mark of a heathen is, that he is "*without natural affection, implacable, unmerciful.*"

J. says, that his brother has told him in addition, that Asaad himself, on the whole, wished not to have the consul interfere, but that some one might, for the present, be sent every week or two, to see how he got along, and in the mean time, he hoped to make his own escape, for that only a few days before, he had loosed himself from his chains, and got out of the convent, but not understanding the path, he became afraid to proceed, and returned of his own accord.

6. Went again to confer with the consul with regard to Asaad. When we mentioned the fact, that Asaad was under a sort of oath of obedience to the patriarch, an agreement which all make who are educated from the funds of the Ain Warka college, he seemed to think differently of the case, because, though an oath to bind the conscience, as in this case, can never be binding, and is neither acknowledged by Turks nor English, yet, in the opinion of all Maronites, it justifies what the patriarch has done. This English protection, they would say, is of no avail, since he was under a previous engagement to serve the patriarch. The consul thinks the case, if presented to the chief emir, would be rejected without consideration, on the ground, that it was ecclesiastical, and not civil; and if presented to the pasha, he would exact fines from many innocent convents, and otherwise oppress them, without perhaps, after all, procuring the release of the prisoner. He would prefer some secret mode of effecting the object.

Priest Bernardus of Gzir, already mentioned, was on a visit to the family below, and sent up to beg the favor of a sight at Shidiak's statement. I at first refused, but on a second application, and being assured that the priest was a friend of Shidiak, I consented, and invited the man to come and take with me a cup of coffee, which he did. It will be observed, that this Bernardus was one of those, who wished Shidiak to say that his faith was like that of the Roman catholic church, although it should be a falsehood, saying that the patriarch would bestow on him a pardon for the lie. The priest acknowl-

edged to the family below, that Shidiak's statement of that affair was correct.

14. Received a line from the friendly Maronite bishop, to whom I had written, (April 8,) who says that he has been assured, probably afresh, that Shidiak is in prison, and suffers beating.

15. The emir A. came and conversed a length of time on the case of Shidiak. I offered to reward him well for his trouble, if he would procure his release, which he has promised to attempt.

21. J. came to say, that he had seen the emir A. who had endeavored to persuade his uncle to write to the patriarch. The uncle, however, refused, but added, "*You may write in my name, and say, that it is my pleasure, that Shidiak should be liberated.*" The messenger has, therefore, gone with such a letter.

22. This morning came Tannoos Shidiak, accompanied by a young emir, saying that they had knowledge of our attempt to liberate Asaad, through the medium of the emir A. "It will not do," said he; "you will not accomplish your object so." They both said, that the emir A. was a great liar, had a little mind, and little, if any, influence with his uncle. In short, *they* proposed a *more excellent way*, viz. that we should give *them* also a good reward to engage in this noble work of brotherly love.

24. The messenger from the emir A. arrived from Cannobeen, with the following letter from the patriarch, in answer to his own:

"After kissing the hands of your honorable excellency, &c. &c. With regard to your slave, *Asaad Esh Shidiak*, the state into which he is fallen, is not unknown to your excellency. His understanding is subverted. In some respects he appears to be a demoniac, in others not. Every day his malady increases upon him, until I have been obliged to take severe measures with him, and put him under keepers, lest he should escape from here, and grow worse, and infuse his poison into others. Two days ago, he succeeded in getting away in the night, and obliged me to send men to bind him, and bring him back; and after he was come, he shewed signs of returning sanity, and begged to be forgiven. But he does not abide by his word, for he is very fickle; and the most probable opinion respecting him is, that he is possessed of the devil. However, as he was, to appearance, disposed to yield me obedience, I treated him kindly and humanely, and used every means to promote his permanent cure. —This is what I have to communicate to your excellency, and the bearer will

inform you further. Whatever your excellency commands, I obey, and the Lord lengthen your life. JOSEPH, Patriarch of Antioch."

27. A youth from Ain Warka informed us, that he had seen a letter in Asaad's own hand-writing, saying, that he had yielded obedience to the patriarch, and professed again the faith of the Roman catholic church. This report excited great joy, he says, at the college. We are rather pained by the news, because, if Asaad has done this, we are almost sure it has been done insincerely, and merely to escape the pains of his persecution. The same person says, that a relative of the patriarch at Cannobeen, has been in the habit of writing, every week or two, to the college, to give the news of what was done with Asaad from time to time, in which he spoke of his *chains* and *stripes*, and so on. He also observes, that many people have boldly questioned the right of the patriarch to proceed to such extremities with the members of his church, saying, they saw not, at this rate, which was chief governor of the mountains, the prince, or the patriarch.

July 1. One who seemed certain of delivering Shidiak, if he should set about it, went, with our recommendation, to Tripoli, from which place he hopes to have a convenient communication with Cannobeen.

14. The youth who went to Tripoli to attempt something, came back unsuccessful.

17. Application has been made by Phares to the emir M., but he refused to do any thing for Asaad, alleging that it is an affair of religion, and belongs exclusively to the patriarch. Phares says, that notwithstanding the superstition and anger, which his mother exhibited when here, she has more than once said, that the English are better than the Maronites, for they take an interest in the fate of Asaad, while the Maronites all seem to care nothing about him, whether he is dead or alive, happy or wretched.

Phares, as well as others, says, that Tannoos is Asaad's enemy from jealousy. Asaad is younger than Tannoos, but has been much more noticed. This Tannoos could not bear, and has therefore been quite willing to see him disgraced and punished.

Phares observes, that Tannoos was quite as favorably disposed to protestant principles as Asaad, but the moment Asaad took the start of him, he felt back, and is a much firmer Maronite than ever. He seemed to be affected at the

death of Mr. Fisk, but inferred from it, that God did not approve the efforts of the protestants in this country. The death of Dr. Dalton, also, his former pupil, probably confirmed this feeling.

Great difficulties in the way of Asaad's Release.

18. Tannoos came to converse about his brother Asaad. He had just received a letter in Asaad's own hand-writing, saying, that he was reduced to a great extremity of distress, and perhaps had not long to live, and begging Tannoos to come up and see if nothing could be done to end or mitigate his sufferings. Tannoos declares that he would be very glad to get him away from Cannobeen, if he could be safe, but that in any other place in the dominions of the emir Beshir, he would be killed. He might be safe at the consul's, but with me he would not be. "There are men in these mountains," said he, "that can kill and have killed patriarchs and emirs, and that in their own houses; and why could they not kill Asaad with you, if they chose? Is your house more secure than the convent of the patriarch, or the palace of the emir? A man, in entering your house, would violate all law, but the English would not make war for the killing of a single man."

I observed, that an application would very possibly be made to the pasha, by the consul, if Asaad was not soon delivered up. "An application of that sort," replied T. "would be quite useless. The pasha would send the application to the emir, and do you not think the emir would arrange the affair as he pleased? He knows well this sort of dealing. He has known how to manage these mountains for 40 years, and do you think he would be at a loss about such a trifle as this? For example; what would be more easy for the emir, if he chose to detain the man, than to say he had committed murder, and therefore could not be given up?" "But," said I, "such a charge must be established by competent witnesses, and under the consul's inspection." "True," replied he, "and where would be the difficulty of that? The emir would bring 500 witnesses to-morrow to establish any crime he was pleased to allege. And as to his fearing the pasha, though he holds his office under him, yet his power is even superior to the pasha's."—"The patriarch," continued Tannoos, "can do just what he chooses, in spite of the English. You have brought books here, and the patriarch has burned them in

spite of you. He has issued to all denominations a proclamation full of lies against you, and what have you been able to do? You have indeed written a reply to the proclamation, and hold it up to the people, and say, 'Look how the patriarch lies about us;' but what does he care for all that?"

So talks a Lebanon mountaineer, of more sense, information, and truth, than most others, respecting the moral character, and godly fear, of his patriarch and prince.

His Family attempt his Liberation.

19. Phares brought us a letter, which had just been received by the family at Hadet, from the patriarch, wishing them to come immediately to Cannobeen. Tannoos and his mother have gone, and intend, if possible, to bring Asaad away, either to Kesroan, or to Hadet. The mother insisted on going, and wished to pass through Beyroot on her way, that she might consult us before she went; but this was not permitted her.

The above-mentioned letter, in English runs thus:—"After telling you how much I desire to see you in all health and prosperity, I send you news respecting the wretch Asaad Esh Shidiak, otherwise called *lord of hell*. His obduracy, with which you are acquainted, has exceedingly increased. It is not unknown to you, how much care I have bestowed on him for his good, how much I have labored for his salvation, and under what severe discipline I have put him; and all to no effect. And now, as might be expected, he has fallen ill, and therefore can no longer run away, according to his custom, and we have been thus constrained to take off the severity of our treatment. But fearing lest his disease should increase upon him, I have sent you word, that you may come and see how he is, and consult what is best to be done with him. Make no delay, therefore, in coming, and the apostolic blessing be upon you."

For some reason, unknown to us, the liberation of Asaad was not effected; and down to the beginning of the present year, (the latest date,) he was still immured in prison, and suffering persecution; but he remained steadfast to the faith, which he had professed and adorned before many witnesses. That he will escape from the hands of his enemies, except by death, is possible, but, we fear, not very probable; that, overcome by pain, and broken down by oppression, he should, like Cranmer, recant, though it would grieve, it should not greatly surprise us; but, that he will, through

the divine assistance, persevere to the end, and be a distinguished monument of evangelical piety rekindled upon the ancient altars of Christianity, is what we are entitled to hope, and what all should make an object of their continued and fervent prayers.

It is worthy of particular notice, how much intellect and how much strength of character have already been brought, in Syria, within the influence of truth. Asaad's mind is certainly of a very high order, and his character, in whatever light we view it, must be greatly admired. And it would be easy to show, that, among those persons, also, who are named on one of the following pages, there is a good degree of mental and moral power. This is all clustering around the missionaries, giving strength to their hands, and joy to their hearts. And this combination of talent is continually acquiring new vigor and greater momentum, by means of increasing intelligence and increasing piety in the possessors, and by being subjected more and more to the control of one and the same principle, and that principle the most active and invincible in the world: we mean, *Christian benevolence*. While our reliance is on God, as the only source of power and a good influence, and on His agency, without which the missionary enterprise, as well as every other, must be abortive; we should not forget, that, in the moral government of God, not less really than in the natural, he uses means to accomplish his ends, and proportions effects to their causes: so that when he calls powerful talent into exercise, and sanctifies it, and fits it eminently for action, and throws it into circumstances where it must act, and where all it does is seen, and known, and exerts a wide influence:—this would seem to indicate his purpose to accomplish something great, and may justly awaken hope and expectation.

The latest date, in the portion of Mr. Bird's journal which has been received, is given above.

We must not omit to say, that Phares, who is often mentioned in the foregoing narrative, became at length entirely won over to the evangelical faith and practice, and joined himself to the missionaries, as his brother had done before him; and that, in order to save him from the melancholy fate of Asaad, which he had reason to expect if he remained in Syria, he was sent to Malta, where, under the care and direction of Messrs. Temple and Smith, and through the medium of the Arabic press, he may be expected to render himself useful to his benighted countrymen.

American Board of Foreign Missions.

Palestine Mission.

COMMUNICATIONS FROM MR.
GOODELL.

AN unsealed letter from Mr. Goodell to Mr. King, dated Nov. 2, 1826, has recently come into our hands, and we take the liberty to make the following extracts.

Providential Interpositions in behalf of the Mission.

The powers of darkness—says Mr. Goodell to Mr. King—that were so fully occupied in watching *your* movements in Syria, as to leave *us* in comparative quietness, have now apparently nothing in these parts to distract their attention, and draw off their thoughts from *ourselves*; and in such wrath have they come down upon us, as to make it sometimes appear, in our view, a matter of great uncertainty, whether we ever die in peace upon our beds. I often wonder, that some one is not hired, by a trifling sum, to poison us, to shoot us in the street, or to break into our houses and murder us in the night. I suppose, however, that *we* walk abroad in the day time with much less fear than our enemies, and our sleep in the night season, I dare say, is more sweet and refreshing, and less disturbed by midnight terrors.

But had not God sent terrible judgments upon the people, it is impossible to say to what extremities they would have proceeded against us. A deep plot was laid to drive us all from Beyroot. The Maronite bishop had arrived, and had prepared an excommunication for every Maronite, who should hereafter permit his house to be hired by us; and he was endeavoring, by bribery and intrigue, to bring the Greek bishop, and the Mahommedan rulers, to act in concert with him, and thus force us to retire from the field, or to stand out in the rain with our wives and little ones. *But God, in his holy providence, sent the Greeks here, at that very moment; the bishops had to flee in the night, and has not since dared to return; and the very best houses of the Maronites fell into our hands, by the earnest request of the owners.*

The sufferings of the poor Christians, which followed the visit of the Greeks, were beyond description; and even now, the oppressions, under which they

groan daily, are almost insupportable; but the whole seems to be ordered, in the overruling providence and righteous judgment of God, *on purpose to prevent their tearing poor little Asaad Jacob to pieces*, on account of that change, which has taken place in his opinions, and, I sometimes hope, in his heart. By means of these oppressions, God has put a bridle into their mouths, whenever they seemed ready to break forth into open, barbarous acts of persecution.

Moreover, just as the Armenian patriarch at Constantinople was ready to sally forth, with a firman from the Grand Signor against Jacob Aga, and also, as it seems probable, against the men in my service, God let the Janizaries loose upon their capital, and permitted the fires, which they kindled, to rage with greater fury in the *Armenian*, than in *any other*, quarter of the city; and to burn to ashes, among many thousand buildings, the palace and the most splendid church of the Armenian patriarch; and *thus to furnish him with sufficient employment, for the present, without meddling with the reformation in these parts.*

In view of these, and other similar deliverances and providences, we exclaim, "Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints."

In a letter to the Corresponding Secretary, dated 20th of November, Mr. Goodell observes, that the pasha had secured to the mission the use of the garden, which they had purchased for a burial ground, and in which they had deposited the remains of Mr. Fisk. See p. 100.

First Admission to the Mission Church in Syria.

The reader will find, at p. 104 of the number for April, an account of the two Armenians, whose admission to the mission church is mentioned in the following extracts from Mr. Goodell's correspondence

Jan. 2, 1827. Yesterday was to us an exceedingly interesting day. We assembled at 12 o'clock, to unite with multitudes of the saints on earth in the petition, "Thy kingdom come,"—to receive *Dionysius Carabet*, a member of the Armenian church, and archbishop in Jerusalem, *Gregory Wortabet*, for-

merly secretary to the patriarch, and a European lady of distinction and intelligence, to our communion and fellowship,—and to commemorate the love of our blessed Lord, who hath purchased the church with his blood, and to whose death we are indebted for all our hopes of heaven. After imploring the divine blessing upon the services of the day, we united in singing,—

"We are a garden, wall'd around,
Chosen and made peculiar ground;
A little spot, enclos'd, by grace,
Out of the world's wide wilderness." &c.

We read the 54th chapter of Isaiah, and the 2d chapter of Ephesians, accompanied with remarks, and fell down before the throne of mercy, with ten thousands of God's dear children in various parts of the world, to offer our supplications for the spread of the glorious Gospel, and the salvation of Jew and Gentile.

The Articles of Faith, and the Covenant, were then read, in Arabic to the two Armenians, and in English to the other individual, during which much feeling was manifested, and many tears shed by some of those present. A prayer was offered in Arabic, consecrating the three individuals to the Father, Son, and Holy Ghost, and imploring for them grace to walk worthy of their high and holy vocation; and they were addressed in Arabic on their duties, and dangers. After this followed the administration of the Lord's Supper. The address to the communicants, and the prayer previous to the distribution of the bread, were in English, and previous to the distribution of the wine, in Arabic. The King "brought us to the banqueting house, and his banner over us was love. We sat under his shadow with great delight, and his fruit was sweet to our taste." In conclusion we sung the 13th hymn of the 3d book of Watts, containing the lines—

"Why was I made to hear thy voice,
And enter while there's room?"

But after the benediction was pronounced, all, as if unwilling to leave the place, took their seats, and we again in Arabic addressed those, who had recently professed to renounce the world, and made some remarks to the spectators, who were present. The whole was a scene of deep solemnity and interest. It was the day (always dear to us) of the *Monthly Concert*; it was the first day of the year; it was a renewed consecration of ourselves to Christ, and a presentation to him of the first fruits of this mission; it was the reviving of the stones out of the rubbish, amidst the desolations of many genera-

tions—the rearing up of a church "upon the foundation of the apostles and prophets, Jesus Christ being the chief corner stone;" which church, we have confidence to believe, will live and flourish, long after we shall have gone to render up our account.

We prayed for our beloved *Asaad Shidiak*, who would doubtless have been with us, were he not in bonds for the testimony of Jesus. We thought of our beloved *Fisk* and *Parsons*, whose benevolent hearts would have been filled with unspeakable joy at such a sight, before they went to heaven.

We looked around upon several weeping individuals present, of different communions, some of whom are desirous of uniting themselves to us, and whom we shall probably admit to Christian fellowship on the next sacramental occasion, at the *Monthly Concert* in February.—O that this mission might henceforth be like the "tree of life, bearing twelve manner of fruits, and yielding her fruit every month!"

Converts and Inquirers.

In his latest communication to the Corresponding Secretary, Mr. Goodell gives a list of the persons, who have exhibited satisfactory evidence of piety, or who are so disposed to inquiry on the subject of religion, as to awaken hope that they will ultimately be fit subjects for admission to Christian fellowship.

The following persons have, for a considerable time, given evidence of piety.

1. *Asaad Shidiak*, belonging to the *Maronite Church*.
2. The *European lady*, mentioned above; *Latin church*.
3. *Dionysius Carabet*; *Armenian church*.
4. *Gregory Wortabet*; *Armenian church*.
5. *Jacob*, a young man who died in November, an account of whose last days has been forwarded to the Prudential Committee, but has not yet been received; *Armenian church*.

Such as are in a state of mind more or less promising, of whom some will probably be received ere long into the church, are specified in the following list.

1. *Maria*, wife of *Dionysius Carabet*; *Armenian church*.
2. *Susannah Lestufy*; wife of *Gregory Wortabet*; *Greek Catholic church*.
3. *Yooseph Lestufy*, brother of the preceding, and now superintendent of all the mission schools, (mentioned at p. 110;) *Greek Catholic church*.
4. *Asaad Jacob*, (the writer of letters at pp. 22, 137;) *Greek church*.
5. *Tarnos*, the mission schoolmaster in *Beirut*; *Greek church*.

6. *Phares*, brother of *Asaad Shidiak*, sent for the preservation of his life, to Malta; *Maronite church*.

7. "Several individuals, who come, like *Nicodemus*, in the night, to read the Scriptures, and converse on religion, not being able to come in open day, without forfeiting their liberty or their property; *Maronite church*.

8. "Several individuals, who are punctual in their attendance to read the holy Scriptures with us, and who are convinced of the superstitions, and of the absence of all true religion, in their church, and of their own need of the renewing of their hearts by the Spirit of God; *Greek church*."

Making a total of about twenty individuals, whose hearts, we hope, have been moved by an influence more than earthly; besides many others, who appear to be rationally convinced, that the *Bible* is right, and that *they* are wrong.

General State of the Mission.

Speaking of the general state of the mission, Mr. Goodell used the following language in November.

The number of those, who come to read with us every evening, is increasing. The largest room in my house is sometimes well filled; and as a few of them find it inconvenient to return home the same evening, I have provided beds for them. They usually sit up more than half the night, conversing on what they have seen and heard.

In January of the present year, he writes as follows:

Our prospects daily brighten, though opposition to us continually increases. Almost every day develops something new. There is much commotion, and a great noise; and such are the demands made upon our time, that we are sometimes compelled to go without our regular meals, and our usual sleep.—Almost every thing seems to be tending towards a terrible conflict between Christ and Antichrist.

Thirteen schools had been established, which contained about six hundred children, of whom more than one hundred were GIRLS.

Increasing Efficiency and Importance of the Malta Press.

The printing establishment at Malta, is continually rising in importance and interest. Two presses are in operation. A printer, Mr. Hallock, has been sent from this country, and has entered upon his work with be-

coming zeal. Mr. Temple is able to superintend the press in *Italian* and *Modern Greek*. A fount of *Arabic* types, is about to be procured, and Mr. Smith has gone to Egypt and Syria, for a season, to prepare himself to take charge of the *Arabic press*; and lately, as was stated at the close of the biographical notices of *Asaad Shidiak*, *Phares Shidiak*, a young man of good promise, has been sent to Malta, to secure his liberty and life against the hostile attempts of his persecuting countrymen; and will be able to render valuable assistance in the *Arabic department*.—The following extract from Mr. Goodell's correspondence, awakens the expectation that Providence will very soon prepare the way for the erection of an *Armenian press*, also, at Malta.

It is now pretty certain, that there is a firm against the two Armenians with me, [*Dionysius* and *Wortabet*]; but Mr. Abbot, the consul, is very positive that they are quite safe in my house. We all think it best, however, to send *Wortabet* to Malta, should a favorable opportunity occur. He will there be out of danger; he can learn English to better advantage, than here; and when the Armenian press arrives, his services will be wanted to correct the proof sheets. We have great hopes of his future usefulness.

Of *Phares Shidiak*, mentioned above, Mr. Goodell wrote as follows, in November.

Phares, the youngest brother of *Asaad Shidiak*, appears exceedingly well, ready to suffer the loss of all things for Christ. O it is good to see the spirit of the martyrs reviving here!

Bombay.

JOINT COMMUNICATION.

THE letter, from which the following notices are derived, is dated August 24, 1826, and is addressed to the Corresponding Secretary. It brings down the history of the mission about five months later, than the documents heretofore published.

The health of Mr. Graves, for several months, had not been good, though generally he had been able to conduct the public worship of the chapel, and to perform other customary and important duties. The preaching of the Gospel is attended to in various forms, occasionally in English, and often in *Mahratta*. One of the weekly meetings

is at the house of a native, who, for some time, has appeared desirous of Christian instruction, and has even requested baptism, upon a profession of his faith in Christ. The missionaries, however, are not fully satisfied as to the purity of his motives, and wait for a more full development of character. The practice of addressing persons by the way-side, at the school-rooms, and at their own doors, is still followed.

It has been stated in this work, that the first edition of the entire New Testament, in Mahratta, was completed just before the death of Mr. Hall. A new edition is now demanded. Pecuniary assistance in the reprint, is expected from the British and Foreign Bible Society, and its Auxiliary in Bombay. A second edition of the Gospel of Luke is in the press; and Mr. Graves designs to employ such leisure time as he can obtain, in the revision of the residue.

Since the year commenced, somewhat more than 450,000 octavo pages, in Mahratta, have been issued from the press, on account of the mission; and about 150,000 pages 12mo., for societies and individuals sustaining no connexion with the mission. A few English works have been also printed.

The missionaries say, that the demand, among the natives, for printed books, is rapidly increasing, and that those of a religious character are readily received by great numbers.

The *boarding-school* for the instruction of country-born and half-cast children in English, was relinquished in May, in consequence of the diminished strength of the mission. The *native free-schools* continued to afford encouragement. Their number for boys, when the letter was written, was 24, of which eight were in the town of Bombay. Applications for new ones continued to be frequent, but an enlargement of the number was not deemed expedient until the mission should be reinforced.

Female Education.

The mission has lately entered a new department of labor, from which much good may be anticipated. This department is the *education of native females*, a thing, until within these few years, unknown in India. On this subject they speak in the following manner.

It gives us much pleasure to state, that a good degree of success has attended the efforts of the females of the mission, in getting schools for native

females into operation. The first was established in February, and *nine* have since been added to the number, one of which is taught by a Hindoo female. These are managed entirely by the females of our mission. The expense of female schools is much greater than those for boys; for, while we pay double the sum for instruction, we have thought it necessary to encourage the attendance and progress of the pupils by a liberal system of rewards. To this is to be added the expense of conveyances for those who visit them.

In order to meet this expense we have (at the suggestion of friends here, who appear to feel a deep interest in the subject,) printed and circulated a short account of the schools, with a solicitation for assistance. A copy of the paper is forwarded with this. The sum of 707 rupees has been given towards this object, most of which was sent in before our application for assistance was made.

We hope female schools will, from this time, continue to be an article in our detail of exertions, and that the time will soon arrive, when the degraded females of India will rise to that elevation in society, for which they are destined, and which those of Christian countries now occupy.

The number of females in these schools, was about 200. Among these, there are several daughters of Brahmins, and many others of high caste. The pupils are taught reading, writing, and arithmetic; and commit to memory the ten commandments, and hymns, together with a catechism prepared for the purpose. About 80 of these females have learned to write, though a very few only have yet become able to compose. The instruction is, of course, in the Mahratta language.

Plea for Assistance.

Our eyes, dear sir, are directed to those in our native land, who call themselves the friends of Zion. Do these friends consider themselves under obligations to send the Gospel to every creature? Do they feel compassion for perishing souls? Do they believe the preaching of the Gospel necessary to bring sinners to the knowledge of him, without whom they must be forever miserable? If so, why is it that they suffer us so long to plead almost in vain for help? Why is it, that but *one* messenger, with the glad tidings of salvation, has been sent, for eight years, from the shores of America, to these 12,000,000 of souls? Is it because they

are ignorant of the state of this people? Surely enough has been written to convince every rational mind, that no part of the world stands more in need of the Gospel, than this. Is it because so little success has attended the exertions that have been made? Let past failures, if they are supposed to have occurred, stimulate to still more indefatigable exertions. If the fault is in those who have been sent forth, let others come, who *will* labor, and who *will* pray, as they ought. Is it because this is considered an unhealthy climate? Our Saviour made no exceptions—why should we? His command is, that the Gospel should be preached in *all* the world. Notwithstanding all the disappointments we have met with, we feel encouraged to persevere; and while we have breath, our desire is to use it in endeavoring to impart a knowledge of the way of salvation to the inhabitants of this country, and in exciting others to a serious consideration of their duty to the heathen. We do not forget the wants of other parts of the heathen world. We know that too little is done for every portion of the human race. But when we see the representatives of the American churches on this side of India reduced from *five* to *one* preacher of the Gospel, and now number but six laborers in our mission, four of whom are females, we feel constrained to call earnestly, and loudly, on the American churches to fill up our broken ranks, as speedily as possible.

A duplicate of your letter of January 31st, (written at Charleston, S. C.) reached us by way of Mocha, on the 31st ult. We were rejoiced to learn from it, that there was a prospect of two missionaries being shortly sent to our assistance. We hope they have, ere this, commenced their voyage, and that he who "rules the raging of the sea," and "gathereth the winds in his fists," will cause them to be brought safely to us, and that he will endue them richly with the spirit requisite to make them faithful and successful laborers. When we consider that this measure was determined on, when it was not known to the Committee, that Mr. Frost rested from his labors, and previous to the death of Mr. Hall, we cannot but hope that two, at least, in addition to those referred to in your letter, will immediately be designated to strengthen this mission.

Our case is, indeed, urgent. It cannot be expected, that the seed sown by our brethren who are removed, will be productive of much fruit, unless the cultivation of the field be persevered in. We earnestly hope our patrons and

friends will keep this subject constantly in view, and not relax, but greatly increase, their exertions to enlighten this dark land.

New Missionaries.

It gives us much pleasure to inform you of the arrival of two new missionaries, Messrs. Steward and Mitchell, with their wives, under the patronage of the Church Missionary Society. They reached this place in July, and will probably remain here, or in this vicinity. We rejoice in this accession to missionary strength on this side of India, and hope to find in them a spirit and object in unity with our own. Whoever preaches "Christ crucified," as the only hope for the perishing sinner, we can welcome as a brother, and bid him God speed.

Favor of Government.

We should be guilty of ingratitude, were we to conclude our letter without recording a late manifestation of the friendly and liberal spirit, with which our mission is regarded by the local authorities. In February last, we made application to government for five vacant building spots in the native town of Bombay, for the purpose of erecting buildings for our native free schools. In June we received an answer, stating that four of these were granted rent free, with this reserve only, that, if required for public purposes, they were to revert back to government, upon the sum being paid to us, at which the buildings on them might be valued by a committee appointed for this purpose. The reason of the fifth not being granted was, that it was situated in a part of the town, where a new road is to be made, and until that road be laid out, no land in its vicinity could be made over by government. We are intending to erect buildings for the accommodation of some of our schools on these spots, as soon as the rainy season closes.

Together with your letter, we received one from Mr. Hill, of March 7th, and a duplicate of one from Mr. Anderson, of Feb. 1st; also a number of volumes and pamphlets, all of which were very acceptable and grateful.

The Columbian printing press, commissioned from England in 1825, arrived a few weeks since. This we consider a great addition to our printing establishment.

With Christian salutations to those who direct the concerns of the Board, and to all the friends of the Redeemer,

and requesting an unceasing remembrance in their fervent prayers, we are, dear sir, your affectionate servants in the Lord,

A. GRAVES,
J. GARRETT.

Sandwich Islands.

TAUAI.

EXTRACTS FROM MR. WHITNEY'S JOURNAL.

THE latest published communications, of a special nature, respecting the mission at Tauai, may be found at pp. 122 and 382 of vol. xxi; the former describing the civil commotions, which happened in the early part of 1824; the latter exhibiting the island, in the summer of 1825, as under a pious and judicious government, and the mission as in successful operation.

*Kaikioeva** was then governor: as he was during the period embraced by the following journal. He had built a church 30 feet by 90, and had declared his intention of establishing schools in every part of the island.

The commencement of the journal will show, that the church had not been erected in vain; and the progress of the journal,—which relates chiefly to a tour performed by Mr. Whitney and the governor around the island,—will evince, that the enterprising and zealous ruler, with the aid of the missionaries, had succeeded in giving to his subjects generally, the means of elementary instruction.—The reader will remark, with pleasure and surprise, the amiable vivacity and energy of this aged chieftain, who has so recently emerged from an idolatrous barbarism.

Attendance on Preaching.

April 2, 1826. Every Sabbath brings evidence of increasing attention to the word of God. Our large church was so completely filled, that it was not without difficulty I could force a passage through the crowd to the pulpit. Hundreds were obliged to remain without, and many, I fear, returned as ignorant of my message, as they were when they came. The attentive look, the falling tear, and deep solemnity, wrought much upon my sensibility. With an awful view of myself and people, as in the presence of the Judge and Saviour of the world, I was permitted to speak with unusual freedom.

* This man has frequently been mentioned as guardian to Kauikouli, the young prince.—Ed.

3. After Monthly Concert, I attended a weekly conference, held for the purpose of questioning the people as to their recollections of the sermons preached on the preceding Wednesday and on the Sabbath. It was not a little gratifying, to hear some of them repeat not only the text, but the divisions, and a considerable part of the body, of the discourse. With pleasure I review these weekly conferences with my people, as affording some of the happiest moments of my life.

5. A young man called this evening, to tell me (as he said) his *thoughts*. He said,—“I am a sinner, and am in great fear. I have been wicked. I see it now. You told me to forsake my sins, and love God; but I did not care then; now I feel.” I gave him the necessary directions, and he retired with the resolution to serve God in his youth. I trust he is not far from the kingdom of heaven. Inquiries on the subject of religion are made daily, and almost hourly; but alas! too few of the inquirers exhibit genuine repentance.

6. Rode out this morning for the benefit of my health, which, I sometimes think, is beginning to suffer. Passing a little cluster of houses, I saw a number of natives collected, and among them a venerable looking old woman, whom they called grandmother. I left my horse, and went to her, but soon perceived she was blind. “It is the white man,” said a by-stander, “give him your hand.” I seated myself by her side, and said, “You are very old.” “Yes,” she replied, “I am old, and worn out. My children are dead, and many of my grandchildren. My great grandchildren are numerous, and some of them are with me. I have lived to see five kings of this island; they are all gone: I am left. When I was young, people were much more numerous than they are now; but they have died ignorant, and I am like them.” I inquired how she had escaped during the late war. “My friends,” she replied, “led me to the mountains, and left me in a bush, where I lived five days without food. Then they led me home, and still keep me, a poor, blind old creature.” I then gave her religious instruction, which seemed, however, to have but little effect upon her: but some of the young people followed me a considerable distance with their inquiries.

Address of the Governor.

12. An unusual number attended the lecture to-day, many more than could get into the house. The governor sent word to me, that he wished to address

them, which he did in a manner tender and pathetic.

The old man (probably not far from seventy,) rose, leaning on his staff, and said, "Brethren, friends, chiefs, and people, listen. I have a thought for you. I am about to go round the island, with our teacher, to instruct our ignorant friends in the word of God. Some of you will go with me; others will stay here; but whether you stay, or go, be strong in the good word. It is indeed good. I am glad that I have heard it. Let all of us attend to it with our hearts. You must encourage me, and I will encourage you. Pray for me, and I will pray for you; and when we meet again in this house, we will bless God for his goodness. Be strong."

This venerable chief seems to have no higher ambition, than to be useful; and we feel it to be a great blessing to have his influence on our side.

Tour around the Island.

It is not easy to divide the journal kept during this tour, so as to indicate the subjects of principal interest. Such as are fond of observing life and manners, as they appear among a people who are just beginning to feel the elevating and expanding influence of Christianity, will find here a variety of incidents well deserving their attention.

19. Left my family at an early hour, to accompany the chief and suit in the tour of the island. As he had left Waimea some days ago, I passed several villages without stopping, and found him at Toloa, about 15 miles from Waimea.

The people of this place were collected in front of the house, where the old chief lodged, in order to hear his instructions. With much propriety he addressed them from the words, "Jehovah is the true God; he is the living God, the everlasting King. This God is our God forever and ever." After he had spoken about forty minutes, exposing the foolish superstitions of past years, and recommending the religion of Jehovah, he put these questions to them;—"Do you think with me? Will you forsake your old ways? Will you keep the Lord's day? Will you not steal? Will you not commit adultery? Will you not kill?" To all of these inquiries appropriate answers were given by every one present. He then said,—"This is right. Return to your houses, and eat, and in the cool of the day come again, and hear what our teacher has to say." He then prayed, affection-

ately commending the people who were present, and all the chiefs and people of this and the other islands, together with their teachers, to God. After a long ceremony of shaking hands with men, women, and children, they retired. In the evening I found delightful employment in preaching from the words, "The Son of man came to seek and to save that which was lost."

The next morning the company proceeded, and is thus described by Mr. Whitney.

Our company consisted of more than a hundred persons of all ranks. The wife of the chief, with her train of female attendants, went before. The governor, seated on a large white mule, with a Spaniard to lead him, and myself by his side, followed next. A large company of *aipupu*, or cooks, attendants, &c. came on in the rear.—The road being rough, and the chief having never mounted a horse before he set out on this tour, he was obliged to dismount several times, for fear of being thrown.

We passed over a mound of sand, white with human bones. I asked whether they were slain in battle; and was informed that this was the place for burying the dead, and that the wind had blown the sand away from the bones. "But why," said I, "is this ground chosen?" "Because it is soft, and the people are lazy," was the reply.

We arrived at Mahaulipu, about 10 o'clock. The people had assembled, and were waiting for us, and the chief addressed them in much the same manner as yesterday. In the afternoon they met again to hear me, but I was too ill to preach, or even to sit up; and the chief addressed them again, and prayed with them.

21. Went in a canoe to Tipu, where I preached. As the road from Tipu to Huleia passes over a rugged cliff, we proceeded to that place also, in the canoe. Towards evening the people collected in multitudes to hear us. The chief occupying much time in his exhortations, I did not preach, but requested the people to come in the morning.

In the evening, the governor's wife said to me, privately, "What do you think of the chief's talk?" I replied, that it was very good. "But don't he say too much about Kauikeouli, (the king,) and not enough about Jesus?" "I wish," continued she, "that he should say more about *Jesus on the cross*."

22. Soon after sunrise, I addressed a large company from the words, "Look

unto me, all ye ends of the earth." Every eye was fixed, and almost every mouth was open, as if to catch the word as it fell from my lips. It is an unspeakable pleasure to preach to such a congregation. After service, I could hardly get away from them, every one seeming determined to shake hands with the stranger.

Rode past two little villages, whose inhabitants had not returned from the meeting mentioned above. About noon, arrived at Hanamaulu. Sun very oppressive.

Was introduced to a man, who was formerly employed by the chiefs to procure human victims for their sacrifices. The manner of his catching them was, to leap upon them in an unguarded moment, and break their bones, in which art he was so expert, as to leave but few to escape. Another old man sitting by said to me he had been *debelo*, that is, *the devil*, meaning, that he had been engaged in the devil's service. He had been a sorcerer and a dancing-master. "But," said I, "have you done with *debelo* now?" "No, not entirely; here is some of it;" pointing me to a finger nail, which he had never cut, and which was at least an inch and a half long, a relic of superstition. I said to him, "You are now old and gray headed; you had better leave the devil's service; and engage with a new master." The old man hung down his head, and said, "Yes, I have begun to pray, and perhaps I shall be good by and by."

23. Sabbath. Very rainy; but the people came in from the neighboring villages, to attend service. Our house, a large one, was quite full.

In the evening I said to the governor's wife, "I am quite tired of your smoking." She pleasantly asked, "Is it forbidden in the Scriptures?" I told her it was not, but that all of them made it a sin by using it to excess. With a good-natured laugh, she said, "Here is my pipe; I will smoke no more." Her example was soon followed by several others, together with the governor himself.

Had a very pleasant hour with the governor, conversing on the subject mentioned on the 21st, [speaking of the king, more frequently than of Jesus Christ.] With the simplicity of a child, and the earnestness of a scholar, he is ready to listen to every word of instruction.

24. The next village in our course was Wairua. Here we were not a little disappointed at seeing so few people. The schoolmaster, a worthy native, says he meets with much oppo-

sition, owing to the influence of the head-man of the place.

25. The schoolmaster followed me some distance, inquiring with tears, after the best means of securing the friendship of the people, and doing them good. He appeared to feel his own deficiency, and to rely on the only adequate source of strength.

The governor and company had passed on to the next village, where they were met by all the inhabitants, with their calabashes of *poe*, baked hogs, fish, potatoes, &c. in abundance.

We stopped a short time to examine the school, and requested the people to follow us to the next village, to which they very readily consented. Here the governor talked a long time, in a hot sun. In the cool of the day, they again assembled, and I preached to them. The multitude were very attentive; but all at once their attention was diverted by my cook, who jumped up from one end of the crowd, and began to cut up his wood for the tea-kettle. I gave him a reproving look, when he immediately threw down his axe, and all were silent. On reprimanding him afterwards he said, "I am ashamed, but I thought it was night, and that you were hungry: I did not mean to disturb the company."

In the evening, several called, who appeared truly desirous to come to the Saviour. I shall never forget the trembling anxiety, with which some of them said, "We have dark hearts; tell us what we must do."

26. Many of the people collected to give us their parting *aroha*. The head man, his wife, and several of the people accompanied us to the next village, Ania. As the sun was passing behind the western hills, the horn blew for worship. Never did I enjoy a more precious season, while dispensing the word of life. Never did a starving man appear more anxious to gratify his appetite, than did my audience to understand what they heard. In the evening our house was thronged with the multitude, inquiring, "What do these things mean?" At length I said to them, "You must go, it is time to rest." They went, but many stopped without the house, and at intervals, through the night, I heard them conversing on what they had heard.

At this place, a native youth, educated in my family, by the name of *Eli Smith*, has a fine school of upwards of sixty scholars. He exerts a good influence in the village.

27. Entered the district of Kalau, and put up for the day at Anahola. Here the people had collected from all

quarters. I pitied them, while sitting beneath the rays of a vertical sun. But the governor said, they were accustomed to it, and it would not hurt them. In the evening, some came and inquired anxiously what they should do to secure their salvation.

28. Thirty three years of my life have fled. Perhaps the one I now commence, may be my last.

About 3 o'clock P. M. arrived at a romantic spot, where we found a large company of natives, from the surrounding villages, to whom I preached. The house in which we lodged, was made of sticks, fastened at one end in the ground, and bent over just so as to give room to crawl in. The curve and ends were thatched with grass; and a partition of calico cloth made a bed room for me, and another for the governor and his wife. The rest of the company were left to shift for themselves.

29. Passed several pleasant villages, whose inhabitants came to hear us yesterday. Our road lay over some of the

richest part of Tauai, but the people are poor in the extreme. A circumstance occurred, which had nearly deprived us of our governor. As we were riding along in the foot path, we passed under some large trees, one of whose branches required us to stoop a little as we went under. At the moment of passing, the chief's mule turned off to the left, where the limb was still lower, and brought him upon his back, but the faithful Spaniard caught him, and prevented his coming to the ground.—Preached in two villages, and after passing several deep ravines, arrived, much fatigued, at Hanana.

30. Sabbath. At an early hour, the horn blew for worship, and the people were seen flocking in all directions to listen to the word of life; although the chief of this place has ever shewn much dissatisfaction with the new state of things. I preached from the text, "Unto you is the word of this salvation sent."

(To be continued.)

Foreign Intelligence.

Southern India.

PALAMCOTTAH.

CHURCH MISSIONARY SOCIETY.

In the last number of this work, p. 155, some account was given of the character and influence of the Seminary at Palamcottah for the education of native youths. Some additional extracts will be inserted here from the same journal, showing the progress of Christianity in that town, and the district around it.

The success of missionary efforts in this part of India has been great. In 1823 the attention to religious instruction increased; and in August of that year, eight persons, who had for several years been impressed with the truth of the Gospel, had forsaken idolatry, been instructed in Christianity, and suffered many cruelties from their heathen neighbors, were baptized. In October of the same year, people came from a village afterwards called Arooloor, begging to be instructed in Christianity, as they found no satisfaction in heathenism. A brahmin, who owned the village, gave them ground on which to build a chapel, and Christian instruction was furnished. In December, David, a Christian native, went to Satangkoolam to preach and read Tracts, and 21 families decided to embrace Christianity. Great persecution was suffered, but many families continued to re-

nounce idolatry, and to desire to hear the word of God, and become Christians, whatever might befall them. Earnest requests for Christian instruction continued to be sent to the missionaries from neighboring villages, until they, unable to attend to the instruction of so many themselves, were obliged to select some of the most pious young men in their Seminary to go and teach the word of God. These went forth, and found a ready reception, and great willingness to hear and learn among all. They also visited the most famous places of idolatry during the heathen feasts,—discoursing, and reading, and distributing Tracts and Gospels to vast crowds, many of whom expressed themselves much pleased at the new light which they received by these instructions.

In about three months from the time when our young men were sent out thus,—the missionaries say,—the villages in which new congregations had arisen, were no less than ninety; and they have now (in September 1825,) increased to one hundred and twenty-five; in these villages more than a thousand families are under Christian instruction.

The following causes may have operated, under the blessing of God, to bring about this change in the minds of the people—

1. The preaching of the Gospel by ourselves and our native assistants. 2. The distribution of Tracts. 3. The intercourse of the heathen with our new congregations, and with the native Christians of the Tanjore mission; who were formerly 10,000, though reduced, from various causes, in the last fifteen years to less

than half that number. 4. The attention paid to the grievances of the Christians. 5. The liberation of the people from various burdensome labors which they had to perform at the idolatrous festivals.

Under the sufferings of which I have spoken, our people were, from the beginning, exhorted to exercise patience and forbearance toward their enemies, as it becomes professors of Christianity; and I must say that they have endured much. Though, in cases where application for redress seemed necessary to the maintenance of public peace and justice, they received relief; yet, in the meanwhile, they endured beatings, spoliation, and wanton imprisonments, with a steadfastness which I cannot but ascribe to a reality in their Christian profession.

The Readiness of the Natives to renounce Idolatry.

The following extracts, taken from the journals of Messrs. Rhenius and Schmid, show how the light of the Gospel diffused among the natives has operated to destroy all reliance on their idolatrous rites, and to create in them a disgust for their foolish superstitions. They see that all the ceremonies and doctrines of paganism are unmeaning and without effect; and they often say to the missionaries, that they "are tired of having no religion,"—that they "are ignorant;—they have been so long like beasts; but they now wish to be instructed in the knowledge of the living God."

Two men came from Pooliyoorlooritchy, near Nanganchery, requesting, in the name of 26 families, to be received into the Christian church. On inquiry, they said, that they had trusted in idols and devils, and lived in lies and deceit; but that they had seen no advantage from it: they were, after all, miserable; and therefore, wished to know and serve God. They had first become acquainted with these things some months ago, when they heard our young men read Tracts in the street along our compound; and they afterward had conversation with our people in their neighborhood on the subject. After all the searching which I have made into their views and designs, I cannot but say, at present, that they are sincere: their answers to my inquiries were very pleasing. One of the men had still his amulet on his arm: during our conversation I adverted to it, asking him whether he still placed confidence in such things. He assured me that all such confidence had vanished from his mind, and that he wished only to trust in the living God. His companion instantly broke the string, and the man himself delivered the whole into my hands. This amulet had been ten years upon his arm. Thus the Redeemer's kingdom is enlarging, from day to day: the word of the Lord is spreading; and the Tracts are being read all over the country.

Some of the people of Kovindapaty, a shanar village near the mountains, brought me to their former temple of Peroomal, which

they have converted into a place of Christian worship. The stony idol was cast out, and lying outside, to be worshipped no more. What a sight!—an idol, which several generations have worshipped as God, now cast out as a thing for nought! "We have so long," said they, "worshipped this stone, from ignorance; but we see now that it was vanity and sin." I asked whether they were not afraid, when they tore it out of the ground. "No," said they: "why should we be afraid? If it were God, it would have reproved us when we cast it out; but it is only a stone taken from yonder mountains: No; we wish to learn the way of the living God, and to serve Him." My palanquin boys were astonished at the sight; and I trust have received fresh excitement to forsake their idols at Palamecottah too. I blessed God for the fulfilment of his promises. In the evening, the little place was filled with men and women, both from this village and from two neighboring hamlets: I preached to them till late. There are a few other smaller temples here, which they intend to break down to-morrow. The head shanar here has been long the principal servant of the devil in this place, but is now the foremost in destroying his works. The temple, in which I now sit, is comparatively small, and with a Palmyra-leaf roof: but the Lord of heaven and earth manifests his presence to us here.

On the next day Mr. Rhenius writes,—

Breakfast being finished, the head-man requested me to witness the destruction of another temple of his: so we went into the village. Outside of his compound there was a small Ammen temple, which was already in ruins; but there were still the baskets, with the rings, the corals, the cap, &c. which the devotees of Ammen used to wear at their idolatrous feasts. All these things they collected together, broke the rings with their feet, and then put the whole into a fire kindled for the purpose. We then went into the head-man's compound, where he had a small temple of Dharma Rajah, built by his forefathers. Having declared that he was perfectly convinced of the folly and wickedness of idolatrous worship, he laid first his hands upon the roof, and pulled off a piece, and then the rest destroyed it altogether. There are still a few more temples here and in the forementioned villages; but, on these, the inhabitants, who still remain heathens, have a claim; those temples they did not touch; and I advised them to let them alone, until they all should turn unto the living God.

The people having thus destroyed, of their own accord, these abominations, we assembled together, to give thanks unto the Lord, and to devote ourselves unto Him. On this occasion, I informed them more particularly, of the manner in which sin and all trouble came into the world, and in which the Lord has saved us from sin. The dedication of our souls and bodies to the living God, in Christ Jesus, was solemn. They afterward signed a paper, declaring the reality of their intention to serve Him. They were glad at all they did; and at the prospect of being now more fully instructed in the things pertaining to God and Christ Jesus. There are, in all these three villages,

at present, twenty-one families which have thus dedicated themselves to God. What has he wrought in this wilderness! Blessed be his name for the fulfilment of his promises! These things were marvellous to my eyes.

Again:—

The head-man in Amandavanakoodu, who is, I trust, an humble and true believer, related, among other things, that several of the congregation had hid their idolatrous pictures, &c. "Now," said he, "when I found that out, and saw from it, they were half for our Saviour, and half for idols, I strongly reprov'd them, and took their idolatrous pieces, and tore and burned them in their presence, telling them that the Lord will not bless them if they are half-minded. I told them further, saying, 'When I come to you in your distresses and pray for you, how can the Lord hear me, if you secretly keep such wicked things? He will not hear me, and I shall be discouraged thereby.' " This simple relation of his was affecting. He declared also, that those who willingly put away such things have been relieved from their distresses.

As soon as I arrived at Poodoopatcherry, the inhabitants brought me the head of a female deity, made of earth; which they had destroyed as soon as they had heard that I was coming. They had destroyed four or five other idols, the ruins of which I saw when I went to inspect the ground where they propose to build a church. Two brothers, and a near relation to them, owners of much ground, and who had been hitherto zealous idolaters, have renounced idolatry, and offer freely, as much ground as is necessary for building a church, and for forming a village of Christians. Twenty-one families of Poodoopatcherry and the surrounding villages have already given their hand-writing, and will settle in the new village as soon as possible. About fifty more intend to come over also, but they have not yet given their hand-writing to that effect.

Their Desire for Instruction in Christianity.

After the contempt for idolatry, expressed in the preceding paragraphs, and the uneasiness manifested at being without any religion, we are prepared to see the natives eager to obtain Christian teachers, and tracts, and books.

In the evening, the applications for Tracts increased considerably, and some of the people troubled me much for *large books*, where a *full account* of Christianity is given. A heathen said that he lived in a place where there were many Roman Catholics, and he wished to be put in the way of refuting their errors. A brahmin, after having received, on his urgent request, a part of the New Testament, asked me, whether these books were not, in some way or other, injurious to him as a brahmin. I replied, that, as it is the particular business and calling of the brahminical tribe to be the teachers of the nation, they ought the more carefully to search after truth, and to study all those books from which they may hope to derive an increase of knowledge: which an-

swer seemed to satisfy him. One came, in company with a small troop, evidently with the purpose of raising objections; but, after having been silenced, he listened attentively to my admonition to seek the truth, which can only be found in Jesus.

Arrived, next day, at Moodoopetta, a large village, inhabited by many Mahomedans. A boy shewed us a choultry, at some distance from the place; which was rather a disappointment to me, as I feared that I should have little to do. I tried, therefore, an expedient, which was contrary to my general principle; viz. I gave a number of Tracts to the boy who had shewn us the way, requesting him to shew them to the people in the village; and to inform, that I would give more Tracts to those who would come out and fetch them. During breakfast, I saw a multitude of natives gathering at a pretty good distance from us. I afterward went to them, but they retired as I approached, and it was with difficulty that I made them stand. In order to gain their confidence, I began a conversation with them. Soon after, some came and begged for books. After this, I had scarcely a moment's rest the whole day, so great a desire for Tracts had been excited in them. I took care to explain to them the contents of the Tracts, which gave me the best opportunity to acquaint them fully with the plan of salvation. The nearer my time of leaving the place approached, the more urgent became the desire of the crowd after whole sets of Tracts; and especially large books, explaining fully the nature of Christianity. The schoolmaster of the place, a very friendly and well-looking brahmin, pleaded his station. The native officer in the Cutcherry said he wished to read these books to the people in the Cutcherry, and therefore requested a large book. Several Mahomedans and others said that they were from different villages, and should never have an opportunity to obtain such books, unless I gave them now. The avidity with which the police officer and others seized the parts of the Gospel which I gave them, evinced the earnestness of their desire. If I had not had some proofs to the contrary, I should have surmised that the palanquin-bearers had persuaded the people to request me thus to give them large books, that my palanquin might become soon lighter. I became quite fatigued; and was glad when we got into the palanquin, in order to continue our journey. I was afraid all my Tracts would go. Our way led us again through the village; and I was quite amazed at the multitude of people who crowded round my palanquin, crying out for Tracts.

Mr. Rhenius writes on one occasion,—

To-day was a day of sowing much spiritual seed, along the road passing by our compound. A great number of people returning this morning from a feast in the fort, our young missionaries were early engaged with them, near the gates and under the trees. During the forenoon, I also took a station under a tree; and there might be seen three or four congregations in the line of the road, at the same time hearing the good tidings of salvation: it reminded me of the long chapel at Otaheite. The desire of the people after Tracts was very great; and a

large number have been distributed: some even were paid for; a trifle indeed—still something. The brahmins, in particular, were eager for Tracts. Oh may the Holy Spirit follow this preaching and those books to their homes! On account of this blessed work, but few seminarists remain at liberty; and consequently there were no regular lessons this forenoon. The people generally admit that their idolatry is vain, and that they ought to know the true God.

Again the same missionary writes,—

Four head-men came from Padookkoopetty, requesting me to go to their place; as they with a number of other families, wished to be saved from sin, and learn the way of Christianity. I had an interesting conversation with them; from which it appeared that they had come to this resolution in consequence of the communications which they had had with our people at Satangkoolam. They said—"The idols which we have hitherto worshipped, cannot do us any good; therefore we have left them, and wish to know and serve the living and true God." They seem to have no other object in view, but to be saved. I accordingly proceeded to their village toward the evening; and found it to be a large place, containing about 1000 houses: after sunset, people of various castes came together, probably from curiosity, whom I addressed: it was a large assembly. One aged man was particularly pleased with what he heard, saying that he had already heard of these things at Palamcottah, in our schools, and, as a by-stander, at our chapel there on Sundays: he expressed a great desire to be saved, to know true wisdom, and to be baptized immediately. Afterward, the candidates for baptism assembled, whom I instructed in the way of salvation, concluding with prayer; a large number of other people sat around, who also received Tracts. The rising congregation here amounts to 30 souls, including wives and children. Are not the fields ripe for the harvest? Do they not *flock as doves to their windows*? Do they not come and say, *Come! and let us learn the way of Jehovah*?

I proceeded early next day to Secadivally. I had the pleasure to find a school and prayer-house already built by the people themselves; all indeed simple, but sufficiently commodious. Besides the 10 families of our congregation, there came about 10 native Christian men from Taravey, a neighboring village, attached to the Tanjore mission; and some Mooremans from another village. I preached on John iii. 16: some of our people immediately asked for baptism, but I thought it advisable still to delay it. In the afternoon, I had them again all together, with their wives; and instructed them on baptism and prayer: they begged hard for a permanent teacher: the Lord grant them the spirit of prayer! I saw the place where formerly their idol stood: *it is now a foot-path; and nothing of it remains*. Toward the evening, I proceeded to Pandarapooram: here I had, likewise, the pleasure of finding a building erected for the assembling of the congregation, which has now increased to 17 families: nearly the whole village came together to

hear the word of God, and I had a very pleasant evening with them: I preached on Gal. v. 22: about 20 women were present. I must again exclaim, *Lo! the wilderness rejoices!* and, indeed, we sang the praises of the Most High.

Results.

The following paragraphs show, that this desire for instruction in Christianity is not merely a fondness for novelty; but that the truths of the Gospel are really understood, and the power of them felt so far as to produce in the natives, in many instances, much thoughtfulness, accompanied by a forsaking of their sinful practices, and great steadfastness under persecution. The Spirit of God makes them not forgetful hearers, but doers of the word.

Several young men came, and inquired, in reference to the sermon, "How may we know that we are dead with Christ, and alive with him?" because Asirvadani, who has much to do with works, and cannot yet rejoice in believing, has puzzled them about the subject. It was a profitable conversation; and the inquirers, it seems, got fresh evidence of true faith unto salvation.

Afterward came Kistnen, a heathen boy, whom we received about six months ago into the seminary (he is a son of the head palanquin-bearer in Palamcottah,) and who was for a long time much addicted to lying and stealing, but got better of it two or three months ago; he said, "Sir, you exhorted us, the other evening, to examine ourselves, whether Christ Jesus could rejoice over us or not (according to Is. lxi. 3.) Now when I examined myself that evening, I found that the Lord Jesus could not rejoice over me, because I do not do agreeably to his word; I am still sinning, and do not hearken to the advice of my teacher. I was very much troubled on that account, and was weeping the greater part of the night. I have since also read, that, at the great judgment-day, the Lord Jesus will send those who have been like goats into hell: this likewise has made me afraid. Oh, tell me what I shall do to be saved!" This he said with tears in his eyes. This instance of awakening was as unexpected as it was joyful to me. I directed him to the fountain of purification. Praised be the Lord for this new evidence of the power of his word! He also told me, that when he visits his relations on Sundays, they trouble him to worship their idols, which he is afraid to do. David heard our conversation; and said, after Kistnen was gone, "Well, this cannot be but from God!"

Again Mr. Rhenius writes,—

At Satangkoolam, I found the preparations for the church going on: it is to be 63 feet by 21: it is indeed building *in troublous times*. The congregation met in the forenoon: as it was market-day, not all could come. One of the members, who has an irritable temper, had been guilty in giving way to it on a cer-

tain occasion: he is greatly humbled on that account, and feelingly confessed his fault: the admonition which this circumstance occasioned, will I trust be blessed of the Lord. As it was Ascension-Day I preached to them on that subject; after which, from the text for the day, *Ask what I shall give unto thee*, I took occasion to inquire of every person present what they would ask from the Lord Jesus, supposing he should appear to them and put the question to them. It was interesting to hear the several replies—two or three men said that they would ask him for their necessary food and raiment: some would ask him for a place in Heaven; the majority, both of men and women, were for asking him for a good understanding of his word, desire for it, and a good heart: a few would ask both for bodily and spiritual blessings. On these statements, I exhorted and advised them.

In the evening, I preached to them on Matt. vi. 24. and Mark viii. 34. On this occasion, I gave them some particular directions about their conduct; especially in reference to the Sabbath: one of them, when he had traded on a Sunday, not only had received no advantage from it, but felt smitten in his conscience, so as to make him resolve to do so no more: another had gone on a Sunday to work at his palmyra-trees, when he was led by a circumstance which happened, to feel that he was doing wrong; and he came instantly home, confessing his fault with sorrow. One man seems to be often deeply affected by the word: when called upon to repeat the text, he often does it kneeling: occasionally he hears a great part of the sermon kneeling: he has a very irritable temper; but soon feels and acknowledges his fault: this, probably, is a means of making him contrite. On the whole, we have much reason to rejoice over this people. There were about 25 women present, whose attention was remarkable; and several of whom expressed themselves very joyful at the knowledge of the blessed Gospel.

While at Tinnevely Mr. Rhenius says,—

Yesterday and to-day, I had to do with the people from the villages, who related the various persecutions which they have to endure. Our young evangelists were, here and there, witnesses of those grievous things. In some places, persons of higher caste, who have long been only the agents of some proprietors of low caste, pretend now to be proprietors themselves, and endeavor to establish themselves in the possession of such lands by various frauds; or they will instigate the laborers of the real proprietors to refuse labor and rent. In other places the enemies will hire the maravers (i. e. public watchmen) to rob the houses of the Christians, to injure their fields and their palmyra-trees, and to waylay and beat or rob them. In other villages, the public officers, whether peons, or mirasaders, or tasildars, will demand taxes from them which they formerly did not, or demand more than they ought, or give no receipts for what they have actually received; or will insist upon their paying money for their idols and temples. The vexation and

trouble and loss which the people have to suffer, are certainly not small; and though they get justice rendered them at last, their perseverance in Christianity is, at least in some degree, a proof that they have not embraced Christianity simply or merely for the sake of worldly advantages. The Lord make them to see, more and more, that the gain of eternal riches is far more desirable than all the perishing riches of this world!

The same missionary says of another congregation,—

In the evening I preached to the congregation of Arooloor. Previously to going to rest, I could not but reflect with wonder upon what God has wrought in this wilderness: a year ago, when I was here for the first time, there was no Christian place of worship, no Christian village or congregation, excepting that some had just come forward to forsake idolatry: now these things are realized, and the praises of the Redeemer resound from between these palmyra-trees! A chapel is there; and a street of worshippers of the true God is formed: they have stood the fiery trial of persecution: they appear to delight in the word of God: and begin to walk worthy of the Gospel: more than that—the sound thereof spreads around in this region; and, from various places, people come to hear it. Shall we not be thankful?

Remarkable instance of Retentive Memory.

I have lately witnessed a remarkable instance of a wonderfully retentive memory in a young brahmin from Ramnad. Three days ago, a gentleman wrote a sentence in English, (of which language the brahmin knew nothing,) containing 30 syllables: each syllable was numbered in order; all the syllables with their numbers were told him; not in their proper order, but skipping from 3 to 20, then to 6, and so on: when the whole sentence was finished, the brahmin, arranging the numbers in his head in regular order, told the sentence word for word. To-day, we wrote him an English sentence of 69 syllables; and proceeded in telling him the numbers as before: while this was going on, I wrote a sentence in Hebrew, containing 14 syllables, telling him the numbers in the same skipping manner: while this was proceeding, he repeated to us the sentence which he had heard three days ago: and when the numbers of the new English and Hebrew sentences were finished, he told us both of them in a regular order, as if he had read them from a book. This was certainly a prodigious memory, and astonished us all.

The preceding extracts are from a journal written during the year 1825: it appears from the survey of this mission in the Missionary Register for February 1827, that sixteen of the congregations connected with this mission, are under the care of as many regular religious teachers, thirteen of whom are native catechists. For several of these congre-

gations, there are places of worship; some of which have been erected by the natives themselves, and some are *temples of idols converted into temples of the living God.*

The missionaries estimate the people under their charge, at 4,300: the whole number of natives who have been baptized, is 132; and several more are under preparation for baptism. The missionaries sent a list of 46 school-books, Tracts and other books, used or circulated by them; from a Tract of five pages to a volume of 312: of these 31 were written or translated by the missionaries. They have, besides, not less than 27 different works, more than half of which are in the press or are ready: a few of these are Tracts; but most of them are books, and one is a body of divinity in three volumes. Their schools are 14 for boys, with 381 scholars, with an average attendance of 283; and one for girls, with 20 scholars; there is also a female seminary, with 32 girls from 7 to 17 years of age.

Respecting the general state and progress of the mission, and the hopes entertained for the future, the missionaries remark,—

The conduct of most of those who have been baptized is worthy of their profession. The unbaptized are such as have renounced dolatry, and placed themselves under Christian instruction: the attention of many, both men and women, and their desire to know the Lord and his ways, are very pleasing. The turning of their idols out of their temples, and the devoting of those temples to the worship of the only true God and to Him whom he hath sent—their breaking to pieces of other idols—their burning of the various utensils used in idolatrous worship—their delivering up to us of objects of superstition, and the peculiar dresses which the devotees of Satan used when professedly possessed of him—their conviction of the wickedness and folly of idolatry—and their desire and readiness to renounce the customs connected with dolatry and to adopt such as become Christians—these things are truly remarkable. Thus far darkness has receded and light has sprung up among them.

How far they have advanced in true self-knowledge, in justifying faith in the Redeemer, and in the sanctifying grace of the Spirit, we cannot say: but from what we ourselves have seen, we cannot but confess, that, in all the congregations there are at least some who have begun to experience his work of God. We have many instances of their teachableness, of their acknowledging their faults, of their speaking the truth, of their endeavoring to suppress their evil passions, of their desire to pray, of their wishing well to their enemies, and of their keeping the Sabbath day holy. There are, indeed, still many shades in them; but we cannot wonder at it, when we consider from what gross darkness they are emerging, and what a mass of wicked and superstitious habits they have to unlearn: besides, among so many, there will be such as turn to Christianity only because others do, or in expectation of worldly advantages. Under these circum-

stances, it cannot well be otherwise, than that evil should appear in these congregations; and that their old sins should occasionally break out, and require much of our patience and care. It was so in the apostolic churches: hence the various reproofs and admonitions contained in the apostolic epistles; they suit exactly, in many respects, the state of these new churches. The new congregations, like every other congregation, are like a large hospital, in which persons labor under various sicknesses: it is the great and glorious work of Christianity to heal them. Happy are they that have come under its influence! May the great Physician and Shepherd and Bishop of their souls give them his Holy Spirit, and be health and cure to them, according to his gracious promise!

Russia.

INFLUENCE OF THE BIBLE.

In the retrospective view of the past year, which we took in the number for January, p. 17, we remarked, with regard to the suppression of the Russian Bible Society by the civil power, that the past efforts of that Society would not be without effect; that the seed sown, would not be lost; that a flow of opinion and of feelings might have been produced, which would continue and increase, until a flood of blessedness should cover that vast empire. This was then conjecture. The first part of it, however, seems to be verified by the following intelligence, communicated by a correspondent of the Christian Advocate, and first published in that useful work. The latter part, of course, we should not expect to be fulfilled until a long series of years have passed away.

You have been aware of the tottering state of the Bible Society in Russia, and will not be surprised that it has now fallen. Its officers have been dismissed, and its operations ceased; but there is a stock of about 200,000 copies of the Scriptures, in different languages, in its stores; and, in whatever way they may be hereafter circulated, this incorruptible seed will not be in vain.

Let me state to you, at the same time, a fact, connected with the operations of the Russian Bible Society, while it has had existence, in which you will greatly rejoice. The consequence of an extensive circulation of the word of God, in that vast empire, for many years past, has been, to raise up in various parts of it, and to a very great extent, a body of Scriptural or Bible Christians, who have renounced the Greek church, and under this denomination, associate together, to read and study the Holy Scriptures, acknowledging this blessed book as the only rule of faith and practice, and observing the Christian Sabbath as a day of sacred rest. A considerable effect, I understand, is manifest in the peaceable and orderly lives of the people who are thus

separating under the influence of Christian truth; and some circumstances have been related which afford a pleasing evidence of truly Christian principles operating on their minds.

Thus, my dear friend, is the most high God ruling and overruling amongst the children of men, to carry on his purposes of mercy in his own way; cheering us by rays of light in the darkest seasons, and saying to us, 'Be still, and know that I am God.' Let us continue waiting on him, still sowing in hope as opportunities arise, and where his providence directs, assured that it shall not be altogether in vain, however feeble and inefficient the instrument employed may be.

DIFFERENT SECTS OF RELIGIONISTS.

THE different sects of religionists in the Russian empire, with the numbers in each, have been thus stated.

<i>Christians.</i> —	
Greek Church,	33,000,000
Roman Catholics,	6,800,000
Lutherans,	1,400,000
Armenians,	42,000
Reformed,	20,000
Moravians,	9,000
Mennonites,	5,000—41,276,000
<i>Jews,</i> - - - -	500,000
<i>Mahomedans,</i> - - -	1,850,000
<i>Pagans.</i> —	
Fire-worshippers,	600,000
Lamaïtes,	300,000
Brahmins,	300—900,300
Total,	44,526,300

A mighty mass of mind, the greater portion of it sunk deep in ignorance; but not more deeply sunk, than much, which has been raised, and has been made intelligent and holy, by means of instruction, derived from the Bible, and rendered efficacious by the Spirit of God.

France.

THE FRENCH CHURCH.

THE following statement of the Roman Catholic and Protestant clergy in France, with their respective stipends, paid by the French government, is extracted from documents laid before the Chambers, by the Minister of the Interior.—*Chris. Advocate.*

Roman Catholic Clergy.—The established church of France is composed of four cardinals, one of whom, the arch-bishop of Paris, has 100,000 francs yearly, about \$20,000; the other three, 30,000 each, about \$6,000. There are 13 arch-bishops, besides the metropolitan, who receive each 25,000 francs, \$5,000; 66 bishops, each 15,000; 174 vicars general, each from 2,000 to 4,000; 660 canons or prebendaries, each from 1,500 to 2,400; 2,917 cures or rectors, each from 1,100 to 1,600; 22,316 servants or curates, each from 750 to 900 francs per annum. To the colleges for educating the younger clergy, 940,000 francs, or \$188,000; and for repairing and building churches, 200,000, or \$40,000.—The whole expense of the establishment, including annuities to the infirm clergy, is estimated at 25,650,000 francs or \$5,136,000!

Protestant Clergy.—The Calvinists have three pastors, who receive yearly each 3,000 francs; 28 who receive each 2,000; 69 who receive each 1,500; and lastly 195 pastors, each 1,000—total Calvinist ministers, 295. There are two Lutheran pastors, each receiving 3,000 francs; 25, each 2,000; 21, each 1,500; and 175 pastors, each 1,000—total, 220 Lutheran ministers. Sum total paid to the Protestant clergy, 623,000 francs, (\$124,600) 24,000 francs allowed for their colleges, and 50,000 for their places of worship—sum total for the Protestant religion, \$139,400. This sum is paid by the French government; but it must also be remarked, that there are many Protestant clergy in France, who do not receive any stipend from the government, it being a regulation not to make any grant where the Protestant population does not amount to a thousand.

Domestic Intelligence.

AMERICAN BAPTIST BOARD OF MISSIONS.

Annual Meeting.

THE American Baptist Board of Missions held its Annual Meeting in Boston, on the 25th, 26th, and 27th days of April. The Rev. Mr. Sharp, second Vice President, was in the chair. The Annual Report, which was read by the Rev. Dr. Bolles, the Corresponding Secretary, described the operations of the Board during the year, and the condition and prospects of the several missionary stations. This Report is to be published.

The Rev. Mr. Yates, English Baptist missionary, from Calcutta, and the Rev. Mr. Bourne, English Baptist missionary from Honduras, were present, and participated, by

invitation, in the deliberations of the meeting.—In the afternoon of the first day, Mr. Yates preached a missionary sermon, from Rom. i, 28; on which occasion a collection was taken for the Burman mission.

ANNIVERSARIES IN NEW-YORK.

THE highest expectations which had been formed of the anniversaries celebrated in this city the present week, we believe have been fully answered. The assemblies have been larger, and the Reports more interesting, and the addresses not less so, than in any former year.

All the National Societies have made a very perceptible advance, since the previous anniversaries. The Bible Society shows an increase of \$11,774 beyond the receipts of the

former year, and an increase of issues from the Depository to the amount of more than 4,000 volumes.

The receipts of the American Home Missionary Society have exceeded those of the United Domestic Missionary Society which it a year ago superseded, by more than \$8,000. The number of missionaries is greater by 41, and the number of congregations by 47.

Of the Tract Society, the increase has been still more remarkable. The receipts last year, amounted to \$10,159; this year, \$30,418; increase, \$20,254. The number of pages published last year, was 8,530,500; this year, 35,808,500; showing an increase of 28,278,000! There is but one Tract Society in the world which surpasses this, either in the amount of receipts, or in the number of Tracts printed; and that is the Religious Tract Society of London.—*N. Y. Observer for May 12th.*

The paper from which the above extract is made, furnishes the materials for the following notices.—We shall give an abstract of the Reports, upon receiving the official publications, which, it is respectfully requested, may be forwarded to us as soon as issued from the press.

AMERICAN BIBLE SOCIETY.

Eleventh Anniversary.

THE eleventh annual meeting of the American Bible Society was held on Thursday, May 10th, at the Middle Dutch church, in Nassau street. The Hon. John Jay, President of the Society, being absent, His Exc. De Witt Clinton, governor of the State, presided. The meeting was opened with the reading of the Scriptures by President Day, of Yale College, after which the governor addressed the meeting. The Annual Reports of the Treasurer and Managers were read by W. W. Woolsey, Esq. Treasurer of the Society, and by Mr. Brigham, Assistant Domestic Secretary.

Resolutions were moved and supported by the following gentlemen, who also addressed the meeting: viz. Rev. Samuel Merwin, of the Methodist church, and Rev. Mr. Smith, of Middlebury, Vt., of the Episcopal church; Rev. Mr. Eastburn, of the Episcopal church, New-York city, and Rev. Mr. Bourne, English Baptist missionary, from Honduras; Rev. Mr. Malcom, of the Baptist church, and Rev. Dr. Milnor, Foreign Secretary to the Society; Rev. Elias Cornelius, Secretary to the American Education Society, and Rev. Mr. Yates, English Baptist missionary, from Calcutta.

AMERICAN TRACT SOCIETY.

Second Anniversary.

THE second annual meeting of the American Tract Society was held in the Middle Dutch
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church, on Wednesday, May 9th, at 10 A. M. The President, S. V. S. Wilder, Esq. presided. The meeting was opened with prayer by the Rev. Samuel Austin, D. D. of Worcester, Ms. After a short introductory address by the President, the Treasurer, Mr. Moses Allen, read the Report of the Committee who audited his accounts; and the Annual Report was read by Mr. Hallock, the Corresponding Secretary.

Addresses were made by Rev. Charles P. McIlvaine, of the Episcopal church, West Point; Mr. Isaac N. Wyckoff, of the Reformed Dutch church, Catskill, N. Y.; Rev. Herbert Thomson, of the Baptist church; Rev. J. O. Choules, of the Baptist church; Rev. George A. Calhoun, of the Congregational church, Coventry, Conn.; Rev. Mr. Eastman, of the Baptist church, New York city; and Rev. Dr. McAuley, of the Presbyterian church.

AMERICAN HOME MISSIONARY SOCIETY.

First Anniversary.

THE first annual meeting of the American Home Missionary Society was held in the Brick church, Beekman street, on Wednesday evening, May 9th; the Hon. Stephen Van Rensselaer, the President, in the chair. Prayer was offered by the Rev. President Day; the Annual Report was read by the Rev. Absalom Peters, Corresponding Secretary; and addresses were made by Rev. Professor Goodrich, of Yale College; Rev. E. W. Gilbert, of Wilmington, Del.; Thomas Bradford, Esq. of Philadelphia; Rev. Mr. Mason, of New-York city; Mr. John D. Keese, Chairman of the Executive Committee; Rev. Dr. McAuley, of New-York city; Rev. George Bush, of Indianapolis, Indiana; and the Rev. John H. Rice, D. D. of Prince Edward Theological Seminary, Virginia.

PRESBYTERIAN EDUCATION SOCIETY.

THE Presbyterian Education Society held its annual meeting on Thursday evening, May 10th, in the Brick church, Beekman-street; the Rev. President Day in the chair. After prayer by the Rev. Mr. Lewis, of Greenwich, Con., and the reading of the Annual Report by the Rev. Mr. Patton, addresses were made by the Rev. Leonard Bacon, of New Haven, Con., Rev. Dr. Rice, of Virginia, and Rev. Mr. Hamilton, of Newark, N. J.

The Directors of this Society having made proposals, some months since, to the American Education Society, for a union with that institution, on principles which promised a great enlargement of usefulness to both Societies.

and these proposals having been received in the same friendly spirit in which they were made; the union was consummated at this anniversary.

One of these principles is, that the Secretary of the American Education Society shall extend a supervision over the beneficiaries of this Society, similar to what he extends over those of the other. The American Society is authorized to form its Branches in any part of the country where it may be found necessary or expedient. The Executive Committees of this Board are desired to unite with those Branches, which may be formed in their immediate vicinity. The relation which the Society holds to the General Assembly of the Presbyterian Church, is not to be changed. The Secretary of the American Society is invited to adopt measures within the limits embraced by this Branch, for the establishment of scholarships, after the plan pursued by that Society; it being understood that the income of scholarships, and all other funds received into the treasury of this Branch, shall be pledged for the support of young men under its immediate care; but that the surplus, should there be any, shall be paid over to the American Society.

REFORMED DUTCH MISSIONARY SOCIETY.

Fifth Anniversary.

THE 55th annual meeting of this Society was held in the church in Market-street, on the evening of May 2d.; Hon. Stephen Van Rensselaer, the President, in the chair. The meeting was opened with prayer, by Rev. James V. C. Romaine, of Hackensack, N. J., and the Annual Report was read by Rev. Eli

Baldwin, the Corresponding Secretary; after which the meeting was addressed by Rev. James H. Teller, of New-York city, Rev. Thomas M. Strong, of Flatbush, L. I., Rev. Benjamin C. Taylor, of Acquacknock, N. J., and Rev. Isaac N. Wyckoff, of Catskill, N. Y.

NEW-YORK SUNDAY-SCHOOL UNION.

Eleventh Anniversary.

On Tuesday, May 8th, in the afternoon, the children of the various schools connected with the Union, were assembled, to the number of near 7,000, in Castle Garden, where the spectators present increased the audience to nearly ten thousand. Prayer was offered by the Rev. Mr. Hewitt, of Fairfield, Conn.; addresses were delivered by the Rev. Mr. McCartee, and the Rev. Dr. Milner; and several hymns, with a doxology, were sung by the children. The use of the Garden, and of its band of music, were afforded gratuitously by Capt. Chase, the lessee.—In the evening, the Society held its eleventh annual meeting in the Middle Dutch church. After prayer, by Dr. Spring, and the reading of the Report, by Mr. Horace Holden, the meeting was addressed by Rev. Mr. Somers, of New-York city, Rev. Howard Malcom, Agent of the American Union, Rev. Mr. Woodbridge, of Canandaigua, T. Bradford, Esq. of Philadelphia, and Rev. Samuel H. Cox, of New-York city.

Miscellaneous.

DUTIES OF THE RICH.

A Sermon delivered in Newburyport, Feb. 13, 1827, on occasion of the death of Moses Brown, Esq. By Leonard Woods, D. D. Abbot Professor of Christian Theology in the Theological Seminary, Andover. Flagg and Gould.*

MR. BROWN, whose death gave occasion to this sermon, was born in Newbury, Mass. Oct. 2, 1742. By diligence, judgment, forethought, and the blessing of Providence, he rose from small beginnings to the possession of a large estate. Through all the years of his prosperity, however, his sympathy for the poor was tender and generous. Often, from mere kindness of heart, he forebore with his debtors, until what was justly his due became irrecoverable; and often, especially in his later years, he relinquished valuable claims upon individuals, "not because they had nothing to pay

him, but because they could not pay him without reducing themselves to straits."—But the ordinary objects of private charity did not satisfy the heart of this benevolent man, as appears in the following extract from the sermon.

My lot, as a minister of the Gospel—says Dr. Woods—was cast seven miles from his residence. In compliance with a particular request, I had the pleasure of meeting him, together with another friend, now living, and one more, now, I trust, in heaven, to consult respecting the establishment of a THEOLOGICAL SEMINARY. It was twenty years ago. The subject of a THEOLOGICAL INSTITUTION was then new to us, and new to the public. The conversation of that happy evening will be one of the last things to fade from my memory. But it was not conversation merely. The honored friends of whom I speak, were not men of words, but of business. And feeling their obligations to God, who had given them their estates, they then entered on the

* The sermon has been published, also, in the *Northwestern Preacher*, for April last.—Ed.

plan of founding a *Seminary for the education of pious youth for the Ministry*. And that dear man, who is now silent in death, freely offered his *ten thousand dollars* for this momentous object. For though he was a man of but ordinary education, and had been incessantly engaged, from early life, first in mechanical, and then in mercantile labors, and though he had never thought himself worthy to be numbered with the followers of Christ; he had a mind large enough to understand the importance and necessity of such an establishment, and a heart to give liberally of his honest treasures to promote it. That time appears like yesterday. Every word, and look, and tone of voice is fresh in my recollection. The readiness, the simplicity, the generous kindness, with which our departed friend offered his aid, cannot be described; though, by those who knew him, it may easily be conceived. He merely said, *It is a great object; I will give ten thousand dollars to begin with; and more afterwards*. He redeemed his pledge; for he was always a nursing father to the Seminary, and after various smaller donations, and one of a thousand dollars, he gave, a few years since, *twenty-five thousand dollars* to found a new Professorship. Besides all this, he promoted, by generous contributions, the various religious charities of the day. And it was a remarkable trait of his character, distinguishing him from most others, that even after he came to be an old man, he could readily enter into any new plans of benevolence, however different they might be from those to which he had been accustomed. Such was the AMERICAN EDUCATION SOCIETY, which he regarded from the beginning, as a worthy object of his patronage, and to which, at the commencement of his last sickness, he contributed a *thousand dollars* to found a permanent scholarship. Such, too, was the AMERICAN SOCIETY FOR THE PROMOTION OF TEMPERANCE; the formation of which he welcomed with all his heart; as it coincided perfectly with his own settled principles and habits, and the sober results of long observation. To this Society he made a donation of *five hundred dollars*. He previously contributed *five hundred dollars* for the benefit of GREENVILLE COLLEGE, Tennessee; and *fifteen hundred* to the town of Newburyport, when it was visited with a destructive fire. By his last Will he bequeathed *six thousand dollars* to be kept as an increasing fund, till it should be adequate to the perpetual support of a public Grammar School in Newburyport; and *one thousand dollars* to the HOWARD BENEVOLENT SOCIETY.

You perceive that our honored friend did not copy the example of some rich men, who retain all their property with an iron grasp, as long as life remains, and then, by Will, give away something, because they can hold it no longer themselves. He made a liberal use of his estate while he lived,—while in health,—while engaged in business, and while capable of enjoying the satisfaction of seeing the good resulting from his charities.—pp. 32—34.

The text is that emphatic passage in 1 Tim. vi. 17, 18, 19, which was written for all men, to whom God has given wealth, seriously to consider:—“*Charge them that are rich in this world, that they be not high-minded, nor trust in*

uncertain riches, but in the living God, who giveth us all things richly to enjoy; THAT THEY DO GOOD; THAT THEY BE RICH IN GOOD WORKS, READY TO DISTRIBUTE, WILLING TO COMMUNICATE; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.”

The object of the preacher is to prove, “that those who are rich, are under sacred obligations to devote a *considerable portion* of their substance to objects of benevolence.”—benevolence in its highest sense, excited by motives, and directed by objects, peculiarly *Christian*.—Those of our more opulent readers, who are desirous of knowing the full extent of their privilege, in respect to religious charities, will, perhaps, find Dr. Woods’s discussion of the subject as satisfactory, as any similar discussion of the same length.—A few selections, only, can here be made.

Perhaps you may say, this property is *your own*. So far as the institution and laws of civil society are concerned, it is so indeed. And no man on earth can interfere with the right you have to use it according to your own pleasure. But the God who made us, who has given us our souls and our bodies, our time and our property, comes forward with an authority which no being in the universe can question, and commands us to devote ourselves, and all that we possess, to *Him*. In these circumstances, the proper inquiry is,—*what use of the various gifts which God has bestowed upon us, will be most pleasing to Him?* What would a supreme affection for him dictate, as to the disposal of our property? What use of it should we think best, if we loved him with all our heart and soul and mind and strength? If that apostle, who was ready to be bound, and to die at Jerusalem for the name of Jesus, were here, and possessed this property of ours; what use of it would he think best? And what would be most agreeable to *Him, who, though he was rich, for our sakes became poor?*—The fashion of the world is, to overlook these sacred obligations. Though men are only trustees of the property of God, and are accountable to him, for the use they make of it; they proudly call it *their own*; and devote it to their own selfish ends. How would such proceeding as this be regarded in civil concerns? What would you think of a man, who took an estate he had received of another in trust, and used it as his own, neglecting wholly the object to which the real proprietor meant that it should be applied? But is our obligation to *God* less binding than our obligation to *man*? And can we suppose that we have liberty to take what he has given us, and regardless of his will, to devote it to our own private use? Oh! that men of every degree of wealth might entertain just conceptions and feelings on this momentous subject. Then the rich man would deem it dishonesty and sacrilege, to dispose of his estate, living or dying, without making the cause of Christ first in his thoughts, and first in his arrangements. Covetousness would cease. All private affections would be made subordinate to

Christian benevolence. And it would be as uncommon for a man of any considerable property to make no large contributions or bequests to the cause of the Redeemer, as it is now for a man to make none to his own children. Then the records of benevolence would exhibit frequent donations and legacies of a thousand, of ten thousand, of a hundred thousand, and, in some instances, most surely, of a million of dollars, for the various purposes of religious charity; and from men of smaller estates, their contributions of ten, of fifty, and of a hundred dollars—no less acceptable to God than the larger offerings of the rich. Then no good institutions would languish, no great and pious undertakings would fail of success, no agents of public benevolence would be disheartened or embarrassed, and no portion of the human family would be left in servitude to idolatry, or error, or any species of vice, for want of pecuniary means. O ye, who are rich, and whose hearts the grace of God has inclined to do good; with what language can I describe the magnitude and glory of that work which you seem destined by divine providence to effect, or the happiness you may enjoy in rising above the grovelling conceptions of worldly men, and presenting yourselves and your possessions as a free-will offering to God. The obligations of men in respect to their worldly substance begin to be better understood and more deeply felt than formerly. But they will unquestionably be understood and felt far more perfectly before that happy day when the knowledge of the Lord shall fill the earth. For we have the best reasons to believe, that the property of the rich is to be one of the grand means of bringing forward the universal reign of IMMANUEL.—pp. 12—15.

The *actual value* of property arises altogether from the value of those ends which it is made to promote. Judge then, what is the gratification of that basest of all passions, the passion for hoarding up money; and what is the gratification of animal appetite, or of the love of display, or of promotion; and what is the enriching or aggrandizing of children,—what are any or all of these ends of human pursuit, in point of real importance, compared with those objects which the benevolent man promotes? Let every one who wishes to employ his property so as to give it the highest value, carefully ponder this question. Nothing, I am sure, can prevent forming a correct judgment, but the interference of some unworthy motive. Take pains, then, to bring your minds into such a state as will best secure you against that interference. For this purpose consider the question as relating not to yourselves, but to others, and to others at a distance.

Suppose a historian should describe a man, who lived a thousand years ago, and in a distant part of the world. He was blessed with large possessions, and a large heart; and he said within himself—'God has intrusted me with this property; and I am bound to use it according to his pleasure. In the exercise of his infinite goodness, he desires the relief of the distressed, and the salvation of those who are lost. I will, therefore, take this worldly substance and devote it to the cause of human happiness, which is the cause of God.' And so he actually did. Without disregarding any of his relative obligations, he gave *hundreds of*

thousands to works of pious charity. A train of blessed consequences flowed from his wealth,—consequences affecting the temporal and eternal interests of millions; and reaching to the present day. Weigh now the true value of that estate, against another of equal amount, which was devoted to mere private, worldly ends.—pp. 16, 17.

Has not the experience of ages shown, that inheriting large estates is a most dangerous temptation to children? Is it not found, that the wealth, which the fond affection of a father bequeathed to his offspring, often proves the occasion of their disgrace and ruin? And is it not often the case, that if a father could only rise from his grave, and witness the folly and dissipation of his children, and the pernicious purposes to which they devote the property they received from him, he would mourn over his fatal mistake, and over the miseries he had contributed to bring upon those whom he so fondly loved. Let then every affectionate father, possessed of wealth, cherish a wise and faithful regard to the happiness of his own children, and save them from the dangerous temptation to which they would be exposed by inheriting large estates;—a temptation which has not unfrequently proved the destruction of children, who previously gave promise of eminent respectability and usefulness.

But there is still another consideration, which weighs more than all the rest. There is a God who judges in the earth; and this God has abundantly taught us, in his word, and by his providence, that our good works will bring down blessings upon our children. This is a general principle in the government of God, by which he clearly shows his approbation of benevolence and piety. Now why are we not willing to commit our children to the care and mercy of God? It is indeed our duty to give them a Christian education; to aid them in their entrance into life, and to provide, as far as we are able, for their comfortable subsistence. But is not the blessing of God better than riches? Suppose by devoting a portion of our estate to Christ and the church, we diminish their inheritance; do we not secure to them that prospect of the divine favor, which is infinitely more precious than any earthly inheritance? I cannot but consider the condition of that child pitiable, rather than enviable, to whom an opulent father has bequeathed his *whole estate*. Better, far better would it be for the child, if the greater part of the estate had been given to the LORD, and the residue, with the divine blessing, to him. And I cannot but regard it as the invariable duty of parents to devote a considerable portion of their estates to pious uses, even if their estate is but moderate; and thus to secure the blessing of God upon what remains for their children. Oh! give my children to inherit the *divine blessing*, and I will regard them as rich and happy, however small a portion of this world's goods I may be able to put into their hands.—pp. 23—25.

Christians who hold large estates, seldom attain to eminent piety; and, for the most part, they are destitute of those elevated enjoyments in religion, which are so often granted to others. They are frequently sensible of this, and are frequently heard to complain, that they have no fervor of piety, and

no spiritual comfort; that their souls cleave to the dust; that they cannot enjoy holy communion with God, and cannot find any satisfactory evidence of their title to heaven. Let such Christians inquire, whether there is not a cause for this low and comfortless state? Have you not too much of this world's riches; and do you not hold it with too strong a grasp? Does not the burden of your estate bear too heavily upon you? Your march to the heavenly world is all the way ascending. In this upward motion, are you not overloaded? Lay aside this oppressive weight; relieve yourselves from this grievous load, and you will make better progress. Diminish your *earthly* treasures, and increase your *heavenly*. Give freely for the spread of the Gospel, and the salvation of the world; and continue this good work of *giving*, till your property is so reduced, that you will no longer feel it to be a burden to your souls.

The principle I have now advanced is no invention of mine. It is what we find in the word of God. We are there pointed to a young man, who could not enter into the kingdom of heaven, *because he was rich*. And the means which Christ directed him to use to avoid destruction, was, *that he should give away his estate for benevolent and pious uses*. The same is implied in the words of my text. "Charge them that are rich in this world—that they be rich in good works, ready to distribute, willing to communicate, *laying up in store for themselves a good foundation against the time to come*." In this way the poison is extracted from riches; the curse is removed; and that which is so generally the occasion of mischief, is turned into a blessing.—pp. 26–28.

If the foregoing extracts are long, they must be allowed to be excellent, and worthy of most serious attention,—as is the whole sermon. The preacher has expressed his views with the utmost directness; yet with so many guards, that no one need misunderstand, and with so much affection and sincerity, that there is no cause for offence.

Probably more of human feeling, thought, and action, is concerned about property, than about any one thing, or all things else. When, therefore, God forms an estimate of the characters of men, the manner in which they have felt, thought, and acted, in relation to property, will be found to be of most serious importance. It is well, then, and worthy of universal imitation, when the high and broad principles of the Gospel, appertaining to this subject, are suffered to speak out plainly, so that all may understand them, and may realize to what extent they are binding.

ASSISTANT TO FAMILY RELIGION.

The Assistant to Family Religion, in Six Parts. By William Cogswell, A. M. Pastor of the South Church in Dedham, Mass. Boston: Crocker and Brewster. 1827. pp. 384.

THIS work is intended, as its name imports, to assist parents in the religious improvement

and worship of their families. For this purpose, it contains,—1. A sermon on family religion; 2. A system of natural and revealed religion, in the form of question and answer, accompanied with scripture proofs, in thirty-two chapters; 3. A series of resolutions, with appropriate questions appended to each resolution to aid in self-examination; 4. Forms of prayer to be used in the morning and evening of every day for two weeks, together with forms for particular occasions; 5. Select psalms and hymns adapted to family devotion; and 6. A selection of tunes suitable for family worship.—It will readily be perceived, that the *design* of the work is good; and heads of families, who feel the need of assistance in their responsible duties, will do well to ascertain whether the design is not so *executed*, as to render the book a valuable auxiliary.

WORK ON RHETORICAL DELIVERY.*

Analysis of the Principles of Rhetorical Delivery, as applied in Reading and Speaking. By Ebenezer Porter, D. D. Bartlet Professor of Sacred Rhetoric in the Theol. Seminary, Andover. pp. 404. Published by Mark Newman, Andover, and others. 1827.

THIS is a work designed for the use of colleges, and of students generally who are forming their habits of elocution. The Analysis occupies 166 pages. The principles laid down in the Analysis, are illustrated by selections filling 100 pages more. The remainder of the book is devoted to selections of familiar pieces, and of secular and sacred eloquence, designed for exercises in speaking, and forming an interesting and valuable collection, aside from the main object which the author had in view when he brought them together. Taste, thought, variety and strength of language, are very happily combined.

The younger clergy, who are desirous of improving their elocution, will find this work a useful assistant.

BIBLICAL LITERATURE.

Passages cited from the Old Testament by the writers of the New Testament compared with the original Hebrew and the Septuagint Version. Arranged by the Junior class in the Theological Seminary, Andover, and published at their request, under the superintendence of M. Stuart, Associate Professor of Sacred Literature. 4to. pp. 39. Price 75 cts. Andover: Flagg and Gould. 1827.

EVERY critical reader of the New Testament —says Professor Stuart, in the advertisement

* It seems proper here to repeat what was said at p. 28, of the last volume, viz. "*Formal Reviews* come not within the plan of the Missionary Herald. Occasional notices, however, of works, bearing on the missionary cause, or possessing a character which renders it particularly desirable that our *clerical* readers should be apprised of their existence, may be very proper."—*Editors*.

to this work—knows something of the importance, and has felt the need, of such a comparison as is made in the following pages. The former works by Owen and Randolph on this subject, and the late one by Horne in his introduction to the Scriptures, have failed, both as to the matter and manner of accomplishing the object desired. They are not only incomplete, but so arranged and printed, that thorough comparison is either inconvenient or impossible. The present work is designed to supply what is lacking in them, and to comprise all that may be justly called *direct quotations* in the New Testament, and also the different modes in which these quotations are introduced. The subject, as every interpreter well knows, is replete with difficulties; and all that is aimed at here, is to lay before the inquirer the means of investigation, in the most convenient form in which they can be presented. The Lecture of Dr. Woods on *Quotations*, Surenhusius' *Βίβλος παραλλαγῆς*, Junius' *Parallela Sacra*, and most of the commentators, will give aid to the inquirer respecting the modes of citing and applying the passages of the Old Testament by the writers of the New.

Two hundred and fifty-six quotations from the Old Testament are exhibited in a manner, which admits of their instantaneous comparison with the original Hebrew and the Septuagint version. The method in which the quotations are introduced, is also uniformly exhibited.

Appended is a copious index of texts in the Old Testament, to which allusion is made in the New; by which it is made to appear more fully, to how great an extent the writers of the New Testament appealed to the Jewish Scriptures, and in what manner they used them.

American Board of Missions.

ANNIVERSARIES OF AUXILIARIES.

MASSACHUSETTS.—The *Old Colony Auxiliary Society* held its second Annual Meeting at Plymouth, in the Rev. Mr. Freeman's church, April 25th, at 2 P. M. The Rev. Wm. Jenks, D. D. of Boston, and the Assistant Secretary, were present as a deputation from the Board. The Report showed the receipts to have been greater, than in either of the previous years. The meeting, which was numerous, was addressed by Rev. William Eaton, of Middleborough, Rev. Sylvester Holmes, of New Bedford, Rev. Daniel Hemenway, of Wareham, and by the members of the deputation.—The Rev. Daniel Hemenway, *Secretary*, and Joseph Bourne, Esq. of New Bedford, *Treasurer*.

The *Western Auxiliary of Barnstable County* held its second Annual Meeting at Sand-

wich, in the Rev. Mr. Hunn's church, April 26th, at 2 P. M. The Assistant Secretary was present in behalf of the Parent Board: the inclement weather prevented the attendance of the other member of the deputation. After the Report of the Executive Committee had been read by the Secretary, the meeting was addressed by the Rev. Enoch Pratt, of West Barnstable, Rev. Benjamin Woodbury and Rev. Silas Shores, of Falmouth, Rev. David L. Hunn, of Sandwich, and by the Assistant Secretary. The contributions of the year in this Auxiliary, also, exceeded those of former years.—Rev. Benjamin Woodbury, *Secretary*, and Rev. David L. Hunn, *Treasurer*.

The greater number of Associations in the two Auxiliaries above named, were lately visited by the Rev. Cyrus Stone, who is destined to the Bombay mission.

FORMATION OF AUXILIARIES.

PENNSYLVANIA. The *Auxiliary Society of Pittsburg and Vicinity*, was organized in the 1st Presbyterian Church in Pittsburg, on Monday, April 16th. The officers are as follows:—

Rev. Francis Herron, D. D. *President*;
 Rev. John Andrews,
 Rev. William Bradlee, } *Vice Presidents*;
 Matthew B. Lowrie, Esq.,
 Mr. John McKee, *Secretary*;
 Mr. Michael Allen, *Treasurer*.

The *Washington Auxiliary Society*, so denominated because its Associations lie chiefly in Washington County, was organized on the 18th of April.

Rev. John Anderson, D. D. *President*;
 Mr. Alexander Reed, } *Vice Presidents*;
 Mr. James Kerr,
 Mr. Walter Craig, *Secretary*;
 Mr. Redick McKee, *Treasurer*.

The two Auxiliaries above named, have each raised, in their first year, upwards of 1,200 dollars in aid of the missions under the care of the Board.

NEW JERSEY. The *Central Auxiliary Society of New Jersey*, was formed at Princeton, April 19th. Addresses were made on the occasion by the Rev. Dr. Alexander, Professor in the Theological Seminary, Horatio Stockton, Esq. of Trenton, the Rev. C. S. Stewart, the Rev. Edward N. Kirk, an agent of the Board, and by the Corresponding Secretary of the Board:—the officers elected were as follows:

Chief Justice Ewing, *President*;
 Rev. Samuel Miller, D. D. and Samuel Bayard, Esq. of Princeton, Hon. Henry Southard of Baskingridge, Isaac Ogden, M. D. of Lanington, Hon. Samuel D. Ingham, of Solisbury, Rev. I. F. Clarke, of Flemington, John Bowne, M. D. of Amwell, Mr. John Perkins, of Monmouth, Gilbert Woodhull, M. D. of Upper Freehold, Robert McChesney, Esq. of Cranbury.

Mr. David McKean, of Allentown, Rev. Isaac V. Brown, of Laurenceville, Col. John Neilson, of Brunswick, Mr. John H. Voorhees, of Boundbrook, and Gen. John Frelinghuysen, of Somerville, *Vice Pres'ts.*
 Professor Robert Patten, *Secretary*;
 James S. Green, Esq. *Treasurer*;
 Rev. A. Alexander D. D. Rev. G. S. Woodhull,
 Rev. Eli F. Cooley, Andrew Howell, Esq. James S.

Green, Esq. and Professor R. Patton, *Executive Committee*;
 Mr. Robert Voorhees, *Auditor*.

This Auxilliary embraces the Associations in Huttondon, Somerset, Middlesex, and Monmouth Counties.

Donations,

FROM APRIL 21ST, TO MAY 15TH, INCLUSIVE.*

I. AUXILIARY SOCIETIES.

Addison co. Vt. E. Brewster, Tr. New Haven, La.	\$13 00
Barnstable co. East, Ms. B. Seabury, Tr. Dennis, La.	11 00
Omans, Gent. La.	25 00 25 00
(to constitute the Rev. DANIEL JOHNSON an Honorary Member of the Board.)	61 00
Barnstable co. West, Ms. Rev. D. L. Haun, Tr.	200 00
Boston and vic. Ms. C. Stoddard, Tr.	1,000 00
Essex co. N. J. T. Frelinghuysen, Tr.	251 55
Hillsboro' co. West, N. H.—E. Burnham, Tr.	12 00
Greenfield, Asso.	
Morris co. N. J.—F. King, Tr.	
Bottle Hill, Gent.	53 00
La.	40 19
Frag. so.	30 00
(of the above to constitute the Rev. JOHN G. BERGEN an Honorary Member of the Board, 50;)	
Hanover, La.	25 00
Mendham, Gent.	62 80
La.	48 25
Acad. asso.	13 51
Morristown, Gent.	171 00
La. (of which to constitute the Rev. ALBERT BARNES an Honorary Member of the Board, 50;)	155 60
Parippany, Gent.	60 25
La.	23 46
Read. and Sew. so.	20 00
Fem. evang. so.	8 00
(of the above to constitute the Rev. JOHN FORD an Honorary Member of the Board, 50;)	
Rockaway, Gent. and La.	137 40
Troy, Young la. so.	9 00
	857 42
ded. expenses,	75
amt. ac. in Her. for Mar. 500 00—500 75—355 83	
New-London & vic. Ct. L. Allyn, Tr.	8 00
New-London, Gent.	56 52
North Graton, La.	4 00
	66 52
New-York City & Brooklyn, W. W. Chester, Tr.	260 50
Rutland co. Vt. J. D. Butler, Tr.	
Benson, Gent.	39 00
M. box in cong. chh.	9 00
Pittsford, Gent.	64 45
La.	45 00
Mon. con. in cong. chh.	8 45
Sudbury, La.	12 43
	178 33
Washington, Pa. & Va. R. McKee, Tr.	
Cross Creek, Gent.	58 19
La.	66 00

Cross Roads, Gent.	38 22
La.	73 35
Flats, [Manchester,] Gent.	24 94
La.	12 12
Forks of Wheeling, Gent.	26 37
La. pray. & benev. so.	11 50
Rev. E. McCurdy, a marriage fee,	3 00
Lower Buffalo, Gent.	6 75
La.	18 37
Lower ten miles, Gent.	57 32
La.	32 18
Mill Creek, Gent.	31 14
La.	25 34
Pigeon Creek, Gent.	13 42
La.	15 54
Three Springs, Gent.	38 70
La.	46 16
Upper Buffalo, Gent.	94 89
La.	91 40
Upper ten miles, Gent.	48 48
La.	33 56
Washington, Gent.	39 00
La.	86 95
West Alexander, Gent.	52 69
La.	38 36
West Liberty, Gent.	34 37
La.	30 32
Wheeling, Gent.	13 75
La.	43 88

ded. c. money, 1,207 26
1 00

Total from the above Auxiliary Societies, \$4,296 99

II. VARIOUS COLLECTIONS AND DONATIONS.

Abington, Ms. Mon. con. in 3d par.	2 00
Acworth, N. H. Mon. con. 14,50; indiv. 30; c. box of Rev. P. Cooke, 2,50	47 00
Albany, Me. A. Cummings, for Pal. miss.	5 00
Alstead, N. H. Mon. con. for ed. hea. chil. 6,88; a mother's thank off. 1;	7 85
Amsterdam, N. Y. United mon. con.	13 00
Auburn, N. Y. A friend,	10 00
Augusta, Va. Miss A. McCutchan, m. box,	5 00
Bainbridge, N. Y. J. S. Fitch, for Missionary to Greece,	30 00
Barnstable, S. par. Ms. Indiv.	1 25
Barnet, Vt. An aged fem. for Janet Marro and Jane Thomson, in Ceylon,	40 00
Basking Ridge, N. J. Gent. aux. miss. so.	58 00
Bergen, N. Y. Rev. H. Halsey, 20; miss. dep. 1;	21 00
Bethel, Vt. Circ. conf. meeting,	4 60
Boscawen, N. H. Gent. asso. in E. par.	14 00
Boston, Ms. A friend,†	2 00

† The readers of the Missionary Herald may have observed, that there has been no acknowledgement of the collection at the monthly concert in Park-street Church, since that in the number for July last, p. 231. The reason is this; the collections on those occasions are paid to the Treasurer of the Boston Aux. F. M. Society, and will be acknowledged in his annual report; immediately after which, the amount of those collections, and of the payments from the several associations, and of payments from other sources properly classed, will be acknowledged in the Herald. The money is paid over to the Treasurer of the Board soon after it is received by the Treasurer of the Auxiliary; but the particular acknowledgments will be made but once a year.

* It will be perceived, that the list of donations is closed five days earlier this month, than usual. This has been customary, in the month of May, on account of the various interruptions in Election week, which render it necessary for the publishers to attend to the direction of the Missionary Herald in the week previous.

Braintree, Vt. Circ. conf. meeting,	7 43	Ogden, N. Y. Mon. con.	10 00
Brookfield, Vt. Circ. conf. meeting,	8 61	Orange co. N. Y. Miss. so. in Graham chh.	9 00
Brooklyn, N. Y. A la. 4th pay. for Harriet		Paramus, N. J. Miss. so. in Ref. Dutch chh.	9 75
Louisa Lewis, in Ceylon,	13 00	Parma, N. Y. Cir. pray. meeting,	13 42
Burlington, Vt. Mon. con.	20 00	Peacham, Vt. Gent. asso. 62, 77; la. asso. 42, 33;	
Cambria co. Pa. Aux. so.	74 88	mon. con. 12;	117 10
Catskill, N. Y. Mon. con. in presb. chh. 61;		Penyan, N. Y. Coll. in Rev. C. Eddy's cong.	20 00
ladies of presb. chh. 35;	96 00	Peterboro' N. Y. Mrs. I. Carrington,	4 00
Charleston, S. C. Juv. hea. sch. so. in sab.		Philadelphia, Pa. M. C. Ralston, (of which	
school, No. 1,	50 00	the requisite sum to constitute the Rev.	
Charlotte, Vt. La. asso.	8 08	JOHN CHESTER, D. D. of Albany, N. Y.	
Chickasawha, Missi. Chh., rec'd at Emmaus,	12 00	the Rev. WILLIAM CHESTER of Hud-	
Chili, N. Y. A. Paul,	1 25	son, N. Y. and the Rev. ALFRED CHES-	
Crab Apple, cong. O. Coll.	14 00	TER, of Rahway, N. J. Honorary Mem-	
Danville, Vt. Mon. con.	15 00	bers of the Board, 166, 94; a friend, for Pal.	
Danville, Pa. Ladies 4th. pay. for Jane R.		miss. 8;	174 94
Montgomery, at Harmony,	12 00	Plymouth, Ms. Indiv. in 2d par.	2 75
Doyleston, Pa. Mon. con.	16 00	Princeton, N. J. A friend,	2 00
Emmitsburg, Md. A. B.	3 50	Reading, Pa. S. Baird,	3 00
Enosburg, Vt. Gent. asso. 10, 36; la. asso. 10;	20 36	Riga, N. Y. Cir. pray. meeting,	23 00
Essex, Vt. La. asso.	5 12	Ripton, Vt. A lady,	1 00
Fairfield, W. N. J. Chh. for Arkansas miss.	20 74	Rochester, Ms. Mrs. L. Toby,	1 00
Fall Creek, N. Y. A friend,	2 00	Rochester, N. Y. Mon. con. in May, 50; sab.	
Florida, N. Y. Mary G. Cummins, 2; ladies		sch, 6, 13; circ. pray. meeting, 9;	65 13
of presb. chh. for Charles Cummins, at	14 00	Rochester, Vt. Mon. con.	3 00
Harmony, 12;	15 00	Royalton, Vt. Cir. conf. meeting,	9 44
Frederic co. Md. Sab. sch. teachers,	13 75	Rupert, Vt. Fem. cent so.	13 00
Gilmanton, N. H. La. Jews so. for a sch. for		Salem, N. J. Fem. miss. so.	19 00
Jewish children at Bomba,	12 50	Savannah, Ga. Miss. so.	60 00
Glenn's Falls, N. Y. J. Folsom, 3d. pay. for	120 00	Sewickley, cong. Pa. Fem. cent so.	20 00
John S. Folsom, at Mackinaw,	7 00	Shrewsbury, Ms. Mon. con.	35 19
Greenville, N. Y. E. Reed, 100; friends, 20;	56 00	South Hadley Canal, Ms. Mrs. H. C. Bowdoin,	5 00
Greenville, Va. Miss E. Strain,		Springfield, Vt. Mon. con.	8 51
Hagerstown, Md. S. Steel, for Bombay miss.		Stafford, N. Y. Mon. con.	10 00
Hamilton, Ms. Gent. asso. and la. asso. to	50 00	Stockholm, N. Y. Young gent. agri. so.	13 00
constitute the Rev. JOSEPH B. FELT an	12 89	Stoughton, Ms. Miss Lucy Drake, [dec'd.]	16 50
Honorary Member of the Board,	14 50	Totowa, N. J. Miss. so. in Ref. Dutch chh.	15 25
Hanover, Ms. Mon. con.	20 00	Tunbridge, Vt. Cir. conf. meeting,	8 00
Hanover, N. J. Rev. R. W. Condit, 10; mon.	26 50	Underhill, Vt. La. asso.	10 79
con. in Rev. Mr. Condit's chh. 4, 50;	2 00	Woodbridge, N. J. Fem. miss. so.	13 58
Hawfield and Cross Road's cong. N. C. Fem.	70 00	Worcester, Ms. La. asso. in Calv. so.	66 00
benev. so.	2 00	Worcester co. Ms. Relig. char. so.	25 00
Hopewell, N. Y. Aux. so.	26 50	Wrentham, Ms. Young la. read. so.	30 00
Killingly, Ct. G. Rawson's m. box,	2 00	Unknown, A friend, 7; do. 4, 13;	11 13
Kinderhook, N. Y. Aux. so. 65; L. Glezen, 5;	20 00	Whole amount of donations acknowledged	
Kingston, Ms. A friend,	37 31	in the preceding lists,	\$6,803 02
Lebanon, N. H. Mon. con.	32 71		
Leeds, N. Y. Young men's miss. so. 23; mon.	12 36		
con. in Rev. J. N. Wykoff's chh. 14, 31;	16 00		
Lempster, N. H. La. asso.	4 00		
Lexington Heights, N. Y. Fem. cent so.	10 00		
Livingston, N. Y. Ref. Dutch chh.	5 00		
Livonia, N. Y. Fem. pray. meeting,	20 00		
Lunenburg, Vt. E. Clark,	13 00		
Medford, Ms. Mrs. Emerson,	13 50		
Mercersburg, Pa. Miss. so.	3 00		
Middlefield, N. Y. Mrs. Ingalls, 7; Miss In-	12 12		
galls, 5;	1 00		
Middle Granville, Ms. Fem. char. so.	12 00		
Milford, Ct. A lady, av. of a veil,	13 50		
Millstone, N. J. Mon. con. in Ref. Dutch chh.	3 00		
Milton, Ms. A friend,	12 12		
Montour, Pa. W. Guy,	1 00		
Newburgh, N. Y. So. in aid of miss. for Pal.	12 00		
miss. 20; mon. con. in Rev. Mr. Johnson's			
chh. 9;	29 00		
Newburyport, Ms. Fem. mite so. for Pal. miss.	29 00		
New Haven, Ct. Gleaning circle, 7th pay.			
for Asahel Nettleton, in Ceylon, 20; mon.			
con. 9, 04; indiv. in 3d. cong. so. 26;	55 04		
New Jersey, Indiv. coll. by a clergyman of			
presb. chh.	55 00		
New-York City, A mother's thank off. for			
Osage chil. 30; L. B. Parsons, 25; Mrs. J.	167 75		
Bethune, to constitute the Rev. GEORGE	5 00		
W. BETHUNE an Honorary Member of			
the Board, 80; av. of testaments, 75 c. fem.			
sab. school of Wall-street. chh. 3d. pay. for			
Sarah Cochran at Harmony, 12; frag. so.			
in Cedar-st. chh. 4th. pay. for John E. Ro-			
meyn and Harriet Romeyn at Mackinaw,			
24; Mrs. Smith, 4th. pay. for S. M. Smith			
at Union, 12; Mrs. Lindsey, 3d. pay. for			
George Lindsey, 12; a friend, 2d. pay. for			
Thomas Lounds, 12;	1 50		
North Bristol, N. Y. Mon. con. for the Jews,	25 00		
North Carolina, Rev. Mr. Quin, rec'd. at			
Hawes,			
North Yarmouth, Me. Mon. con. in 1st par.			
for Pal. miss.			

III. LEGACIES.

Coventry, Ct. David Hale, dec'd, by Mrs.	
Lydia Hale, Ex'trix.	100 00
Hardwick, Vt. Mrs. Cynthia Flint, dec'd,	
(part of \$15,) by E. Strong,	5 00
Philadelphia, Pa. Cyrus Danforth, dec'd,	
(\$300 having been received previously,) by	
L. Jewell, Ex'r.	300 00

IV. PERMANENT FUND FOR CORRESPONDING SECRETARY.

Sandwich Islands, L. Chamberlain, div. on	
Bank stock,	45 50

V. PERMANENT FUND FOR TREASURER.

Hartford, Ct. X.,	27 00
Sandwich Islands, L. Chamberlain, div. on	
Bank stock,	45 50

VI. DONATIONS IN CLOTHING, &c.

Acworth, N. H. A box, for wes. miss.	48 78
Burlington, Ct. A roll of cloth, fr. la. benev. so.	10 00
Chilmark, Ms. 4 pr. socks, fr. ladies.	
Concord, Vt. A box, fr. indiv.	
Coventry, Vt. A box, fr. ladies,	12 00
Hardwick, Ms. A box, from fem. char. so.	26 03
Hinesburg, Vt. A box, fr. fem. char. so.	40 88
Mobile, Ala. 31 yds. calico, fr. S. Waldo,	4 34
Monkton, Vt. A box, fr. la. asso.	11 00
New Haven, Vt. A box, fr. la. asso. for. wes.	
miss.	53 00
Rochester, Vt. A box, fr. fem. char. so.	27 00
Starksboro', Vt. Socks, fr. a lady.	
Sudbury, Vt. A bundle, fr. ladies.	
Templeton, Ms. A box, fr. fem. char. read. so.	
for Rev. W. Goodell, Beyroot,	79 19
Vergennes, Vt. Sundries, fr. ladies,	20 13
West Newbury, Ms. Books; 20 bedquilts, fr.	
fam. of Rev. E. Demond, 10.	

THE
MISSIONARY HERALD.

VOL. XXIII.

JULY, 1827.

NO. 7.

American Board of Foreign Missions.

Palestine Mission.

BEYROOT.

OBITUARY OF JACOB, AN ARMENIAN.

IN the last number, p. 179, it was intimated that some account of a deceased Armenian convert had been transmitted by the missionaries at Beyroot to the Corresponding Secretary. Since the number for June was issued, this document has been received, and is here inserted.

About two months ago, an Armenian, about twenty-three years of age, came to us. As he came from Constantinople, and as he had spent his whole life in attendance on the priests, we were suspicious of him, kept an eye upon his movements, and were careful not to be imposed upon by him. We had, however, much conversation with him on the doctrines of the Gospel; and Carabet and Wortabet very faithfully warned and exhorted him, read to him, and prayed with and for him.

This young man is now dead. Three days before his death, he sent for me, (whom, during his whole sickness, he called his father;) and in the presence of several persons, gave the following account of himself.

"I left Constantinople for no other purpose, than to find a true religion, if there was any in the world. I had my eye on the Catholic Armenians, thinking that, perhaps, the truth was with them; and thought to enter their convent on Mount Lebanon. Having first visited Jerusalem, I arrived at Sidon, and told Jacob Aga that I came seeking after the truth. He told me he was afraid that I was sent to poison or betray him, and therefore did not choose to have me about him in the capacity of a servant. But he conversed with me, read to me the Gospel, and recommended to me to come to Beyroot for further instruction.

"On my arrival here, I went first to a Catholic Armenian family, the members of which treated me with the greatest attention and kindness, told me there was no salvation for those, who did not acknowledge the pope as the infallible head of the church, and congratulated me on the prospect of my being soon in the way of eternal life. They charged me not to come nigh the accursed infidels; (i. e. the *protestants*;) and sent, of their own accord, to the convent, a day's distance upon the mountain, to give information of my arrival.

"I determined, however, to see the protestants, concerning whom so much was said, and to learn something of their faith. I came; and Carabet and Wortabet sat down, and, without disputing, or railing, read to me the doctrines of Christ and his apostles, which I found to be entirely different from any thing I had ever heard or thought.

"As they read to me from time to time, I found my heart opening to receive the instructions of the New Testament, and so much influence had they upon me, that, when an express was sent to me from the convent, with an animal for me to ride upon, and another for my baggage I had no inclination to go. I knew that by going, I should have employment, and food, and raiment, and a home; and that by staying here, I was without employment, and without a home, and was daily spending what little money I had: but I refused to go; and I refused for no other reason, than that I might learn more of the Gospel.

"After several weeks, I went to Damascus, with the hope of finding employment, and of getting some one to read to me the Gospel. I told my countrymen there what I had seen and heard, and assured them, that if there was any truth, or that if there were any Christians in the world, they were to be found at Beyroot. Some mocked; others were angry; and the greater

part so vehemently opposed me, that, after remaining a few days, I returned to Beyroot.

"The last Sabbath before I was taken ill, all my remaining doubts respecting the truth were removed. I felt grieved, that I had ever said or thought any thing against the doctrines of the Bible. I wept for my sins, and endeavored to give up myself to the Lord; to be his servant, asking nothing, as to this world, but bread and water sufficient to sustain life. I do not expect to recover; but I am not afraid to die. I place no dependence upon the intercession of saints, upon my prayer, or good works; but upon Christ alone. I bless God that he brought me here."

"My money and clothes," he continued, "are at the Turkish khan in the city. I wish them to be brought here; and when I am dead, the whole to go into the hands of the missionaries at Beyroot, *to be devoted to the printing of the holy Scriptures for my countrymen, in the Turkish Armenian language.*"

The above is the substance of what he related to us of himself, and we have reason to believe, that his statement is strictly true. Indeed, we ourselves were knowing to many of the circumstances, to which he alludes.

When he found himself ill, he went to Wortabet's house, where he continued until his sickness, after ten days, terminated his life. Several times we prayed with him, and Wortabet prayed with him often. On two occasions when Wortabet prayed with him, I was present, and felt it to be a great privilege to kneel down with a native of the country, and join in such fervent and appropriate petitions as fell from his lips.

Wortabet says he is filled with joy by the reflection that God directed his countryman to this distant place, apparently for the sole purpose, that he might become acquainted with the way of salvation, and embrace it, before he died.

It is indeed evident, that the religious views of this young man were entirely changed before the commencement of his sickness, and that truth had a divine influence upon him; and though he had no opportunity of giving evidence by a long life of self-denial and devotedness, that he was truly a disciple of Christ; yet, taking all the circumstances into consideration, we see great cause for thankfulness, that he came to us, and died in the midst of us. He was carried off by the same fever, which, one year ago, removed our beloved Fisk from his labors; and

he lies, at his own request, near him in the same burial ground, and we trust that he has gone to sing the same eternal song in the mansions of heaven.

Jacob possessed a good understanding, and appeared to have a tenacious memory; but was unable to read. The only reason he assigned for this was, that he had almost always been with the priests, who never wished he should know any thing."

He left twenty-five dollars in money, his clothes have been sold for about thirty dollars. After defraying the expenses of the sickness and funeral, there remain in our hands fifty-two dollars, which I beg you will acknowledge as a *legacy*, for the object already mentioned.

Sandwich Islands.

OAHU.

HONORURU.

Opposition of Foreigners.

EVER since the mission at the Sandwich Islands was established, the missionaries have had the occasional happiness of welcoming individuals from Christian lands, from whom they have experienced the greatest kindness, and they have been forward to acknowledge such instances in their correspondence: There has never been a time, however, when they have not experienced unkindness and bitter opposition from persons, who were born in countries enjoying the light of the Gospel: but with respect to their trials of this kind, they have been, until lately, comparatively silent. Many encroachments on their peace and comfort, and some aggressions putting them in danger of their lives, were endured without complaint, and came to the knowledge of their friends in this country only when the return of some of their number afforded an opportunity for minute personal inquiry.

But of late, duty to themselves, to their wives and children, and to the vital interests of a whole people, has compelled the missionaries to be more explicit and full in their official and private correspondence, with respect to the conduct of those, who were unfriendly to their mission: and their correspondents and patrons, in this country, have felt it to be their duty to lay before the public an account of some of the aggressions, which have been made upon the mission, and upon the islanders. This they have done with a view to secure from violence the personal

rights of those generous men and women, who have gone, from motives of Christian benevolence, to spend their lives in remote, barbarous, and pagan countries.

In but two instances have the names of individuals, who have taken active and criminal measures against the missionaries, been published; and these were published because the evils at the Sandwich Islands had risen so high, and assumed such an aspect, that the consequences of silence seemed likely to be more disastrous, than any which could reasonably be apprehended from exposure. Decisive measures were demanded, and they were taken.

It is not necessary to say what other disclosures affecting individual character, will need hereafter to be made.—There are, however, some statements of a general nature,—in which the characters of individuals, were they to be specified, as they might lawfully be, would be seriously implicated,—which ought not to be withheld, and which will therefore be given in the present number of this work. They were communicated by a missionary whose mildness, consideration, intelligence, good judgment, and universal excellence of character, entitle his communications to be accredited in their full import. The letter is dated September 1826.

A spirit of jealousy and opposition, on the part of foreign residents, and some of the occasional visitants,—he observes,—against the success of the mission, has existed from the commencement of our operations; but within the last year, it has broken over its ordinary restraints, and raged with peculiar fury against Mr. Bingham in particular.

Something less than a year ago, it burst out on an occasion of the chiefs assembling to deliberate upon the subject of adopting the *Ten Commandments* as a rule of life and of duty, to be proclaimed throughout the Sandwich Islands, and regarded as binding on the hearts and consciences of all the people.

Not far from that time, measures were taken by the chiefs to prevent the prostitution of females, which were rendered abortive, in a manner that has been fairly stated in the history of Lieut. Percival's conduct.*

Subsequently, persons, from whom we had hoped better things, and of whom we had been desirous to enter-

tain a good opinion, have manifested a strong spirit of hostility.

It is unnecessary to state the principles, upon which we act. So far as we are faithful to our instructions, they are as well known to you, as they are to ourselves. If we violate our instructions, we deserve to meet with trials. But it is our aim to keep a conscience void of offence, towards God, and towards all men. Still it is a grief to see the motives of a member of our fraternity impeached, and his character vilified, when we know,—*that the only fault our enemies can charge him with, is activity in the cause of his divine Master, ardor in opposing the works of darkness, and zeal in endeavoring to diffuse the light of the Gospel.*

We are not without fears, that a temporary advantage will be gained by the enemy, who is alarmed for his kingdom, knowing that its foundation is assailed.

The principal, and I might say, *all* the chiefs are in our favor, and they have never shown themselves more friendly than of late; and *all the people, without exception*, so far as we know, are friendly, and will listen to our advice and instruction. But the whole force of our adversaries, is directed towards the young king,† judging rightly, that, if they can draw him over to their side, an important advantage will be lost to us. No pains are spared to prejudice his mind against Mr. Bingham, who has been his instructor: but, happily, as yet without success.

While Mr. Bingham was absent, making a tour of this island, in company with Kaahumanu, Mr. ———, in an interview with the king, in furious language, and evident evil intention, declared that Mr. Bingham was a very bad man; and it is said, told him, that Mr. B. had written to America, stating that he, (Mr. B.) was king of the Sandwich Islands. His motive for saying this, it is not difficult to perceive. He has, we learn, at two different times, earnestly requested the king to grant him permission to send him from the islands.

A few days since, one of our number being in the company of a gentleman from Boston, was informed, that Mr. B. had rendered himself so obnoxious to the foreigners, that they were about to draw up a petition, which they would all sign, for sending him away from the islands.

If asked the reason of their dislike, they cannot answer the question in fair charges. They will say, perhaps, "He forbids the people to kindle fires on the,

* The particular reference above, is to a regular and full account of the conduct of Lieut. Percival, which may probably come before the public hereafter.—Ed.

† A youth, about 14 years of age.—Ed.

Sabbath: through his advice they are forever at their books, or their prayers, or engaged in singing hymns: the people are indolent, and neglect their lands: he thinks the people are all Christians, and will believe nothing to their disadvantage: he is overbearing, and dogmatical, and preaches a most terrifying doctrine: "he interferes in matters of government."

These charges may be brought against every preacher in the mission, as truly as against Mr. Bingham, and, except the last, are too trifling to merit confutation.

As to Mr. B's meddling with matters of government, all that can be charged against him, in truth, is,—faithful preaching against sin; telling the chiefs they ought to use their influence to suppress vice, and promote good order; translating the Ten Commandments, and presenting them to the chiefs and people as the law of God, and the foundation of all good human laws; and affirming that all men are bound to obey them.

During the minority of the young king, Karaimoku and Kaahumanu are legally the regents of the islands, and it is only by courtesy that any matters are now referred to him. It is stated in the letter, from which the above extracts were made, to be the belief of the missionaries, that a constant and powerful influence has been used, by individuals, in violation of their sacred duty, to create in the young prince an undue feeling of his importance in the present administration of government, and to render him dissatisfied with the measures of the regents—they being altogether friendly to the missionaries, and to the adopting of a system of laws which shall embrace the entire decalogue.*

Efforts have also been made to divert the attention of the youthful king and of his attendants from the instructions of the missionaries. One of the instances is thus stated in the communication mentioned above.

A horse-race had been proposed, by the foreigners, for the *first Monday* of this month, and the time fixed for the race, was the hour when the little church and the serious people of this place were to be assembled for prayer. Previously to the race, Mr. — called on Karaimoku, and asked permission for the king to be present. He refused, say-

ing, it is *tabu*. Mr. — replied, "It is *not tabu*—ministers go to view such scenes."

The friends of national improvement will be sorry to be informed, that the adverse influence did in this instance prevail.

The king, notwithstanding Karaimoku's refusal, was induced to go, and, just as the worship closed, rode by, on his return, with a concourse of foreigners and natives, to the great grief of Kaahumanu, who had attended the prayer-meeting, and, who remarked, as he passed, "See, there is the king—he has yielded to the foreigners."

It should be said, however, that this prince is a very interesting and promising youth, and has hitherto pursued a far more unexceptionable course of conduct, than could have been reasonably expected, considering his age and situation. Without an unpropitious foreign influence, there is reason to believe he would be diligent in preparation to discharge the duties of a wise and pious sovereign. And as it is, there is much ground for cheerful expectation. His confidence in the *only* persons at the Sandwich Islands, who attempt the moral, religious, and literary instruction of the inhabitants, appears not to be shaken. He attends the regular religious services of the Sabbath, and encourages the native teachers to meet in his house, during the intermission for prayer; and he is seen, also, at religious meetings held during the week.—Let him be remembered in the public and private intercessions of all, whose philanthropic feelings have been pained by the foregoing development of facts.

After having concluded his statements, of which a part only are here inserted, this missionary proceeds as follows:

To this dark picture there is a most cheering reverse of light. We hope that, in the course of three months, considerable additions will be made to the Sandwich Island church, and that the present number of native members will be more than doubled.

It is stated, incidentally, in a part of the letter not published, that *Nahienaena*, the sister of the young king, is one of the candidates for early admission to Christian fellowship. And it may certainly awaken hope concerning the future career of these two youths, that their mother was the excellent *Keopawani*, and that many of her pious instructions must be engraven on their memories.

* The chief cause of all the opposition at the islands has been the disposition of the chiefs to adopt the entire decalogue as the basis of jurisprudence. *Ed.*

Progress of Instruction.

In a letter from Mr. Chamberlain to the Assistant Secretary, dated in July of last year, a description is given of an examination of schools at Honoruru. More than 2,400 scholars were present under the direction of 66 native teachers. Between five and six hundred of the scholars belonged to the districts in the vicinity; the rest resided in the village.

Mr. Chamberlain thinks, that not less than a third part of the population of Oahu give their attention to instruction, in some form or other. How large a portion of the inhabitants of *all* the islands are acquiring the rudiments of knowledge, it is not possible to tell: but it is stated, that 41,000 copies of an elementary book have been printed, and nearly all distributed; and that an edition of 10,000 copies of the hymn book, which has been frequently mentioned in this work, as going off very rapidly, though the missionaries are careful to give away copies to none, unless they can read, or have made such progress that they will soon be able to read. The entire edition would be gone in three months, were every one who applies, to be supplied with a copy. Two extracts from Mr. Chamberlain's correspondence will show with what avidity the islanders are beginning to seek for the means of instruction:

Many amusing anecdotes might be related of persons applying for books, serving to show the eagerness with which these means of instruction are sought. At different times, in the course of a season, you would see natives of every age, from childhood to grey hairs, bringing every kind of product of the earth, or of their labor, which they might have at command, soliciting a *palafala*. You would see one with a melon, another with a bunch of bananas, a sugar cane, a bundle of ohias, (the apple of the Sandwich Islands;) you would see some with potatoes and taro, others with eggs, a fowl, or kid, a bundle of sticks for firewood, a ball of native cord; and another begging for some kind of work, that he might earn a spelling-book.

Slates are in very great demand. Mr. C. says, that when he walks abroad, he is frequently accosted in the native language thus: *Aohe anei oe i wahi papa pokaku?* "Have you not some slates?" Something will then be offered in exchange, and if he does not happen to want the thing mentioned, the native will propose something else, and if that is re-

fused, he will then offer to go and work for the mission.

We do not intend, says Mr. C., to sell the slates for money, if we can possibly avoid it, but for such things as are needful for our support: and yet there have been instances where I have felt constrained to take money for slates. I will mention one. In walking to the village, a few days ago, I was met by a native having a dollar and a half in his hand, which he held out to me with the request, that I would give him slates for it. I said to him, "We do not sell for money, we did not come here to get *dollars*." He replied, "I know it, but, however, let me have slates, that I may write the word of God." As I persevered in declining to take the money, he put it into my pocket; and when I took it out to return it, he withdrew his hands, and refused to receive it, saying, "It is yours." Being pleased with his perseverance, I concluded to sell him a couple.

In another letter, of a date somewhat earlier, Mr. Chamberlain says, that the natives make no opposition to the missionaries, but believe them to be their friends, and begin to manifest some gratitude for the benefits which have been conferred by the mission. He adds, moreover, that the islanders receive the instructions communicated from the Scriptures as undoubted truths, and seem to feel them to be of importance.

I hear, he continues, no cavillings—no murmurings that these are hard sayings: and the conviction has pressed upon me very forcibly, of late, that the word of God carries its own evidence along with it, and brings to the conscience of the most illiterate a conviction of its divinity. I am the more convinced of this from the fact, that it has not been in the power of the mission, on account of their imperfect knowledge of the language, to take up the evidences in favor of the divine authority of the Scriptures, and defend them by labored discussions against the objections of infidel men. We have brought them the Bible, placed it before their eyes, and said, "Here is the word of God; it tells you what you must do to be saved. It informs you that Jesus Christ came into the world to save sinners, and that he who believes on him, shall be saved, and that he who believes not, shall be damned."

In July one of the missionaries commenced the tour of Oahu, in company with Kaahumanu, Opiia, and other chiefs. The object of the tour was, to arouse the attention of the people as much as possible to the subject of religion, and, by explaining and recommending the law of God, to prepare the way for establishing, as soon as should be practicable, the *decatalogue*, as the foundation of jurisprudence in the islands.

In what manner the present state of the Islands is to be estimated.

The limited observation of some well meaning persons, who have visited these islands, and their varied impressions and accounts, render the following remarks of Mr. Chamberlain, worthy of particular attention.

Whatever is said of the improvement, and of the interesting state, of this people, is to be understood *comparatively*. If this island were to be visited by a person from a civilized land, who had never before seen a heathen people, had never thought much upon the subject of their degradation, and had never seen a nation just emerging from heathenism and wretchedness, he might be tempted to inquire,—"Where is the civilization, where the boasted improvements, where all those things which have been so much talked of in the social circles of America?"

TAUAI.

EXTRACTS FROM MR. WHITNEY'S JOURNAL.

(Continued from p. 186.)

Continuation of the Tour around the Island.

May 1, 1826. Owing to the steep mountains, which project quite into the sea, I was obliged to send my horse back by the way we came, and take to the canoe, with the chief and his wife. Having a fair wind, though heavy sea, we soon landed at Wainiha. Here the people did not like to assemble, on account of the rain. While the governor was talking, they all hung down their heads, as if afraid; not a man among three hundred would look at the speaker. I requested them to look up, saying, "fear not, for behold we bring you glad tidings;" at which they all looked up, and appeared quite interested.

After service. I saw a *white* man, dressed in native style. I spoke to him in English, but he made no reply.

I then asked him, in the native language where he was born. He said, in that place; and then stated, in answer to my inquiries, that his parents were islanders—that he had had one brother who was white like himself, but was now dead—and that his own complexion had always been the same as at present. His eyes, his eyebrows, and his hair, were as white as flax.

We again commenced our voyage, with the sea running mountains high. I have not seen greater waves, since I left the region of Cape Horn.—Landed at Haena, and it being Monthly Concert, I preached from the words, "Thy kingdom come."

2. At an early hour commenced our voyage, and ran about twenty miles without being able to land, a precipice towering, most of the way, some thousand feet above our heads. The scenery was awfully sublime. At times, I felt rather fearful, as the wind blew hard, and the sea sometimes broke over the canoe. In the afternoon we landed.

3. Reached home early in the afternoon.

5. The governor arrived, and immediately went to the church to return thanks for preserving mercy, and the success with which our labors had been blessed.

General View.

Although the late tour has been attended with much labor, and some privations, I cannot look upon it but with devout gratitude. In every village Kaikioeva has addressed the people on the subject of turning to the Lord, and has gained a verbal consent from all, that they will no longer pursue the way of their forefathers, but will regard the Lord Jehovah as their God. I have preached in almost every village, and to more than five-sixths of the people have proclaimed the glad tidings of peace and salvation. With few exceptions, they have listened with attention, and in some instances with deep solemnity. I found a school in every village except two; and in some villages I found two or three schools.

The whole number of pupils in the schools of this island, is not less than six hundred, a great portion of whom are able to read the portions of Scripture, which have been printed. Both the chief, and his wife, and several of their followers (of whom I am not without hope of their being the true followers of the Lamb,) have shewed a zeal, well becoming the cause in which they have engaged.

10. A most distressing sickness has prevailed for some days past. Hardly a man, woman, or child has escaped. I have been called upon to visit them from day-light in the morning, till late in the evening, with scarcely any intermission.

An Inundation.

14. On returning from the church to the river opposite our house, I perceived it fast rising, although there was here no rain. Assisted by five men paddling a canoe, I with much difficulty reached home. The river had now risen to the top of the bank, but still we felt quite unconcerned, as our house was elevated about four feet above, and Mr. Ruggles's about three. The water rising with astonishing rapidity, soon convinced us, that we must take measures for flight. The canoe was brought to Mr. Ruggles's door, where Mrs. R. and the children were taken in. By this time the water began to pour into our cellar windows. Mrs. Whitney and the children fled to the canoe, which was brought and fastened to a large tree, at our front door; whilst I, with much anxiety, stood on the door-step, up to my knees in the water, waiting the event. The poor natives, most of whom, not twenty minutes before, were thought to be too unwell to be removed from their mats, were all driven out of their huts, and seen wading and swimming about, to get upon dry ground. We had soon the pleasure of seeing the sand bank at the mouth of the river, break away, and the water then began to sink almost as fast as it had risen. But our cellar being full of water, and the house likely to fall, after saving every thing valuable, we took refuge with Mr. R. and family, whose house, though it had been perfectly inundated with water and mud, afforded us an asylum.—The flood was occasioned by heavy rains in the mountains, and it has effected, we fear, a great deal of damage.

20. Having pumped the water out of our cellar, and secured the walls, we again find ourselves pleasantly situated in our old house. Many of the sick around us are recovering, and the deaths have been fewer than we anticipated, though there are quite a number, who will probably not live many days.

The Mission Church.

28. Our little church consists of seven members, two of whom, Taiu and Tapule, have lately been received.

Keaveamahi, the governor's wife, will probably be received at our next communion. Others have applied for admission, together with Kaikioeva; but, as great caution is necessary, we think they had better wait a while, notwithstanding that their manner of living is very satisfactory.

June 1. After lecture, George Sandwich was united in Christian marriage to Mary, a young native who we have every reason to believe will be to him a faithful helper. George is a valuable assistant, and is doing much good.

HAWAII.

BYRON'S BAY.

The erection and dedication of a commodious church at this station, about the close of the year 1825, was mentioned in the journal of Mr. Bishop. See p. 52. In a letter to the Corresponding Secretary, dated in April of the last year, Mr. Goodrich says, that nearly 2,000 persons regularly assemble in this house for the worship of God.

My situation, he continues, is more pleasant, than it was formerly. My house is about one quarter of a mile from the south-west shore of the Bay, and perhaps 70 or 80 feet above the level of the sea. The soil is principally a reddish loam, which extends over the divisions of Hiro, Hamakua, and a part of Kohala. I am pretty sure, that most garden vegetables, plants, tropical fruit, &c. would flourish here to perfection. As we are favored with frequent showers of rain, all things look flourishing. Probably no part of the island affords so beautiful scenery, as Hiro. The murmuring of the mountain stream, and of the numerous cascades, and the living green every where beheld around, give a variety and richness to the landscape, that is not to be seen in other parts of the island. In some places near us, is found clay of so bright red, that it answers well for paint. Some of it could hardly be distinguished from the venetian red. It is principally found at the bottom of the ravines, beneath beds or strata of lava, from 50 to 400 feet thick. There is but very little variety in the mineral kingdom. All the rocks far around and near are composed of lava. Some, however, are very compact, and others quite porous.

LETTER FROM MR. BISHOP TO THE ASSISTANT SECRETARY.

Although the following letter has appeared in several public journals in this city and

other places, yet it is desirable to preserve it in the Herald; as it gives a general view of the labors, the trials, and the success of the Missionaries, and especially, as many of our readers may not see it elsewhere.

Kowaihae, Hawaii, Nov. 3, 1826.

My dear brother,—I snatch a few moments this evening to improve an opportunity that offers to send to America by way of Oahu, in writing a hasty letter to you, my distant brother.

We have, of late, been privileged by a visit from several of the chiefs of the leeward islands, who we hope belong to the kingdom of our Lord. They spent a month or upwards at Kairua and vicinity, where we have been gratified and encouraged by their example and influence in behalf of religion. The object of their visit is to extend the knowledge of Christ and his Gospel to all their people; and to prepare them for the reception of a code of Christian laws. In the prosecution of this object, they have come hither, where are assembled the whole people, inhabiting Kohala and Hamakua, to receive the laws which are about to be published. I have also improved the occasion to follow them, in order to preach the Gospel to the many thousands here collected. I arrived here this morning in a canoe, having left my home yesterday, and hope to be enabled to preach to the people daily, until my return.

Mr. Bingham and family still remain at Kairua, where we are revising the Gospel of Matthew for the press. Mr. Richards and family have just returned to Lahaina after a visit to this island of six weeks. His stay was protracted in consequence of information received from Lahaina, of the base conduct of the crews of several English and American whale ships, who had threatened to kill him if they could find him; because, through his influence, a stop had been put to prostitution. They went in a body to his house to demolish it, but found it carefully guarded by some friendly natives; when they turned away to another part of his land, and took away his hogs and fowls as their booty. A Mr. Butler, a resident at Lahaina, and who has long been an enemy to the mission, was with them to point out his premises and property to the sailors. The women all fled to the mountains, and with them Kehauonohi, the chief woman, who had charge of the place during the absence of Hoapiri, governor of Maui. For several days in succession, the sailors prosecuted their search through the village for women, breaking into houses, and taking away

the property of the inoffensive inhabitants, who looked on without assaulting them, because their chiefs were gone, who should lead them. They bore the spoiling of their goods with fortitude, knowing that it was for righteousness' sake that they were called to suffer; but they yielded not an inch in complying with the demands of the ships; and the sailors, at last, abandoned their search, and hired their captains to take them to Oahu, in hopes of getting women there. This is but a specimen of the abuse and insult that the mission is daily receiving from our own countrymen and other foreigners, who leave no means untried to bring into discredit not only us, but all who profess to have become pious.

The principal spite of foreigners is levelled against our dear brother and fellow laborer, Mr. Bingham: but you may be assured, that the brethren consider it a common cause, and equally as much against the whole body as against him; and we feel it to be our duty publicly to give him and his measures, so far as they have come to our knowledge, our decided approbation.

Sabbath evening, Nov. 5.—I have just returned from the services of this day, where I have preached twice to a congregation of more than *ten thousand* listening hearers. They were assembled in a cocoa-nut grove, and I delivered my message to them in the open air. The stillness of this immense multitude; the solemn occasion upon which we had met; the thought that all this people would pass into eternity in the lapse of a few years; gave a solemnity, and an interest to the scene, which I have seldom felt. The Lord helped me to speak as one standing between the two worlds,—as an ambassador of reconciliation between God and his fallen creature man, revealing to him a covenant of grace.

It is a truly interesting and pleasant service, to be the messenger of peace to perishing immortals; and, in a special manner, this service is pleasant, when it is connected with the persuasion, that those, for whose good we are laboring, are anxiously desirous of the light and knowledge that lead to salvation. Such, my brother, is the state of this people. There was never, perhaps, a time, when the prospect of complete success to our enterprise was greater than at present. Could you but witness, for one day, the order, the attention, the anxious, eager look, and observe the tear which starts in the eye of the tawny, sun-burnt savage, and the countenance of hope and joy as he casts his eye upward to heaven upon hearing the

terms of pardoning mercy proclaimed to him, your heart would leap for joy, and you would give God thanks for having ever put it into the hearts of any to come over the wide waste of water that divides us, to preach salvation to this people, who have long been sitting in darkness and the shadow of death.

But I must leave you here, as the messenger waits to carry this to Oahu. Remember me affectionately to all my Christian friends in Boston, and assure them of the undiminished regard which I and Mrs. Bishop still feel towards them, and of the happiness which we enjoy in the blessed work in which we are engaged. Adieu. Yours affectionately in the best bonds.

ARTEMAS BISHOP.

LETTER OF MR. ELY TO THE CORRESPONDING SECRETARY.

SOME of the results of Mr. Ely's labors at Kaavaroa, are here presented. At the date of this letter he had occupied that station not quite three years. There had been no missionary in that vicinity, until he went to reside there at the particular request of the chiefs.

Kaavaroa, Hawaii, Nov. 23, 1826.
Very dear Sir,—The long wished for season for forwarding letters to our native land has at length arrived, and with much pleasure I embrace the opportunity of again communicating with our beloved patrons and friends.

With gratitude would we record the tender mercies of our Almighty Father to us and the people of these islands during the year past. The hearts of the people have in a good degree been turned to attend to the words of life; and we have a pleasing hope that our labors among them have not been altogether in vain. Our chiefs are becoming more and more kind to us, and more and more attentive to our instructions.

Notice of several Chiefs.

Naihe, who is our principal chief, has enlisted, with great zeal, in the pursuit of knowledge, and is now in a very interesting state of mind. I was much affected, on a visit with him a few days since to the bed side of a sick woman. She was in much distress, and while I was administering to her some medicine, *Naihe* said to her, "Prepare to die. Christ will come as a thief: Christ will come as a thief: Repent, and set your heart in order to meet your God. It is of infinite importance to be ready to go when Christ shall call. I have felt this, and this is my manao (thought)

to you." Reflecting on his former inattention to the concerns of eternity, and the great difficulty with which he could be induced even to speak on the subject, I was quite affected with the change.

Naihe is very kind to us, and to all the missionaries, and is decidedly in favor of their object; and though we do not consider him as pious, still we hope he is not far from the kingdom of heaven. Mrs. Ely instructs him daily in reading and writing.

Kapiolani is indeed a mother in Israel. No woman in the islands, probably, appears better than she; and perhaps there is no one who has so wholly given herself up to the influence and obedience of the Gospel. I am never at a loss where to find her in any difficulty: she has a steady, firm, decided attachment to the Gospel, and a ready adherence to its precepts mark her conduct. Her house is fitted up in a very decent style, and is kept neat and comfortable. And her hands are daily employed in some useful work.

Kamakau, of whom mention has been made,* is much broken by age and infirmity, but he is a real friend to us and to the cause, and his conduct is truly Christian.

Alapai is now absent on a tour around Hawaii with *Kealiihahonui*. He is an amiable young man of an irreproachable character, is decided in the cause of truth, and is one of whom we have great hopes: he is an ornament to our church.

Attention of the People to Religious Instruction.

Our little church now consists of eight members, and we propose adding one more soon, the daughter of *Kapookulou*, one of the high priests of *Tamehameha*. She, with her brother who died as we believe in Christ, were the two who, during our early labors at this place, when the question was put, "Who of you wishes to obey the word of God?" replied most decidedly, "We wish to follow your instructions, and to obey the word of life."

The people generally attend public worship, and many of them are interesting inquirers at the present time. They are very kind and obliging to us, ready to do us any favor we ask. We often leave our house with unlocked doors, and our goods exposed, and on our return, we always find them unmo-
lested.

Of the twenty thousand inhabitants in this part of Kona, more than half fall

within the limits of the station at Kaavaroa. Honaunau is six miles distant, and many come to our meetings from villages even beyond that place. We are also frequently visited from Kohala, Hamakua, Kau, and Puna, more frequently, however, from the two last; and people from this place are constantly going to the above-mentioned districts, publishing what they have seen and heard. By these means, the word is spreading far and wide; and considering the genius of the people, their social, communicative habits, we may hope that much light, even by these means only, will be shed abroad in distant villages.

A church has been built on the opposite side of the bay, and dedicated to Jehovah, where I preach once on each Sabbath, in addition to the two services at this place. A very interesting congregation attend. The people are gradually emerging from a night of darkness, and we have sanguine hopes, that ere long they will receive Christ, who is the light of the world, and live in Him.

Progress of Instruction in the Schools.

Our schools are flourishing. Considerable efforts have been made the year past to improve the manner of instruction; and many are already able to read the word of God. I made a survey, a short time since, of the schools within ten miles each way from Kaavaroa. The number of scholars exceeds 2,000. And in the villages beyond, to the south, including Kau, I think that, at a moderate estimate, they may be reckoned 2,000 more, making in the whole, 4,000. I think the actual number exceeds this. But the number of scholars is limited only by the want of teachers. With safety it may be asserted, that, of the 80,000 people who inhabit Hawaii, 40,000 are ready to become learners, as soon as they can have teachers; and with even the present prospects, we may calculate that in two years from this date, 20,000 will be able to read the Gospels, and more than that number of copies will be wanted.

Should the Gospels and Hymns be printed by the Board for these islands, I think that 20,000 would be a fair number for Hawaii. They will be the best article of trade with which to procure supplies for the stations, that we can have, and the sale will be sure. They ought to be put at a reasonable price, and with the sale of them we can build houses and fences, purchase our meat, fowls, vegetables, water and wood; and hire any labor performed that we should need. The natives

from distant places can purchase them with tapas, which is a good article for barter, if it should be thought inexpedient to sell them for money. I have expressed my views on this subject, thinking that some might object to printing any thing like a supply for the people, on account of the expense.

The sabbath-school under the care of Mrs. Ely is still flourishing. The scholars are now learning a history of important events from the Bible, in the form of questions and answers. We have often had occasion to speak of the children and youth of Kaavaroa, and are happy now to be able to state that we have daily and renewed encouragement to persevere in giving them instruction, and have the pleasing hopes that many of them will ere long stand as pillars in the church of God.

Mrs. Ely has commenced a writing school for the improvement of a select number of the youth, and they are now able to write a handsome hand.

If we would correctly estimate the greatness and importance of these results, we must compare them with previous accounts of the character and habits of the people, and the progress of missionary labor at this station, and in the adjacent parts of the island: vol. xxi. pp. 141 and 318, and vol. xxii. pp. 177 and 308.

To say nothing of the power of the Gospel on the hearts of many, both of the chiefs and people, manifested by a striking reformation of conduct; it is certainly no small achievement for one Christian missionary, with one native assistant, to have collected from a heathen population totally unacquainted with letters, *four thousand scholars*, and put them in a course of instruction. It is such a specimen of successful labor as few are honored with, and such as must be an ample recompense to any missionary, for any amount of effort and sacrifice which he has made.

In estimating the effect of these schools on the moral character of the people, we should remember that they are strictly Christian schools. All the books published by the missionaries, and there are no other books in the language of the islands, are of a religious character; and most of them are expressly designed to explain and enforce the doctrines, precepts, and histories of the Bible; so that the deliverance of the people from their intellectual night, is not an introduction to licentious and infidel publications. Useful knowledge of every kind is communicated to them as soon as possible, while divine truth is left to

exert its influence without being counteracted by such books as tend to dissipate and pollute the mind.

Reflections on the preceding year.

It has been our lot to remain alone since our first removal to this village, but God has been our friend, our comforter, and our support: and we are constrained to say, goodness and mercy have followed us all our days. Many foreigners, who have visited us, have been very liberal, and have supplied us with many little comforts which have been of great value to us. I have had several periods of illness the past year, one of which was quite serious, but we are now in comfortable health, though somewhat debilitated by the climate.

The present prosperous state of the mission ought to excite our gratitude to God, and it doubtless will be a cause of rejoicing to the friends of Zion. God has given us an abundant entrance among the heathen, he has prepared the way before us, and loaded the mission with his benefits. The chiefs, as a body, are in a good degree enlisted on the side of truth, and support the missionaries in their work; the people listen to instruction with great eagerness, and we have good reason to believe that a goodly number have already given their hearts to God.

But God has seen it best from the beginning, that opposition to every good work should exist: indeed such is the state of the human heart, and the nature of the spiritual life, that grace thrives most in the midst of trials. Trials, instead of being discouragements, are rather a test by which the purity of a good work is evinced.

You, my dear sir, and our dear friends, will not then suppose that a strange thing has happened to your missionaries, because they are called to contend with opposition, and are calumniated by those who are enslaved to their lusts and their desire of gain. By our public documents you will learn that the mission has its opposers; and from Mr. Loomis and Dr. Blatcheley you will also learn many particulars which we dare not write.

But we would have our friends bear in continual remembrance what God is doing in favor of this mission. Even with our weak, short-sighted view, we can see much good which has already been produced. The wrath of man has been made to praise God. God has a steady purpose concerning his church, and the gates of hell cannot prevail against it.

Here allow me to remark that we have thought it best in our communications to give a candid statement of facts. We have spoken of opposition and trials, hoping by it to secure the prayers and aid of the church: but far be it from any one of us to complain, or to be discouraged by these trials. We have no desire to leave the work or to exchange our situation; nor are we discouraged. Our hopes were never greater, and the prospects in view were never more flattering.

We lament exceedingly that many of our friends are so prone to fix their eyes on the trials of the mission, while they are so reluctant to look at those things which are favorable to the cause; and that so many are ready to calculate that God has frowned on us because they hear of our perils. Would they but read the history of Paul,—would they but read the history of the church from its commencement to the present day, and reflect for a moment, they would form a different conclusion. We hope there are many, also, who take a sober view of this subject, who are devoted to the cause, and who will follow Christ through evil and through good report: not with an enthusiastic zeal, which is elated with fair prospects of success, and which is warmed only by pleasing intelligence of comfortable dwellings, easy living, and great popularity. This does not constitute true missionary zeal, at home or abroad. But he has true missionary zeal, who is moved by love to Christ and his kingdom, who looks on the work of propagating the Gospel as a self-denying work, who calculates on perils and hardships, privations and disappointments, and who girds on his armor, and resolves to stand by Christ and his cause in dangers and death. O that the church as a body might imbibe the true spirit of missions, and as a body enlist in this glorious work. But alas! what an awful account will many have to render to God. Could they but cast an eye into the regions of despair, and view the multitudes who have perished for want of the light of life, and think of the endless ruin thus incurred, how would they tremble for their own neglect of souls.

But I have presumed too much on your patience already. I will therefore close.

Wishing you and our patrons and friends the wisdom and presence of God, and desiring your continual prayers for our support, guidance, and success,

I am yours affectionately,

JAMES ELY.

Cherokees.

Progress of Religion.

A letter recently received from the Rev. William Chamberlain, dated *Haweis*, May 3d, shows how the preaching of the Gospel is listened to by the Cherokees, and the success which attends it. When accompanied by the influences of the Holy Spirit, it is every where, and to men in all situations and of all characters, the power of God.

Some extracts follow.

Since February last I have confined my labors mostly to Wills Valley, Look-out Valley, and this place. At Laughingmush's, about 14 miles below the mission house, I have a preaching station. There are some encouraging prospects in that place. Laughingmush's wife gives very clear evidence of a change of heart, and there are three others there, of whom I have some hope. There are also some hopeful appearances in Lookout Valley: there is in that place more than common attention to preaching, and one or two instances of hopeful conversion. In this place there are a number who are apparently very serious, and are anxious to join themselves with the church.

On the Sabbath, May 6th, he says.—

We had a very interesting time to-day. Four persons were received into the church: three adults and seven children were baptized; four others were examined, and appeared well; but as it was only a short time since they thought they experienced a change of heart, we thought it advisable to wait. The sacrament was administered. Mr. Butrick assisted me.

Two individuals, a white man, and his wife, a native Cherokee, were admitted to the mission church at the Carmel station, at their communion season in May; and it appears from letters recently received, that there is a great increase of religious feeling among the members of the mission families there, and an unusual attention is manifested by the natives and others in that vicinity, to whom the Gospel is preached.

The following paragraph from a letter written by the Rev. D. S. Butrick, in December last, will give a view of the extent to which Christian instruction is brought within the reach of the people of the Cherokee nation.

There are two places in the north-east parts of the nation to which we

shall especially attend this winter, viz. Hemptown and Longtown. Could there be missionary stations at these two places, I think it would be in the power of all the Cherokees to become acquainted with the Gospel of Christ. For some reason I cannot rest until something like this is effected.

The Syllabic Cherokee Alphabet.

Mention has frequently been made in this work of a syllabic alphabet of 86 characters, invented by George Guess, a native Cherokee, and supposed to represent all the principal sounds in the Cherokee language. Some account of this singular invention, together with a representation of the sounds, may be found at pp. 47—49 of the last volume.

A few extracts from the late correspondence of Mr. Worcester, will show how much currency among the Cherokees this alphabet has obtained, and how important it is that preparations be made for employing it, as speedily as possible, in the art of printing.

I am not insensible,—says Mr. Worcester,—of the advantages, which Mr. Pickering's alphabet, in common with that in use at the Sandwich Islands, possesses above the English, by being so much more nearly a perfect alphabet. Nor do I suppose that more than half the time would be required for a Cherokee child to learn to read his own language in that alphabet, which is required for an English child to learn his. But in point of simplicity, Guess has still the pre-eminence; and in no language, probably, can the art of reading be acquired with nearly the same facility.

I am aware, however, that I cannot give you the same view of the subject, which is before my own mind; nor could any thing, probably, give it, but the actual application of the alphabet to the business of writing till it should become somewhat familiar. In regard to despatch in writing, it would doubtless have been an advantage, if Guess had consulted that, in the form of his characters; yet, as it is, the difference in the time of writing, between his and Mr. Pickering's alphabet, is found by experience to be small, and the variation to which practice in writing will naturally lead, will probably soon make the difference in favor of Guess, on account of the fewness of the characters required. There is, indeed, little gained, but nothing lost.

But the grand consideration in favor of printing in Guess's alphabet, is this

If books are printed in Guess's character, they will be read; if in any other, they will lie useless; at least many of the one would be read, and few of the other. Of this I am confident. I feel reluctant that any should be printed in English character, because it appears so much like throwing away the money that it would cost. Whether or not the impression of the Cherokees is correct, in regard to the superiority of their own alphabet for their own use, that impression they have, and it is not easy to be eradicated. It would be a vain attempt to persuade them to relinquish their own method of writing. Their enthusiasm is kindled: great numbers have learned to read: they are circulating hymns and portions of Scripture, and writing letters every day: they have given a medal to the inventor of a wonderful method of writing their own language: at their national council they have listened to a proposal to substitute an alphabet like Mr. Pickering's, and have rejected it: they have talked much of printing in the new and famous character: they have appropriated money to procure a press and types, and taken measures to ascertain the cost: some are eagerly anticipating the printing of the word of God in a manner in which they can read and understand it. Tell them now of printing in another character, and you throw water upon the fire, which you are wishing to kindle. To persuade them to learn that other, would be, in general, a hopeless task. Print a book in Guess's, and hundreds, both of adults and children, can read it the moment it is given them: print it in Mr. Pickering's, and you have to overcome strong feelings of disappointment, to kindle enthusiasm in the place of aversion, and by the assiduous labor of years, to attain, probably at best, only a part of what, on the other supposition, is already attained. In the meantime a crisis in the nation is passing by: a few years may decide its fate: those few should be occupied in the diligent use of means the most immediately efficacious towards their moral and intellectual improvement. And when at such a crisis, such an enthusiasm is kindled, it must be cherished, not repressed, if you would save the nation. If we had been ready to print books in Mr. Pickering's alphabet several years ago, it might have been of some avail. But it seems now too late. The experiment upon national feeling is too hazardous to be made, for the sake of all the advantage which can possibly be anticipated.

As a fount of types, on the model proposed by Guess and approved by the principal men among the Cherokees, is in a course of preparation, it may be expected that the Cherokees will soon have the means, as many of them certainly now have the disposition, to become a reading people.

Choctaws.

PREPARATION OF BOOKS IN THE NATIVE LANGUAGE.

MR. BYINGTON and Mr. Wright, connected with this mission, have devoted much attention to the Choctaw language, for the purpose of reducing it to a system, and of being able to give instruction in it to the natives. More than two years ago, Mr. Byington began preaching sermons written in Choctaw. He also collected more than 3,000 words, arranged according to the subjects to which they refer, which he translated into English for the use of the learners: ten hymns were also translated into Choctaw, and a spelling-book was prepared in the same language. Both these missionaries, with the aid of the most intelligent natives, have been since prosecuting the study of the language and the preparation of books, as their other duties would admit. The following extracts from a letter of Mr. Wright, will show the progress which has been made.

We have determined on publishing three books. One is small, and designed more exclusively for the adult Choctaws, and such children as have not the benefit of the schools. This is to consist of about a thousand easy words, of from one to five syllables, with a few easy reading lessons, and a short catechism, embracing some of the leading doctrines of the Gospel, with an English translation. 2. A revised edition of the Choctaw spelling-book, much enlarged, comprising all the Choctaw words with which we have yet become acquainted, with such a variety of sentences as will bring into view the structure and principles of the language, with an English translation of the whole. 3. A book designed to advance the Choctaws in the knowledge of divine truth, without an English translation, containing translations of select portions of Scripture, a larger catechism, and a variety of moral, religious, and biographical pieces; among which I intend a short notice of Catharine Brown, Henry Obookiah, &c.

Colonel David Folsom has expressed a desire to have, if not the whole of one

of the Gospels, as large a portion of one, translated and printed, as may be practicable. I have already made some translations from the Scriptures, by the aid of Mr. Israel Folsom. As far as Mr. Neill has examined these translations, he pronounces them good. I have thought, after finishing the work I now have in hand, that I could not do any thing that would tend more directly to advance me in the knowledge of the Choctaw language, and also aid the cause of the Redeemer, than by translating one of the Gospels. It would, of course, be imperfect, but still, I think such a translation might be made as would essentially convey the meaning of the sacred writer. Whether it will be best to incur the expense of printing a translation so imperfect as the first one will probably be, after being revised by the ablest interpreters in the nation, is a question which I would refer to the Prudential Committee. Besides the books above specified, we have thought it desirable to publish several Tracts in the Choctaw language; among which is one entitled the "Wonderful Advantages of Drunkenness," which has been translated into Choctaw, by col. Folsom. We have also thought that a few easy spelling and reading lessons, printed on sheets, would tend to save the expense of books, and also be more convenient for teaching the adults and the children who do not attend the schools. And as it will be considerable time, before these can be printed and forwarded from Ohio, we have made a selection of easy words and sentences, in which the new character we have introduced in writing the language does not occur, and intend to have them printed at Greensborough, as soon as practicable. And we are not without hope, that the friends of missions in that part of Alabama, will aid in defraying a part, at least, of the expense.

No care and effort has been spared in order to make the books as perfect, in every respect, as possible. Mr. Byington, while on a visit from Ai-ik-hun-na to Maybew, writes respecting them,—

Since I came here, I have been employed, much of my time, in revising and transcribing the book which was committed to me to prepare for the schools. I have examined all of it with Mr. Israel Folsom. I should judge that all our matter would make two books as large as Webster's spelling-book. I hope that my book will not be as incorrect as the other was. I have read it, at least most of it, to five or six differ-

ent interpreters: but we daily see more and more, the many embarrassments which attend such a labor as ours. With these, however, I would not trouble you. I trust we can say we rejoice that we are counted worthy thus to labor to make known our Saviour.

Mr. Williams, who has also devoted much time to the study of the language, is now at Greensborough, Alabama, superintending the printing of the spelling and reading lessons on sheets. The printing of the other books mentioned above, is now in progress at Cincinnati, Ohio, under the superintendence of Mr. Byington.

Considerable progress has been made in the translation of the Gospels; but it is thought inexpedient to print any thing like a formal translation of any portion of the Bible, until the language shall be more thoroughly systematized, and the missionaries shall have become more extensively and thoroughly acquainted with its forms and idioms. They have inserted in the elementary books mentioned above, translations of various portions of the Holy Scriptures: by means of these, and by preaching and instruction in the schools and in families, they will endeavor to convey to the minds of the natives a knowledge of the truths of the Gospel, while they prosecute the study of the language, make further translations, and carefully revise those already made. Thus, by the divine blessing on missionary labor it may be hoped, that before the lapse of many years, the entire Bible in their own language will be given to this people, and they taught to read it, while, nine years ago, they knew nothing of Christianity, or of letters.

Indians in New York.

ADDITIONS TO THE CHURCH AT SENECA.

In the Missionary Herald for April, it was mentioned that during the last winter there was an unusual attention to religious instruction among the Indians of the Seneca station: and some account of it was given in an extract from a letter of the Rev. T. S. Harris, of that mission. The same missionary, writing to the Corresponding Secretary on the last of May, says,—

We had a truly interesting communion season here three weeks since. Eight adults were admitted to the church; and several others are considered as pious, but were advised to "prove themselves" for a time. God is indeed

visiting us with mercies and sore judgments: blessed be his name.

Mr. Gilman Clark, who has faithfully instructed the school at this station for several years past, has been obliged to relinquish it on account of ill health, and under circumstances deeply afflictive to the mission family, which has been much weakened by the loss of his services. His place has not yet been permanently supplied.

TUSCARORA STATION.

This station has been afflicted in a similar manner with that at Seneca, by the removal of the Rev. Joseph Lane who began his labors as a preacher and an instructor of the school, among the Tuscaroras, on the first of February last. The state of his health obliged him to relinquish his labors several weeks since, and he is now on his return to his friends in New-England. Mr. John Elliot, who has been appointed to succeed him in the school, left Boston on the 6th ult., and proceeded to Tuscarora.

Foreign Intelligence.

Bengal.

THE HINDOO PRIESTHOOD.

THE facts and remarks in the following article, are derived chiefly from the 12th number of the *Friend of India*, a quarterly publication of the Baptist missionaries at Serampore.

Modifications to which the Priesthood has been subjected.

It is not possible, for want of data, to follow up the Hindoo priesthood into the remote period of antiquity, with which its origin is associated, nor to determine the fluctuations and changes, though they are doubtless many, which it has survived. There can be little doubt, however, that, under the ancient Hindoo monarchs, the secular power lent its aid to the established religion of the country, and sustained the influence of the priests by the infliction of civil penalties.

In the Hindoo system, as established by the great sages, there is no toleration for heretics. The sovereign of the country as little thought of tolerating the spread of religious notions contrary to the Vedas, as of allowing his own political authority to be curtailed by a free assembly chosen by the voice of the people. He guarded his own religion and his own power with equal jealousy. The wars with the Boudhists, which ended in their expulsion from the country, were probably occasioned as much by their religious heterodoxy, as by their political rivalry. We may therefore safely conclude, that schism and heresy were anciently overawed by the power of the sword, and that the political chief of the country, punished with grievous penalties, all who departed from the *Shastras* as interpreted by him and his pundits. The same principle appears to have pervaded every species of false religion, of which the chief support has invariably been derived from the coercion of the civil power. Upon this intimate connexion between religion and government has rested the stability of the various schemes of idolatry, which have successively appeared in the world: on the ab-

straction of that influence, they have withered and died.

The Mussulmans entered India with the sword in one hand, and the Koran in the other, and commenced their career by violating whatever was deemed most sacred among the conquered. We apprehend, however, that their conquests, though extensive, were partial, and that many Hindoo chiefs, while they acknowledged the emperors as their lords paramount, and sent their tribute to Delhi, were permitted to retain both their landed possessions, and the power of life and death over their subjects. With the decay of the Mussulman power, the number of Hindoo princes increased, and with it the punishment of dissenters from the orthodox faith. At the period of our entering the country, this power appears to have been in full vigor in Bengal.

If wars of aggression and conquest must ever exist, it is consoling to be able to see that they are sometimes productive of substantial good. Such was probably the result of Mahomedan violence in India, inasmuch as it shook the pillars of the ancient superstitions of Hindoostan; and such has undoubtedly been the result of the British arms and victories, as appears in the following paragraphs.

Under the British government the aspect of things is totally changed. It has withdrawn the power of the sword from all its subjects, and lodged it exclusively in the hands of its European magistrates, and this has created a more signal revolution than that which followed the inundation of the Mussulmans. This system, while it serves to consolidate our power, and to give it a paramount and undivided influence in the remotest village, has placed the question relative to the Hindoo religion upon a novel footing, by divesting it of all aid from the civil power, and leaving it in a great measure to the support of its own native strength. No one is now punished by the magistrate for dissent from the Hindoo creed, for introducing novelties into its forms of worship, or for violating the rules of caste. Its institutions are upheld by no penalties, and the whole system may be confounded or even overturned through the love of novelty, or the

whims of its votaries, without creating any sensation in the supreme government. This state of things may not unaptly be compared to that which is described in the history of the Jews, when Micah, departing from the faith of his forefathers, had an house of gods, and made an ephod and teraphim, and consecrated one of his sons, who became a priest; on which the sacred peasan observes, "In those days there was no king in Israel, but every man did that which was right in his own eyes." There is no spiritual king in India, and every man does that which is right in his own eyes. It would fill this number to record how far the present Hindoos have departed from Munoo, and from the practice of antiquity.

The caste, as originally instituted, has ceased to exist. There is no brahmin in Bengal, who, if judged by the rules of his order, would not be found wanting. The distinctions of caste indeed still flourish; but its regulations are daily violated. The innumerable disorders which have crept into the whole system are of a character so flagrant, that no Hindoo monarch would have passed them by unnoticed; but where is the power to reform? The British government, like the Roman judge mentioned in the Acts, cares for none of these things; and what other power can restore the age of purity? In the same province in which Raja Krishna-chundra Raya kept the brahmins strictly to their duties, the ecclesiastical chief of a large body, it is reported, never retires to rest sober.

But Calcutta is the great theatre of confusion, where the leading actors, through the love of novelty, or the desire of gain, are daily introducing rites and ceremonies totally repugnant to the spirit of the Hindoo Shastras. Brahmins of the first respectability are in the habit of violating the most sacred injunctions of their religion, taking shelter under the ample canopy of propitiatory sacrifices, which covers a multitude of sins. The fact is, that through the perfect freedom introduced by the British, many of the Hindoo institutions are becoming irksome, and every class feels some interest in departing from them.

Let not the reader fancy, however, that we are going to expatiate in the regions of hope, or to represent the great edifice of Hindoo superstition as on the verge of a fall. We are too well acquainted with its strength and solidity, to interpret the opening of an arch or two, or the decay of part of its foundation, into any indication of immediate dissolution. Enough, alas, of the system still remains, and is likely long to remain, to retard the progress of improvement. So far as the Hindoo institutions minister to pride, ambition, cupidity, and private interest, so far they are religiously observed, and a great variety of rites still subsist, through the sanction of general practice and immemorial usage; but the symptoms of decay are clearly visible. To an unlimited departure from the spirit as well as the letter of the system, or to boundless innovation, there is no check but *public opinion*, the most vacillating of all standards.

Its present state.

In Bengal, the priesthood is quite democratic in its constitution; it has no acknowl-

edged head, no final judge in matters of controversy. The distinction of rank among the brahmins has no reference to spiritual supremacy. The want of a single chief to watch over the system, however, is amply supplied by the hereditary succession of the priesthood, which renders it the interest of a permanent body to preserve and maintain it. This republican form of ecclesiastical polity appears the more remarkable, when we consider how exclusively the monarchical principle in matters of civil government has always pervaded the people.

But though the Hindoo religion in Bengal has no supreme head, it has much consistency of parts, and each of its parts contributes to the stability of the general system.

Every Hindoo receives the initiatory text from some brahmin, who thus becomes his spiritual guide, and enjoys a degree of reverence far surpassing the ordinary respect for the priesthood in other countries. From the moment this text is received into the ear, the gooroo (which term answers very appropriately to the Hebrew term *rabbi*) becomes the earthly divinity of his disciple, as the worship of the gooroo on any day, supersedes the necessity of any farther religious services to the gods. On the chapter of his privileges, we refer the reader to the pages of the Munoo. The reception of the sacred text by a Hindoo, constitutes his matriculation; from that moment he is received into the bosom of the Hindoo religion. The disciple may never see his guide afterwards; but this does not weaken the respect he bears towards him. The guide may give him no farther instruction to the end of life, but he continues to enjoy the vast privileges with which he is invested by the Shastras. This respect for the spiritual guide is one of the strong holds of the Hindoo polity; while the learned pundits form its most stable columns, and the various shews and festivals, its most powerful attraction.

As in other partially enlightened countries, so in this, the chief repository of learning is with the priesthood, or brahmins; and this learning is almost wholly restricted to a knowledge of the *Shastras*, or sacred books. The study of the sungskrit language, in which the Shastras are composed, is pursued for a livelihood, as much as any of the liberal professions in this country, and the Hindoo pundit, or master of science, places his entire dependence on this knowledge as a means of acquiring distinction and wealth. Hence the learned among the Hindoos must be deeply interested in the perpetuity of idolatry, since their knowledge cannot otherwise preserve its value, nor they retain the road to honor.

It should be stated, however, that instruction in the Shastras, is not a direct means of acquiring wealth: all knowledge of the Shastras is dispensed gratis; and by this means the connexion between the Hindoo religion

and Hindoo learning is rendered more intimate than it would be, did it depend on considerable pecuniary expenditures.

No teacher ever receives any remuneration from his scholars; they live in the humble mud-walled college, at his expense; and he acquires the means of supporting them from the product of gifts received at feasts, marriages, and the celebration of funeral rites. These donatives vary with the reputation of the pundit from a hundred to ten rupees. The larger his gifts, the more is the pundit enabled to enlarge his college—the greater his college, the more splendid his gifts. On the other hand, the celebrity of every festival is determined by the number and reputation of the pundits who are convened to it. Thus the thirst for renown, however ephemeral, secures the invitation, and the rewards of those pundits; and the rewards secure them the means of creating new pundits; and thus the different parts of the system, firmly associated together, contribute to maintain the strength and consistency of the whole.

This brings up to view another difficulty in the way of subverting the Hindoo system of idolatry. Not only the reward of Hindoo learning, but much of the splendor of Hindoo wealth, seems to flow from it.

A rich native, on the occasion of a great feast, does not confine his invitations to the metropolis, but sends them to all pundits within a circle of 50 miles around. He defrays all the expenses of their journey; and, at the close of the festival, presents them with the dismissal fee, on their producing the card of invitation, which is written on a slip of yellow paper, in a couplet of Sungakrit verse.

Independently of these gifts, which, as they serve to waft the munificence and splendor of the donor to a remote distance, are generally splendid, many families are in the habit of giving a small annual stipend to brahmins and pundits, as an act of holiness. These gifts, from their permanence, are eagerly grasped at, though they often consist only of a few rupees, a brass utensil, or a suit of apparel. A pundit may thus receive stipends in twenty different families. They are generally renewed to his representatives after his death, and thus constitute an heir-loom in the family. It is esteemed disgraceful to discontinue them. A rich family, even when on the decline, will long continue them, at every risk of personal inconvenience; and they cease only with the extinction of the family. The present Raja of Krishna-nugura, unable to continue the stipends settled by his ancestors in the days of their prosperity, is constrained to substitute an annual feast to the Nuddea pundits in their stead. And such is said to be the principle of honorable remembrance in their minds, that they have preferred this solitary meal to the most splendid offers of the family who have purchased the estate.

Of the annual expenditure of a wealthy native in Calcutta, perhaps one half may be set down to the account of religious festivals; and of this moiety, a large share is distributed among the brahmins and pundits. This expen-

diture is regulated by a faithful and respectable servant, often a pundit. He keeps a register of the pundits to be invited, of the proportion of gifts to be distributed among them, and of the annual stipends. As all invitations are regulated by this list, it is the great object of the needy pundits of the metropolis to procure the insertion of their names on it.

The renowned pundits of Bengal, the great luminaries of the system, who move in a higher orbit, condescend, not to solicit, but to receive gifts. They are invited as matter of course, or rather as matter of necessity; as their presence confers a lustre on the festival which it can acquire by no other means. But the half-learned, and half-known scholar must bow and cringe, and employ all the artifices of flattery, to obtain admission to them, and the parting gift. Some are admitted through the recommendation of a rich friend, and patron, without any intrinsic merit of their own. The influence of the patron supplies every deficiency in the dependent; and the sycophant sits down to share the good things of the feast, in common with the truly learned and illustrious.

Thus the native society of Calcutta, consists of the rich who bestow, and of the pundits who receive gifts; the rest of mankind range through the different gradations of the *profanum vulgus*. Every party which is given, and every assembly which is convened in the great metropolis of the East, has a distinct reference to some religious observance; for even marriage, as being one of the duties of life, is a sacrament. From these assemblies, in which are found whatever is splendid in point of wealth, or venerable for knowledge, ladies are invariably excluded, as they form no part of society.

Thus the rich and the learned are identified with the system, and the giddy multitude attached to it by the splendor of its festivals. And thus, while its foundations are gradually undermined, its external form is adorned with increasing brightness and attraction.

Yet the influence of Hindoo wealth is not altogether in favor of this system, in its present form and limitations. Hitherto public opinion has allowed these gifts to be received only from those rich men, who belong to the more respectable ranks; while these comprise only half of the wealthy natives in Calcutta. The love of wealth alone, will be likely to ensure, in due time, an important encroachment on the system of caste.

The great leviathans of wealth, all the goldsmiths and all the peer-alees, most unfortunately for the brahmins, are out of the pale of society, and gifts from them cannot be received by the twice-born, unless by a sacrifice of dignity, reputation, and perhaps of caste. One half the wealth of Calcutta is thus rendered totally unproductive to the brahmins and pundits. How long it will continue so, is another question, dependent altogether on the antecedent one, how long the Hindoo institutions, when bereft of all aid from the civil power, will continue to flourish in their pristine vigor. It is whispered, that many pundits are in the habit of secretly receiving gifts of money,

cloth, food, and shawls, from these splendid outcasts, the reception of which they firmly disown in company. This restriction of gifts, though in strict harmony with the Hindoo institutions, is very inconvenient; and we feel certain, that it is not so much the yellow paper of the Shastras, as the prejudices of society, which gives it validity, and keeps the learned pundits from rushing to the princely mansions of the rich goldsmiths and peeralees. The sin of receiving gifts from the five parties of respectable shoodras, is equally as heinous as that of accepting them from the others; but the former is sanctioned by the voice of the country; the latter is not. The Shastras, moreover, have permitted the acceptance of gifts, in cases where they are necessary to save the recipient or his family from starvation; and as the offender is the judge of the necessity, the exception has taken precedence of the rule. Whatever defilement these gifts may bring on the brahmin, is easily washed off; a few plunges in the sacred stream, a meal or two to the brahmins, will place the transgressor in the same degree of purity as before he touched them.

It is amusing to observe how readily the institutions of Hindooism are violated, whenever they militate against the private interests of its guardians.

But the Hindoos in Calcutta are not as yet sufficiently prepared for so flagrant a disregard of the distinction of ranks, as the acceptance of gifts from a goldsmith. The five parties of illustrious shoodras would instantly resent such a step, and punish severely all those who accepted invitations from their more wealthy neighbors.

This restriction, however, cannot last. In the lapse of time this great land-mark of Hindoo polity will be gradually effaced. On that golden harvest of gifts, the pundits keep a steady and longing look; and nothing now prevents their reaping in those forbidden fields, but the restraint of public opinion: but as the temptation is constantly increasing, and the prize is daily becoming more attractive, while the obstacles are constantly becoming weaker, the barrier will finally be overleaped.

Prussia.

EXTENSIVE DISSEMINATION OF THE SCRIPTURES.

WHEN, at p. 248 of the last volume, the suppression of the *Russian Bible Society* by imperial mandate, was announced, no benevolent reader could fail of being pained by a movement so inauspicious to the interests of northern Europe. The pain thus occasioned, must have been alleviated, however, in some degree, by the statement of facts at p. 191 of the present volume; since it is manifest from that statement, that the influence of the Bible Society is still in operation, and is not likely soon to perish, and that hope may justly be entertained, with regard to the progress of light among the forty millions of the Russian people.

This hope will be in no small degree

strengthened by the intelligence from the neighboring kingdom of *Prussia*, about to be communicated. That kingdom—from one border of which the *Greek church* stretches through the Russian empire, and from another border of which the *Roman Catholic church* extends over the empire of Austria,—is likely to become a GREAT DEPOSITORY OF THE SACRED WORD: and not without admiration, and the most cheering anticipations can the following account be perused.—We derive it from the N. Y. Observer.

More than a year since, it was ordained by the king of Prussia, that in all the protestant churches of the kingdom, a collection should be made annually for the Prussian Bible Society. He has also ordained, that in all the protestant schools where the Bible is not used, it should be introduced: that where it has been supplanted by detached portions of Scripture, it shall be restored entire, viz. for the younger scholars who can read with fluency, the whole New Testament; and “for those who are near the instruction for confirmation, or who already have a New Testament, or who are in a higher class,” the whole Bible: that “in all seminaries for the education of school-masters, instructions shall be given to qualify them to make a judicious use of the Bible in teaching children, with a faculty of ready application, as the rudiment, not only of an outward, but an inward acquaintance with it.” By a decree still more recent, all his majesty’s subjects are required, under penalties, to send their children to school at a certain age. Hence it follows, that unless the laws are broken, not a protestant child in the Prussian dominions will hereafter grow up in ignorance of the Scriptures!

These facts will account, in some measure, for the firmness of the Catholics in Silesia, who refused to give up their Bibles, when demanded by the prince bishop of Breslaw. They knew well that they had the approbation of their sovereign; and that if driven to extremities by the bishop, they could embrace Protestantism, and find in him a protector. This they threatened to do, should their Bibles be taken away.

The population of Prussia, in 1817, was 10,330,000. We will call it the same at present; though without doubt, it has increased: and we will suppose the number of children included in the ordinance of the king, to be one tenth of the whole; which is undoubtedly a low estimate. The number of Bibles and Testaments then, which will be immediately required in the schools, is 1,033,000. Of these, we will suppose that one half can be furnished by the families to which the children respectively belong. There will then remain to be provided from other sources, 516,500; or almost as many as have been printed by the American Bible Society since its foundation. Now if we make the large estimate, that half this number will be furnished by booksellers, there will remain to be supplied by the Prussian Bible Society and other similar institutions, before the royal decree can be fully enforced, 258,250; or nearly four times the number issued by the American Bible

Society during the past year. Hence it is probable, that a new spring will be given to the operations of the Prussian Bible Society; and that we shall continue to hear, more and more, of the triumphs of truth in that interesting country. Hence, too, the necessity of calling for collections in all the Protestant churches of the kingdom.

And what effect will this strong ground in favor of the Bible, produce on Russia? The emperor has suspended the operations of the Russian Bible Society; but we are not aware that he has forbidden the introduction of Bibles from abroad. At any rate, here will be an example before his eyes, and the eyes of his people, of a nation on their very borders, where a policy is pursued in relation to the Bible, directly in opposition to his own. They will see its happy effects, as they have formerly seen among themselves, and do still in some measure; and they will be encouraged to adopt all lawful means to induce a change in the will of their sovereign.

There is another channel of influence, which, in conclusion, it may be proper to mention. Among the annual subscribers to the Prussian Bible Society, together with six other members of the royal family, is the heir apparent, Prince Frederick of the Netherlands, and his consort the Princess Louisa, who, besides her regular subscriptions, has made a liberal donation in aid of its funds. May it not be hoped that through the influence of these distinguished individuals, the example of Prussia will be felt in the Netherlands?

Bibles in the hands of children, naturally find their way into the dwellings of their parents. Consequently, should the present laws continue in force, it may be expected that a knowledge of the Bible will ere long become more generally diffused among the Protestant population of Prussia, than in any other country. And in respect to the Catholics, there is reason to hope, that such instances as have occurred at Silesia, will become comparatively common.

The animating influence of the foregoing article will be increased by the following extracts from an address, lately delivered by the Rev. Pastor Diodati, before the Bible Society of Geneva, in Switzerland, and translated from documents received at the Missionary Rooms. The speaker has evidently surveyed the religious situation of Continental Europe with the eyes of a Christian philosopher, and believes the minds of men to be, in a measure, prepared to receive and candidly examine the Bible, with the hope of obtaining relief from that state of uncertainty and restlessness in respect to religious belief, in which they have been so long immersed.

After describing the great success, which has attended the Bible Society, the reverend pastor attributes this success to the eminent adaptedness of such an institution to meet the wants of the age.

God, who is no less to be adored when he disposes the minds of men, and arranges cir-

cumstances, and makes use of events to accomplish his plans of mercy to the human race, than when he does it by miraculous agency, has prepared the human mind, and assigned the time when the circulation of the Bible should have the glorious commencement which we have witnessed. This society would in all probability have perished so soon as projected, if the previous tendency of the age had not been in its favor. Men may put in operation a plan designed to affect the world, but their arms are too feeble to put the world in a state to be affected by it. If the spirit of the age does not favor them, their influence is beaten back from every quarter, and without producing great and extensive results, is limited to a narrow circle, until it ceases with the life of those who united to exert it. Before the time when Luther and Calvin appeared, men as eminent as they for piety and genius, had oftentimes proclaimed the same principles which these great reformers proclaimed: but their influence fell unnoticed; the age was not prepared for them; and their names are scarcely found on the page of history. But it was not so with their celebrated successors. Why was it not? Because the time had come, and their generation listened to them.

But let us look at the times in which we live, and see if facts corroborate these general principles.

The most prominent characteristic of the age in which we live, is the return to serious thought. The public mind seems directed to grave subjects. The interests of society and humanity occupy all thinking minds. The reign of frivolity which, fifty years ago, seemed to have usurped the whole province of thought,—that reign which took for its support an arrogant and profane philosophy, has passed away, or is daily on the wane. A happy reaction has restored the human mind to something more worthy of its immortal nature. Men have discovered that frivolity harmonized no more with their true interests than with their moral dignity. From serious to religious thought is only one step; and this step is too natural to allow us to suppose that mankind will long hesitate to take it.

An excitement respecting religion is manifested so spontaneously throughout Europe that it appears as if inspired by an unseen power. It now shakes the civilized world. Society is so surrounded with it, so filled in every part, that it seems impossible to appear ignorant of it. And do not think, gentlemen, that I speak only of that external movement which is presented to our eyes by obvious facts, which is seen in the multitude of Christian societies, institutions, sects, and different associations, of which the interests of religion are the object, and which have often been considered the cause of the religious revival which characterizes our age, whilst they are only one of its numerous consequences. A vague uneasiness has insinuated itself into all classes of society, and has disclosed a secret need which was felt of some operative religion; and this feeling of need has since shown itself more decidedly in a multitude of forms. Materialism and sensuality, by which men have endeavored to wither and debase the soul, have ended in only making them feel more painfully the vanity of all which they proposed to man to amuse his life and interest his heart. Great calamities have made them seek a refuge

which they had in vain looked for on earth. Man has at length felt that he cannot be satisfied without God and he is now seeking after Him. Moreover, when religious opinions have been exhibited, with what eagerness have they been seized upon; with what rapidity have they circulated; how universally have they been the subject of conversation; to what animated discussions have they given rise; how have they occupied all thinking minds; and at length, how have they become a social interest! Philosophic independence itself is found, as it were, surrounded with this influence, and seems carried away by this general movement of minds. Far from using the liberty of reason, often rash, to shake religious belief, as did their predecessors, the most celebrated philosophers of our day, labor to purify it, strengthen it, and make it prevail. They proclaim it in their writings, and do not disdain laboriously to employ all their genius and all their learning for the purpose of insuring the triumph of religious principles. It is not uncommon to hear the most distinguished orators profess them openly and support them with all the force and splendor of their eloquence at the national tribunal and in political assemblies; and we see statesmen, and generals, and merchants,—the noble and the learned, unite heartily in the holy cause of religion, take their part in associations designed to spread the Gospel, giving to them the aid of their reputation, their wealth and their counsel.

At the beginning of the present century, irreligious influence seconded by political circumstances, like a contaminated atmosphere, tainted more or less the whole world. In extricating themselves from this pernicious influence, the great mass of society rather desired a religion than really possessed one. Those even who thought they had escaped the shipwreck of religious principles, taking refuge in the forms of worship, for the most part held only an empty and delusive shadow instead of the reality. But they soon awakened and became sensible of their delusion; they were surprised to find that they had no definite religious be-

lief: they were in a state of uncertainty and inquietude: they desired and called for something positive and fixed. In this state of general feeling, Bible Societies were formed and began to exert their influence. They held forth the Bible and said, Here is the Book for every Christian: read, and you will find that it allays all the anxieties which disturb you. Men read it; and it revealed to them the doctrine of life, of salvation, of immortality.

The human mind, also, has taken in our times a more independent and decided course, perhaps, than any of which history affords us an example. It has thrown off all shackles, and repulses obstinately whatever would attempt to enslave it. A spirit of investigation is every where abroad which puts all social institutions to the test of examination; and no where does this disposition manifest itself more strongly, than in the province of thought, of opinion and belief. Now, each one wishes to judge for himself: authority has ceased to rule, she only acts as an adviser: the most ardent and exclusive partisans of authority find themselves so surrounded by this universal disposition, that they are compelled to yield to the irresistible influence by which they are pressed. Now, when they wish to defend their opinion and apply it to religious belief, they are seen to descend to the arena of thought, and are forced to establish by argument the influence of authority. So true it is that to undertake now to impose belief on men, is to condemn our efforts to utter ill success: it is a work which the general character of the age and its progress, forbid.

Let us now anew place the Bible Society in contact with this universal disposition of the human mind, and let us observe the only method of persuasion which it adopts. It comes forward presenting the Holy Book, and says to all, *Examine*. It submits the great controversy between Christianity and infidelity to be decided freely at the tribunal of public opinion. Its mission is inoffensive, all benevolent and pacific, without intrigue, without force, without splendor.

Domestic Intelligence.

NARRATIVE OF THE STATE OF RELIGION WITHIN THE BOUNDS OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA.

THE General Assembly of the Presbyterian Church commenced their Session in Philadelphia, on Thursday, May 13th. The sermon at the opening of the Session was preached by the Rev. Dr. M'Auley of New-York city. The Rev. Dr. Herron of Pittsburgh, was chosen Moderator. The Session was closed on Wednesday, May 30th.

The Narrative of the state of religion in the Presbyterian Church, was compiled from documents laid before the Assembly. It brings to view, and laments, the many evils which exist to an alarming extent—Sabbath-breaking, intemperance, profaneness, gambling, and lot-

teries, which in many States are encouraged by legislative patronage; also the want of evangelical zeal which prevails in many places among the professed disciples of the Lord Jesus.

Respecting the want of religious teachers within their limits, it is remarked—

In surveying the destitute settlements which are without the regular ministrations of the Gospel, the remote northern parts of the State of New-York, the States of Ohio, Indiana, Alabama, Mississippi, Missouri, Georgia, and Kentucky, present themselves in mournful array before us. For although in all these, there are some regular, faithful ministers of Christ, there is an immense territory lying waste, without laborers to cultivate it. Now and then, a travelling missionary scatters the seed of the kingdom. But having none to succeed him, the fruit of his toil is blasted for want of efficient cultivation. Of this we have

painful evidence in the fact, that within the limits of a single Presbytery in the synod of Indiana, *five churches* have become extinct during the last year, from this cause. The present destitute condition of those extensive western regions, and the rapidly increasing population, which far surpasses the increase of ministers, furnish pressing motives to exertion and prayer on the part of the churches, that the laborers may be multiplied, and that these thousands of our fellow sinners may not be left to perish for want of the bread and the water of life. *They are our brethren, and they cry to us for help.* Let us not be deaf to their entreaties, lest "their cries enter into the ears of the Lord of Sabbath," and he come and smite us with a curse.

In enumerating the blessings of the past year, the Assembly would notice with thankfulness the growing spirit of pious and benevolent enterprise. Bible, Tract, Missionary, and Education Societies are multiplying in almost every section of our church, and increasing in efficiency and usefulness. The American Home Missionary Society has been conducting its operations during the past year with augmented success. The Pennsylvania Home Missionary Society has also been laboring in the same good cause. Christians seem to be rising to the fulfilment of their master's command, and engaging with an active zeal in the work of preaching the Gospel to every creature. A noble liberality in furnishing means for the support and extension of benevolent institutions prevails. The cause of Christ is drawing contributions from every department in society. And it is matter of gratulation that professional men of high character and standing, are becoming more decidedly the patrons of these efficient charities.

Bible Classes are to be found throughout a large portion of our churches, and have been greatly blessed as a means of instruction and conversion. As nurseries of truth and piety, they deserve to be tenderly cherished and faithfully sustained.

The system of Sabbath School instruction is extending its healing influence over our land, and from many of our churches is receiving a liberal patronage. The American Sunday School Union, concentrated in the city of Philadelphia, is in successful progress, and promises to be a rich and lasting blessing to our country, and to the Church of God. To recommend it to the prayers, and the vigorous co-operation of all our churches, it need only be stated, that in their last annual report, the managers inform their patrons, that from correct sources, they are able to number upwards of *fourteen hundred souls*, including teachers and pupils, who have been hopefully converted by the instrumentality of schools in their connexion, since the last year. Men of rank and influence are lending a helping hand to this benevolent enterprise. Let this work of pious charity proceed—heaven shall recompense its deeds of mercy.

As associated with these religious and benevolent institutions, and contributing their spiritual effect, is the Monthly Concert of Prayer, which appears to be extensively observed. Other meetings for prayer and conference are multiplying, and giving expansion to the labors of Christian benevolence. Indeed the spirit of prayer is the very spirit of Christian effort, and

breathes its hallowed influence over every institution which has for its object the glory of God, and the salvation of men. The Assembly would look forward to the day when the voice of prayer shall be heard from every dwelling, and when our concert for prayer, shall be crowded with the sons and daughters of the Almighty, invoking the effusions of the Holy Ghost on all the inhabitants of our guilty world.

The cause of Seamen continues to receive a liberal and increasing patronage in our great commercial cities. In Charleston, Baltimore, Philadelphia and New York, the friends of piety continue to labor with unabated zeal, for the salvation of this long neglected portion of our race.—The American Seamen's Friend Society, is noticed as an important engine in contributing to their spiritual welfare. They ask, and the Assembly would ask for them the prayers of all the churches.

The past year has been emphatically a year of revivals. To enumerate all the towns and congregations on which God has poured out his Holy Spirit, would swell our report beyond its assigned limits. Suffice it to say, that upwards of twenty Presbyteries have participated, in a greater or less degree, in the refreshing showers with which God has been watering his church. Within the bounds of the Synod of Genessee, we may mention the Presbyteries of Rochester and Buffalo. In the Synod of Geneva, the Presbyteries of Bath, Geneva, Onondaga and Cayuga. In Onondaga, from 400 to 500 have been added to the church, and in Cayuga, about 900. In the Synod of Albany, the Presbyteries of Columbia, Champlain, Londonderry, Troy, Ogdensburg and Oneida. The last two have been most signally visited, in Oneida, 1,300 are reported to have joined the church, and in the Presbyteries of Oneida and Ogdensburg, some thousands are enumerated as the hopeful subjects of converting grace. In the Synod of New York, refreshing influences have descended on portions of the Presbyteries of Long Island, North River, Hudson, and the first Presbytery of New York; in the Synod of New Jersey, on the Presbyteries of New Brunswick and Elizabethtown; in the Synod of Philadelphia, on a few of the churches within the Presbyteries of Philadelphia, Carlisle and Baltimore. In the city of Baltimore, a good work is now in progress in the first and second churches. In the Synod of Kentucky, the Presbytery of Transylvania has been signally blessed. In the midst of other trophies of converting grace, they have to record the hopeful conversion of the teacher, and several of the pupils in the Institution for the Deaf and Dumb, within their limits. In the Synod of South Carolina and Georgia, the Presbyteries of Orange, Fayetteville, Georgia, Union and Hopewell, have been more or less favored. The two last have had the greatest additions to their communion, and the Lord is still carrying on his glorious work in the midst of them.

For all that the Lord has thus been doing, and is continuing to do for his Zion, the Assembly would rejoice and give thanks to his holy name. And it is their fervent prayer, that while God is working for the advancement of his glory, and the salvation of souls, those who are called to co-operate with him,

may be richly endued with the spirit of wisdom, of grace, and of a sound mind, that the work may not be marred by human imperfection, but that the building of God may rise with symmetry and grandeur towards its summit in the heavens.

Upon several of our colleges, the Spirit has been poured out. Centre College, in Kentucky, Athens in Georgia, and Dickinson, in Pennsylvania, have all participated more or less in the spiritual bounty of heaven's converting grace.

After noticing the state of religion in other portions of the church in this country, as presented by delegates from different ecclesiastical bodies, it is added—

In closing this narrative, the Assembly would remark, that their present session has been to them, one of peculiar and solemn interest. They have had the wonderful doings of God spread before their eyes, and while they have been excited to mourning, for the remaining desolations of Zion, their hearts have been made to rejoice in the triumphs of redeeming grace. Called upon by the signal movements of Jehovah's providence and love towards them, and the churches under their care, the General Assembly appropriated an entire day during their sessions, to the solemn duties of thanksgiving, humiliation and prayer. As the representatives of the Presbyterian Church in the United States, they endeavored to bring the whole interests of that church before the throne of grace, and in the name of their ascended Saviour, to plead for additional tokens of his mercy on her behalf. It was a day of mingled sorrow and joy to their hearts. It was a day which they would wish to record, as the commencement of a new era in the history of their ecclesiastical proceedings, and which, from the evident indications of the presence of the Holy Ghost, they humbly trust will shed a benign influence over the character and transactions of that body for years to come.

Brethren, pray for us, and for yourselves, and for the whole church of God. It is a day of hope in relation to the souls of men. The hour of the world's redemption draweth near, when nations shall be born at once, and when the whole earth shall be full of the glory of the Saviour. May the good Lord hasten forward the long expected hour, and let our united cry be, "*Even so come Lord Jesus, come quickly. Amen.*"

ANNIVERSARIES IN BOSTON.

AMERICAN EDUCATION SOCIETY.

Eleventh Anniversary.

THE eleventh annual meeting was held May 28th, in the Hanover church. The union of the Presbyterian Education Society with this Society, of which mention was made at pp. 193, 194 of the last number, was consummated. In consequence of this event, a considerable number of new members were elected, and the Board of Directors was en-

larged from nine to thirteen: the new Directors chosen were John Tappan, Esq. of Boston, Hon. John Cotton Smith of Sharon, Conn.; and Arthur Tappan, Esq. and Rev. Gardiner Spring, D.D. of New York city. Hon. Samuel Hubbard, of Boston, was elected President, in the room of Hon. William Phillips, deceased. The place where the annual meetings are to be holden hereafter, is left to the discretion of the Directors.

The meeting for business was held at 4 o'clock in the afternoon. At half past 7 in the evening, the Society convened to hear the Report of the Directors, which was read by the Secretary, the Rev. Elias Cornelius. This was followed by addresses from Jeremiah Everts, Esq. of Boston, Rev. E. Hooker, of Fairfield, Conn. Rev. Mr. Patton, of New-York city, Professor Newman, of Bowdoin College, Me., Rev. Mr. Hamilton, of Newark, N. J., and Rev. Lyman Beecher, D. D. of Boston. Collection \$70.

MASSACHUSETTS MISSIONARY SOCIETY.

Twenty-eighth Anniversary.

HELD on the 29th of May. The annual Report was read by the Rev. Brown Emerson, of Salem, and evinced that the blessing of God had crowned the efforts of the Society the past year. The statements of the Treasurer showed, however, that the receipts had fallen considerably short, of the expenditures, while the latter had been less, than the calls and claims of destitute places and churches loudly demanded.—It was voted to be expedient, in view of the Society, that the "Domestic Missionary Society of Massachusetts," be united with the "Massachusetts Missionary Society," under the charter of the latter; and that the united Society, when formed, should become connected with the "American Home Missionary Society." A committee was appointed to take the requisite measures for consummating the union, to report at an adjourned meeting, to be held subsequently to the annual meeting of the "Domestic Missionary Society," in June.—The Rev. Calvin Hitchcock preached the annual sermon before the Society, in the Old South church, from Eph. v, 18.

MASSACHUSETTS SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

THE annual sermon before this Society was preached in Park-street church, by the Rev. Samuel Green, of Boston, in the morning of May 30th.

AMERICAN TRACT SOCIETY.

Thirteenth Anniversary.

HELD in Hanover church on the evening of May 30th, Hon. William Reed, President of the Society, in the chair. After the reading of the annual Report by Mr. Ornan Eastman, Secretary to the Society, addresses were delivered by Rev. R. R. Gurley, Secretary of the American Colonization Society, Rev. Mr. Patton of New York, Rev. Mr. Hamilton, of New Jersey, Rev. B. B. Wisner, of Boston, Rev. J. O. Choules, of New York, and Rev. Elias Cornelius, of Andover. Collection, \$100.

MASSACHUSETTS SABBATH-SCHOOL UNION.

Second Anniversary.

In Hanover church, May 31st, at 3 P. M. The galleries were filled with the Sabbath-school scholars and their teachers. The Report was read by the Rev. Warren Fay, of Charlestown, and addresses were made by Rev. Mr. Knowles, of the 2d Baptist church, Doct. Booth, of the Methodist church, and Rev. Edward Beecher, of Park-street church, Boston, Rev. H. Malcolm, agent of the American Union, and Rev. Mr. Patton, of New York city.

AUXILIARY FOREIGN MISSION SOCIETY OF BOSTON AND VICINITY.

For a notice of the annual meeting of this Society, which was held in the evening of May 31st, see *Anniversaries of Auxiliaries*, in a subsequent part of this number.

THE PRISON DISCIPLINE SOCIETY.

Second Anniversary.

HELD in Hanover church, in the afternoon of June 1st. The report of the Managers was read by the Secretary of the Society, Rev. Louis Dwight, after which addresses were made by Lewis Tappan, Esq. of Boston, and Samuel M. Hopkins, Esq. of Albany, N. Y.

MISCELLANEOUS.

THE Pastoral Association, consisting of evangelical congregational ministers of Massachusetts, held its fourth anniversary on Tuesday, May 29th, when a sermon was preached in Park-street church by the Rev. Ebenezer Porter, D. D. of the Theological Seminary, Andover, from 1 Cor. iii, 9.

On Wednesday, Professor Stuart, of the same Seminary, preached the annual sermon before the Legislature of the State, from 2 Cor. iii, 17; *Where the Spirit of the Lord is, there is liberty.*

On Wednesday and Thursday of the same week, the Convention of Congregational Ministers in Massachusetts transacted its customary business. The annual sermon was preached by the Rev. Dr. Abbot, of Beverly, from Rom. xiv, 19.

On Thursday evening, May 31st, an address was delivered, in the Federal-street church, before the Massachusetts Society for Suppressing Intemperance, by Charles Sprague, Esq., which has since been published.

Miscellanies.

DISCOURSES ON INTEMPERANCE.

Six Sermons, on the Nature, Occasions, Signs, Evils, and Remedy of Intemperance. By Lyman Beecher, D. D. 12mo. pp. 107. Boston, 1827.

Intemperance, a just cause for alarm and exertion. A Sermon, preached at West Springfield, Mass. April 5th, 1827, the day of the Annual Fast. By William B. Sprague, Pastor of the First church, West Springfield. New York, 1827.

An Address delivered before the Massachusetts Society for the Suppression of Intemperance, May 31, 1827. By Charles Sprague. Boston, 1827.

THESE are all eloquent productions, inculcating the same great lesson—the duty of abstaining entirely from the use of ardent spirits; and they are here noticed, as furnishing a rich storehouse of facts, arguments, and illustrations, for such as wish to engage in warfare against one of the most deadly foes of individual and social happiness, and of our national freedom and institutions.

A few selections from the two former will

be made. And first from the sermon of Mr. Sprague.

In this commonwealth, it is ascertained that more than two millions five hundred thousand gallons of distilled liquors are annually consumed, the expense of which is estimated at one million three hundred thousand dollars; and supposing the whole population to be five hundred and fifty thousand, it is more than four gallons for each man, woman, and child. Suppose only three-fourths of this expense, which is considered a moderate estimate, to be set down to the charge of intemperance, it appears that nine hundred and seventy-five thousand dollars are, in this way, lost, and a hundred-fold worse than lost to this commonwealth, every year. In the United States, it is calculated that more than thirty millions of dollars are expended annually for intoxicating liquors; and the pauperism occasioned by them, costs upwards of twelve millions more; so that, allowing three-fourths of the first mentioned sum to be set to the account of intemperance, it appears that the nation is taxed for the support of this vice, more than thirty-

four millions of dollars. It is calculated, moreover, that ten thousand lives are annually sacrificed to it; that more than two hundred thousand persons are diseased and impoverished by it; and that it is the occasion of far the greater part of all the crimes committed in the country. p. 8.

It is the duty of all who employ laborers, to endeavor, to the extent of their power, to deter them from the use of ardent spirits. I am aware that I shall be told that such stimulus is necessary for laboring persons: so it has been regarded; and so, to a great extent, it is regarded still. But I am constrained to believe that this also is a mistake. Is it reasonable to suppose that our Creator, who has doomed man to procure his sustenance by the sweat of his brow, should have given him such a constitution as to require the constant use of an unnatural stimulus to sustain him in the labor to which he is destined? I think every considerate person must answer, 'No.' It is not denied, that a person under the immediate excitement produced by strong liquor, may labor with an increased degree of energy; but it is a law of our constitution that an excited state, whether of body or mind, must, unless the cause is continued or repeated, be of short continuance; and that, whenever it subsides, there is a depression of the system, proportioned to its previous elevation. There is, therefore, to say the least, in regard to capacity for labor, as much lost on the one hand as there is gained on the other; for even if the stimulus be constantly applied for a given period, yet, whenever that period closes, there must succeed, according to the law of our constitution just mentioned, a degree of debility bearing a fair proportion to the previous protracted excitement. And it is moreover to be remembered, that the same quantity of ardent spirit will not, for a long time, produce the same exciting effect; so that there will be the same necessity for increasing the quantity that there is for using it at all. Let any candid person judge whether there is not an alarming probability that such a course will grow into a confirmed habit of intemperance.

Methinks I hear some one say, "*that is all speculation: we who have to labor, know from experience, that ardent spirit is necessary for us.*" But how far, my friend, has your experience reached? You have tried labor *with* ardent spirit; but perhaps you have never tried labor *without* it: and if so, then for aught you can tell, you might not only labor without it, but labor more comfortably and successfully than with it. But though *you* have not made the experiment, it has actually *been* made in many instances; and it is believed the result has always been a firm conviction that this stimulus, for purposes of labor, is worse than useless. Many a man who once made daily use of it, supposing that it was essential to keep his bodily powers in a proper condition for labor, but who has since abandoned it altogether, will testify that he has in no respect been a loser, but in many respects, a gainer by the change; that on the whole, he accomplishes not less than formerly, and with far greater pleasure and advantage.

But, perhaps it may be said by some who employ laborers, that however desirable the measure now proposed might be, it would be impracticable; as persons could not be found

who would consent to labor on such a condition. But the whole difficulty lies in the fact, that there is an error in public sentiment; and if those who employ laborers would take the right ground, the error would very soon be corrected. But how is it ever to be corrected, if no one dares to set his face against it? But the difficulty which is here contemplated, would probably be found to be far less than most people imagine. It is confidently believed that there are in the community, even now, many laboring men—men of principle and character—who would readily yield the use of ardent spirit from a regard to the cause of morality and virtue; and there are yet many more, who might easily be induced to adopt a similar course, by a small addition to their wages. Let it be an object then, with all who employ laborers, to root out the mistaken notion that a man cannot work by the strength which God has given him, without, at the same time, being excited by intoxicating liquor. Let them appeal to the fact, that others do labor without it, and even more successfully than when they used it. Let them exhibit this subject in its various important bearings; and if necessary, let them increase the compensation as a premium upon temperance; and let such a course as this become common, and I venture to say that such a change in public opinion will ensue, that there will soon be no difficulty in finding men to labor without strong drink. The result of such a course to the cause of temperance, could not fail to be most propitious.

pp. 14—15.

From Dr. Beecher's discourses:—

Whoever finds the desire of drinking ardent spirits returning daily at stated times, is warned to deny himself instantly, if he intends to escape confirmed intemperance.

It is infallible evidence that you have already done violence to nature—that the undermining process is begun—that the overworked organ begins to flag, and cry out for adventitious aid, with an importunity which, if indulged, will become more deep toned, and importunate, and irresistible, until the power of self-denial is gone, and you are a ruined man. It is the vortex begun, which, if not checked, will become more capacious, and deep, and powerful, and loud, until the interests of time and eternity are engulfed.

It is here then, beside this commencing vortex, that I would take my stand, to warn off the heedless navigator from destruction. To all who do but heave in sight, and with voice that should rise above the winds and waves, I would cry—"stand off!!!!"—spread the sail, ply the oar, for death is here; and could I command the elements, the blackness of darkness should gather over this gate-way to hell, and loud thunders should utter their voices, and lurid fires should blaze, and the groans of unearthly voices should be heard, inspiring consternation and flight in all who came near. For this is the parting point between those who forsake danger and hide themselves, and the foolish who pass on and are punished. He who escapes this periodical thirst of times and seasons, will not be a drunkard, as he who comes within the reach of this powerful attraction will be sure to perish. It may not be cer-

tain that every one will become a sot; but it is certain that every one will enfeeble his body, generate disease, and shorten his days. It may not be certain that every one will sacrifice his reputation, or squander his property, and die in the alms-house; but it is certain that a large proportion will come to poverty and infamy, of those who yield daily to the periodical appetite for ardent spirits. Here is the stopping place, and though beyond it men may struggle, and retard, and modify their progress, none, comparatively, who go by it, will return again to purity of enjoyment, and the sweets of temperate liberty. The servant has become the master, and, with a rod of iron and a whip of scorpions, he will torment, even before their time, the candidates for misery in a future state. pp. 29—31.

It is not enough therefore to erect the flag ahead, to mark the spot where the drunkard dies. It must be planted at the entrance of his course, proclaiming in waving capitals—**THIS IS THE WAY TO DEATH!** Over the whole territory of "prudent use," it must wave and warn. For if we cannot stop men in the beginning, we cannot separate between that and the end. He who lets ardent spirits alone, before it is meddled with, is safe, and he only. It should be in every family a contraband article, or if it is admitted, it should be allowed for medical purposes only. It should be labelled as we label laudanum; and **TOUCH NOT, TASTE NOT, HANDLE NOT**, should meet the eye on every vessel which contains it. pp. 39, 40.

Has not God connected with all lawful avocations the welfare of the life that now is, and of that which is to come? And can we lawfully amass property by a course of trade which fills the land with beggars, and widows, and orphans, and crimes; which peoples the graveyard with premature mortality, and the world of woe with the victims of despair? Could all the forms of evil produced in the land by intemperance, come upon us in one horrid array, it would appal the nation, and put an end to the traffic in ardent spirits. If in every dwelling built by blood, the stone from the wall should utter all the cries which the bloody traffic extorts, and the beam out of the timber should echo them back, who would build such a house?—and who would dwell in it? What if in every part of the dwelling from the cellar upward, through all the halls and chambers—babblings, and contentions, and voices, and groans, and shrieks, and wailings, were heard, day and night? What if the cold blood oozed out, and stood in drops upon the walls; and by preternatural art, all the ghastly skulls and bones of the victims destroyed by intemperance, should stand upon the walls, in horrid sculpture within and without the building—who would rear such a building? What if at eventide, and at midnight, the airy forms of men destroyed by intemperance, were dimly seen haunting the distilleries and stores, where they received their bane—following the track of the ship engaged in the commerce—walking upon the waves—flitting athwart the deck—sitting upon the rigging—and sending up from the hold within, and from the waves without, groans, and loud laments, and wailings;—who would attend such stores? who would labor in such distilleries? who would navigate such ships?

Oh! were the sky over our heads one great whispering gallery, bringing down about us all the lamentation and woe which intemperance creates, and the firm earth one sonorous medium of sound, bringing up around us from beneath, the wailings of the damned, whom the commerce in ardent spirits had sent thither; these tremendous realities assailing our sense, would invigorate our conscience, and give decision to our purpose of reformation. But these evils are as real, as if the stone did cry out of the wall, and the beam answered it—as real, as if day and night, wailings were heard in every part of the dwelling, and blood and skeletons were seen upon every wall—as real, as if the ghostly forms of departed victims, flitted about the ship as she passed over the billows, and showed themselves nightly about stores and distilleries, and with unearthly voices screamed in our ears their loud lament. They are as real as if the sky over our heads collected and brought down about us all the notes of sorrow in the land—and the firm earth should open a passage for the wailings of despair to come up from beneath. pp. 81—83.

Nothing can be done! Why can nothing be done? Because the intemperate will not stop drinking, shall the temperate keep on and become drunkards? Because the intemperate cannot be reasoned with, shall the temperate become madmen? And because force will not avail with men of independence and property, does it follow that reason and conscience, and the fear of the Lord will have no influence?

And because the public mind is now unenlightened, and unawakened and unconcentrated, does it follow that it cannot be enlightened, and aroused, and concentrated in one simultaneous and successful effort? Reformations as much resisted by popular feeling, and impeded by ignorance, interest, and depraved obstinacy have been accomplished, through the medium of a rectified public opinion; and no nation ever possessed the opportunities and the means that we possess, of correctly forming the public opinion—nor was a nation ever called upon to attempt it by motives of such imperious necessity. Our all is at stake—we shall perish if we do not effect it. There is nothing that ought to be done, which a free people cannot do p. 85.

American Board of Missions.

EMBARKATION OF MISSIONARIES DESTINED FOR BOMBAY.

ON Tuesday, 6th ult., Rev. CYRUS STONE and Rev. DAVID OLIVER ALLEN, with their wives, and Miss CYNTHIA FARRAR, embarked at Boston, in the ship Emerald, Capt. Heard, for Calcutta, expecting to proceed from thence, as soon as possible, to Bombay. Mr. Stone was ordained as a missionary at Springfield, Mass., a little more than a year since. See vol. xxii, p. 197; Mr. Allen received ordination at Westminster, Mass. on the 21st of May last; and both had pursued a regular course of theological study at the Seminary in Andover. Miss Farrar has gone as a teacher.

with a view to taking charge of the schools for native females, which have lately been established at Bombay. See p. 181 of the last number.

On the evening of the 5th, (which was the evening previous to their embarkation,) at the Monthly Concert, in Park-street church, and in the presence of a large congregation, the Instructions of the Prudential Committee were read to these missionaries, by the Corresponding Secretary; and they were specially commanded to the divine protection, in the prayers offered on that occasion.

ORDINATION OF MR. ALLEN.

THE ordination of the Rev. David O. Allen as a missionary to the heathen, is mentioned above. The Introductory prayer was offered by the Rev. Mr. Clark, of Winchendon; the sermon was preached by the Rev. Dr. Woods, of the Theological Seminary in Andover, from 1 Thess. ii, 7, 8; the Consecrating Prayer was offered by the Rev. Mr. Chickering of Philadelphia; the Charge was given by the Rev. Mr. Mann, of Westminster; the Right Hand of Fellowship was presented by the Rev. Mr. Phillips, of Princeton; an Address was made to the Assembly by the Rev. Mr. Bardwell, of Holden; and the Concluding Prayer was offered by the Rev. Mr. Perkins, of Royalston. Mr. Bardwell's Address was principally occupied with a description of Bombay as a field of missionary labor. Mr. B. was attached to that mission more than five years.

SANDWICH ISLANDS.

INTELLIGENCE has been received from the mission at these islands as late as March 2d, by means of a letter from Mr. Chamberlain, which came across the Spanish American continent. Some of the particulars will here receive attention.

Illness and Return of Dr. Blatchely and Mr. Loomis.

Mr. Loomis,—says Mr. Chamberlain,—being unable to superintend the printing business at these islands, on account of the failure of his health, had the approbation of his brethren to undertake a voyage to the United States, for the double purpose of benefitting his health, and superintending the printing of books under the direction of the American Board.

Having sought in vain for a passage direct to his native land, and the season for obtaining conveyances having elapsed, he was advised to avail himself of the brig *Convey*, Capt. Grimes, bound to Valparaiso, in Chili, whence, he was assured, a passage might readily be obtained for himself and family to the United States. The brethren at this station were induced to give their assent to this

measure, because they were fearful, that another opportunity might not soon be offered, and it seemed desirable, that Mr. Loomis's health should not be exposed to the influence of another warm season; and Mr. Loomis himself apprehended, that in case he were to leave the islands in the summer, the sudden transition from the heat of a tropical summer to the rigors of a northern winter, would be very unfavorable to his recovery.

These considerations, in connexion with the desirableness that the Gospels in the Hawaiian language should soon be in print, determined our minds in favor of this chance of a speedy conveyance to his native land.—A gratuitous passage having been offered to Mr. Ruggles's eldest daughter, she accompanied Mr. Loomis's family, to seek a home in the land of her fathers.

Just two months before this period, Dr. Blatchely embarked with his family for his native land, on board the ship *Connecticut*, Capt. Chester. His health had been failing for more than a year, and he was fully persuaded, that a continuance in this climate through another warm season, would be an unwarrantable exposure of his health, if it did not carry him to a premature grave. He therefore came to the conclusion, with the consent of the brethren then at the station, to embrace a favorable opportunity which presented for returning to the United States.—The eldest daughter of Mr. Whitney accompanied him, being allowed a gratuitous passage.

Dr. Blatchely arrived at New London on the 26th of May, having experienced every desirable kindness and attention from Capt. Chester, through the whole passage: and it should be gratefully acknowledged here, that the owners, on his arrival, generously declined receiving any compensation for the passage of himself, and wife; and the daughter of Mr. Whitney. The health of Dr. B. is still feeble, though somewhat improved by the voyage.

Though Mr. Loomis has ever been useful to the mission in a great variety of respects, yet the principal relation which he has sustained, and the principal sphere of his usefulness, has been that of a printer: and his health having failed, and there being little probability of recovering it in a tropical climate, the prospect of his usefulness in that department, has been, in great measure, destroyed.—whereas, by visiting this country, he reasonably anticipates a speedy, and perhaps complete, restoration, and to be enabled to return, ere long, to the mission, with recovered strength and resolution. He expects also, while residing in the United States, to superintend the printing of a large edition of the Gospels, in the language of Hawaii, and also of other books, for the use of the natives; which can be printed, under his superintendence, more speedily, more neatly, and more economically here, than at the islands.—Mr. Loomis sailed on the 6th of January.

Since the above was in type, a letter has been received from Mr. Lomis, mentioning his safe arrival with his family at Baltimore, on the 20th ult.

The departure of Mr. Loomis—continues Mr. Chamberlain,—rendered it necessary, that one of the other brethren should assume the superintendence of the press. This seemed to devolve of necessity on Mr. Bingham, he being the only one who has given sufficient attention to the subject to take the oversight of the press.

Since Mr. Loomis's departure, a new tract, No. 6, of sixteen pages, has been put to press, containing Christ's Sermon on the Mount, and a few other passages of Scripture. The edition consists of 15,000 copies for the mission, and 3,000 on paper furnished by Karaimoku, Kaahumanu, and Opiia; in all 18,000. Almost the whole of the presswork has been performed by natives. Richard Karaiaulu is very useful in the printing department.

Death of Karaimoku.

At p. 372 of volume xxii, mention was made of the dangerous sickness, which, in the early part of the last year, afflicted the principal chief, or as he has been significantly called by the natives, the "iron cable," of the Sandwich Islands; and some remarks were made, at the same time, on the importance which was attached to his life.

That life has at length come to an end.—Under date of March 2nd, Mr. Chamberlain writes thus, concerning the last days of this christian chieftain.

He died at Kairua, on the 8th of last month. His recovery had long been despaired of, and it began to be apparent, about the commencement of the present year, that his days were fast drawing to a close.

Having a strong desire to visit a favorite residence on Hawaii, and behold once more a spot endeared to him, by many recollections, and by important transactions, he left Oahu on the 12th of January, in the brig *Chinachilla*, Capt. Thomas Meek.

The parting scene was one of great interest. He had waited some time for the arrival of one of the missionaries to attend prayers with him, a thing he seemed unwilling to dispense with before bidding a final adieu to the shores of Oahu. When this exercise was closed, he walked with feeble and trembling step towards the shore, supported on each side by a faithful friend, and was attended to the boat by a large concourse of people, who pressed around him to view, for the last time, the form, and receive the parting *aroha*, of their venerated chief.

The vessel stopped at Lahaina, and Karaimoku had the pleasure of an interview with his friends there, and spent one Sabbath with them. The occasion was improved by Mr. Richards for the baptism and reception into the church, of Nahienaena,* Hoapiriwahine, and the other candidates who stood propounded with them for admission.

During his stay at Lahaina, he was very comfortable, and also for some days after his arrival at Kairua; and some feeble hopes began to be entertained, that his life might yet be spared for a season: but these hopes were very transient. His disorder [the dropsy] took a sudden, unfavorable turn, rendering an operation necessary, and in a few hours after it was performed, he died.—We have received, as yet, very few particulars respecting his last moments. We have heard in general that his end was peaceful and happy. "The memory of the just is blessed."

Tranquillity has been maintained hitherto at all the islands, and we hope nothing will take place to interrupt the quietude of the nation. Upon Kaahumanu devolves, of right, the guardianship of the king, and the direction of public affairs; and unless her right is disputed, and her authority disregarded, we shall fear no disturbance, nor any thing to derange the plans, or darken materially the prospects, of the mission.

Mr. C. mentions that Mr. and Mrs. Ruggles had been called to bury their youngest daughter, which had died very suddenly of dysentery.

Contemplated Reinforcement of the Mission.

The Prudential Committee contemplate sending a reinforcement to the Sandwich Island mission, next autumn, if Providence permit,—a measure, the necessity of which must be apparent to all, who have attended to the progress of the mission, and to the present state of the islands. It should consist of at least three ordained missionaries, a physician, and a printer. It is desired, indeed, by the missionaries at the islands, that five clergymen may come to their help: and if this number does not go at present, it should not long be withheld.

As the mission was situated, at the latest dates, the population of the Sandwich Islands enjoyed the Christian ministry in the proportions about to be stated.

Population. Preachers.		
Island of Maui,*	10,000	1
" Taui,	15,000	1
" Oahu,	20,000	1
" Hawaii,	85,000	4
	130,000	7

Yet these people are, perhaps, as ready to hear and obey the Gospel, as any similar number of the human race, who possess not true piety. In but few places, if any, in our own country, or in any other country, would a minister labor for ten years to come, with fairer prospects of having souls for his hire, than in those islands.

Whoever goes on this mission, however

* The young Princess. See p. 204

* The population assigned to Maui and Taui may be less correct than that assigned to the two other islands.

should be prepared for reverses; for dark and distressing reverses are possible; though, thanks be to the Lord of missions, they are not very probable.

Almost every station which has been formed, stands in great need of being strengthened; and on Hawaii especially, various new stations should be speedily organized.

The physician should be a man well skilled in his profession, of approved talents and piety, and qualified and disposed to become a preacher of the Gospel at no distant period. By uniting the two professions, his residence at the islands would be rendered more interesting to himself, and more productive of good to the mission and to the islands: he would approximate more nearly to the office and the work of the Lord Jesus, who, while performing His mission on earth, acted as physician both of the body, and of the soul.

The expediency of sending a printer depends in no degree on Mr. Loomis's return to this country, though it has become, in consequence of that event, more necessary that one be sent as soon as possible. Two printers, and two presses, kept in constant employ, could not furnish the materials of reading and reflection as rapidly as they are demanded by the waking intellect of the Sandwich Islands, and by the circumstances of that interesting people: and hereafter there should be two printing establishments,—one for Hawaii, the other for the remaining islands.

It will be proper to say here, though in few words, that a mission to the North-West Coast will soon be expedient; and that whenever it is expedient, it had better be attempted, probably, by some of the missionaries from the Sandwich Islands. From those islands access to the coast will be easy, and may be frequent; and for some of the missionaries, such an enterprise may furnish a desirable change of climate. The mission on the N. W. Coast might be regarded as a Branch of the Sandwich Island mission, and labors and laborers might be interchanged, as should be deemed expedient: and the expense of the new mission, thus undertaken, and thus conducted, would be considerably less, than it must be, if sent originally from this country.

In view of this not improbable state of things, it becomes still more important, that the present necessities of the mission at the islands be supplied with a liberal hand.

The communications, which any persons may desire to make to the Prudential Committee, in consequence of this statement, should obviously be made without long delay.

ANNIVERSARIES OF AUXILIARIES.

The *Auxiliary Foreign Missionary Society of Boston and Vicinity*, held its sixteenth annual meeting in Hanover church, on Thursday evening, May 31st. The Report was read by William J. Hubbard, Esq. the Secretary, and the meeting was addressed by the Corresponding Secretary of the Board, by Rev. Mr. Patton, of New-York, and Rev. Mr. Hamilton, of New Jersey. Rev. Dr. Homer, of Newton, Mass. also read a letter lately received by him from a Choctaw girl in the Mission School at Mayhew.—The receipts of this Auxiliary, the past year, were \$6,438.

The *Palestine Missionary Society* held its sixth anniversary on the 20th ult. in the Rev. Mr. Storrs' Meeting-house, in Braintree. A Sermon was preached on the occasion by the Rev. Samuel W. Colburn, of Abingdon, the Secretary and Treasurer presented their reports, and addresses were made by the Rev. B. B. Wisner and Mr. David Greene, who were present as a deputation from the Parent Society.—Rev. Jonas Perkins, Secretary; Doct. Ebenezer Alden, Treasurer.

The *Goshen Missionary Society of Charleston, S. C.* held its annual meeting in May last. This Society was formed two years ago, with special reference to a station in the Choctaw mission, and its efforts and influence have been of essential service to the cause.

FORMATION OF ASSOCIATIONS.

MASSACHUSETTS. *Barnstable County*. Yarmouth. Gent. Asso. Rev. Nathaniel Cogswell, Pres. Capt. Joseph Eldridge, V. Pres. Dea. Samuel Thatcher, Sec. Capt. Edmund Eldridge, Treas. 4 coll. Formed April 12. Lad. Asso. (N. Yarmouth.) Mrs. Deborah Eldridge, Pres. Mrs. Annis Hallett, V. Pres. Mrs. Susan Cogswell, Sec. Mrs. Susan Doane, Treas. 3 coll. April 13.—Lad. Asso. (S. Yarmouth.) Mrs. Polly Sherman, Pres. Mrs. Lavinia Lewis, V. Pres. Mrs. Rebecca Croel, Sec. Mrs. Ruth Taylor, Treas. 3 coll. April 13.

Plymouth, 2 Par. Rev. Joshua Bennett, Pres. Mr. Amasa Homes, V. Pres. Dea. John Blackmer, Sec. Dea. Charles Paterson, Treas.—Lad. Asso. Mrs. Sarah Bennett, Pres. Mrs. ——— Blackmer, V. Pres. Mrs. Lucy Sturtevant, Sec. Mrs. Thankful Bartlett, Treas. 6 coll. April 23.

Middleboro, 1st Par. Masters' Juvenile Asso. Wm. H. Eddy, Pres. Henry Western, V. Pres. Nathaniel Eddy, Sec. Charles W. Wood, Treas. 11 coll. —Misses Juvenile Asso. Lydia Eddy, Pres. Abigail T. Wood, V. Pres. Harriet Peirce, Sec. Harriet Thompson, Treas. 12 coll. April 30.

NEW JERSEY. *Central Auxiliary*. Laurington. Rev. Wm. Blauvelt, Pres. Maj. Henry Sloan, and Mr. Henry Blackwell, V. Pres'ts. Mr. J. m. Field, Sec. Mr. Cornelius Vanderbeek, Treas. 5 gent. 5 lad. coll. March 5.

Boundbrook. Mr. Caleb Morton, Pres. Mr. George Windom, V. Pres. John H. Vought, Sec. Jacob Dugroot, Treas. 6 gent. and 6 lad. coll. March 9.

Baskingridge. Gent. Asso. Hop. Henry Southard, Pres. John Kirkpatrick, Esq. and Wm. Vanderhoof, Esq. V. Pres'ts. Mr. Wm. Lindsay, Sec. Rev. S. Vanderhoof, Treas. 11 coll.—Lad. Asso. Mrs. J. C. Vanderhoof, Pres. Mrs. McCoy, V. Pres. Mrs. Doty, Sec. Miss P. Lewis, Treas. 7 coll. March 11; Ladies previously formed.

Lanbertville and Solesbury. Hon. Samuel Latham, Pres. Samuel McNair, Esq. and Mr. John H. Snyder, V. Pres. Rev. P. O. Studdiford, Sec. Samuel D. Stryker, Treas. 9 gent. and 5 lad. coll. March 20.

Allentown and Nottingham. Rev. Henry Perkins, Pres. Mr. Cornelius Vanderbeek, Sec. Mr. David McKean, Treas. 10 coll. April 1.

Upper Freehold, 2nd. Ch. Gilbert S. Woodhull, M. D. Pres. Benjamin Van Hook, Esq. V. Pres. John Davison, Esq. Sec. Mr. Samuel Rue, Treas. 4 coll. April 3.

Amwell, 2nd Ch. John Bowne, M. D. Pres. Mr. Thomas Skillman, V. Pres. Rev. Jacob Kirkpatrick, Sec. Mr. Daniel Britton, Treas. 5 coll. April 8.

Flemington. Gent. Asso. Rev. John F. Clark, Pres. Mr. Paul Kuhl, Jr. V. Pres. Mr. Wm. M. Huff, Sec. Mr. John H. Anderson, Treas. 6 coll.—Ladies Asso. Mrs. Ann Chamberlin, Pres. Mrs. John F. Clark, V. Pres. Mrs. Wm. M. Huff, Sec. Miss Eliza Bonnell, Treas. 6 coll. Ap. 8th.

Amwell, 1st Eng. Pres. Ch. under care of Rev. J. F. Clark. Lad. Asso. Mrs. Hannah Kuhl, Pres. Mrs. Sarah Quick, Sec. Miss Sophiah Hageman. Treas. previously formed.

Cranberry. Rev. Symes Henry, Pres. Mr. George Morris, V. Pres. Robert McChesney, Esq. Sec. Mr. Aaron Lane, Treas. 5 gent. and 5 lad. coll. Ap. 18.

Upper Freehold, 1st chh. Ap. 18. Officers not reported.

Trenton City. Pres. Ch. Rev. John Smith, Pres. Chief Justice Ewing, V. Pres. Mr. Stacy G. Potts, Sec. Mr. John Voorhees, Treas. 4 gent. and 4 lad. coll. April 15.

Princeton. Rev. G. S. Woodhull, Pres. Mr. Robert Voorhees, and Mr. John C. Schenk, V. Pres'ts. Mr. James Vandewater, Sec. Mr. Thomas White, Treas. 7 gent. and 7 lad. coll. April 16.

Princeton. Association of the Professors and Students in the Theological Seminary, College, and Academy. Rev. J. Canabhan, D. D. Pres. Rev. Robert Baird, V. Pres. Mr. John N. Candy, Sec. Mr. John W. Nevin, Treas. 5 coll. April 17.

New Brunswick. Rev. J. H. Jones, Pres. Col. John Neilson, V. Pres. Joseph Nelson, L.L. D. Sec. Mr. James Neilson, Treas. 7 gent. and lad. coll. April 17.

Morris County Auxiliary. Pompton Plains. Gent. Mr. Lucas Ryerson, Pres. Mr. Peter G. Van Ness, V. Pres. Mr. Bauman Lowe, Sec. Mr. Peter Roome, Treas. 9 coll.—Lad. Asso. Mrs. Benjamin Roome, Pres. Mrs. Ava Neal, V. Pres. Miss Maria C. Lowe, Sec. Miss Elma Manderville, Tr. 10 coll. Feb. 18.

Burlington County. Gent. Asso. Rev. Aaron Condit, Pres. Daniel Hopping, Esq. V. Pres. Mr. Wm. O. Ford, Sec. Mr. N. P. Thomas, Treas. 8 coll.—Lad. Asso. Mrs. S. Condit, Pres. Mrs. P. Gray, V. Pres. Miss C. Ward Sec. Mrs. R. Young, Treas. 8 coll.

NEW YORK. New York City. Gent. Asso. in Wall-street church. Rev. Dr. Rogers, Pres. Mr. Lenox, V. Pres. Mr. W. Lockwood, Sec. Mr. Morton, Treas. 8 coll. Lad. Asso. Mrs. P. Livingston, Pres. Mrs. D. Gelston, V. Pres. Miss Jackson, Treas. Miss A. Renwick, Sec. 14 coll.

Rev. Mr. McElroy's church. Lad. Asso. Mrs. Lindsey, 1st. Directress, Mrs. Rankin, 2nd. Dir. Mrs. Blake, 3d. Dir. Mrs. Mary Ann McElroy, Sec. Mrs. M. Platt, Treas.

Donations,

FROM MAY 16TH, TO JUNE 20TH, INCLUSIVE.

I. AUXILIARY SOCIETIES.*

Addison co. Vt. E. Brewster, Tr.	
Vergennes, Mon. con.	4 00
Waltham, Chh. of W. Barton, for	
B'n. chh.	70—4 70
Barnstable co. West, Ms. Rev. D. L.	
Hunn, Tr.	
Falmouth, Gent.	42 30
La.	20 54
(of which to constitute the Rev.	
BENJAMIN WOODBURY an	
Honorary Member of the Board,	
50;) Juv. so.	13 36
do. East, Gent.	13 32
La.	19 40
Sandwich, Gent.	54 34
1st. par. La.	87 28
2d. par. La.	14 82
Mon. con. for Henry Martyn in	
Ceylon,	12 00
Mon. con. for Moses Partridge at	
Machinaw,	12 00
West Barnstable, Gent.	24 78
La.	17 34
Yarmouth, Gent.	18 22
La.	20 27
	328 67
Do. expenses,	14 00
	314 67
Am't ackn. in Herald for June,	200 00—114 67
Boston and vic. Ms. C. Stoddard, Tr.	
Boston, Coll. at an. meeting,	150 98

* **ABRIDGMENT** having become indispensable to the list of donations, the Treasurer has been, for some time, attempting it, in various ways, not inconsistent with rendering the list, in the highest sense, a *voucher for monies received*. One mode, in which this has been effected, has been by omitting to mention the individual contributions, of which the remittances of Auxiliaries were composed; this being thought unnecessary, since the annual report of the Auxiliaries, or of the Associations, usually gives these particulars. It will be observed, however, that every special appropriation is stated in the monthly list; and in the list of Honorary Members, published in the Annual Report of the Board, it will be mentioned by whose donations persons were so constituted.

United mon. con. for Pal. miss.	
fr. July to May,	814 67
Chil. of Fort Hill sch. sch. for	
chil. at the Sandw. Isl. 2,50; c.	
box in J. Gulkiver's shop, 4,48;	
do. of H. M. H. 1,11; three sub-	
scribers, 10;	24 60
Old South, Gent. (of which to con-	
stitute the Rev. NATHANAEL	
EMMONS, D.D. of Franklin, Ms.	
and Rev. ETHAN SMITH of	
Poultney, Vt. Honorary Mem-	
bers of the Board, 100;)	807 66
La.	230 00
Park Street, Gent. (of which \$300	
constitute HENRY HOMES	
and SAMUEL TRAIN of Bos-	
ton, and Prof. WILLIAM A.	
PORTER, of Williams' Col-	
lege, Honorary Members of	
the Board; for Gardner Greene at	
Mayhew, 60; for Thomas Scott,	
Joseph C. Stiles, Isaac Proctor,	
and John C. Proctor in Cey-	
lon, 6th pay. 48; for Aaron Por-	
ter, and Edward Henry Cobb in	
Ceylon, 6th pay. 40;)	1,325 50
La. (of which to constitute the	
Rev. EDWARD BEECHER an	
Honorary Member of the	
Board, 50; and for Greek youths	
20;)	173 62
Union, Gent. (of which \$320 con-	
stitute the Rev. SAMUEL	
GREEN, JOHN TAPPAN and	
WILLIAM ROPES, Honorary	
Members of the Board; for Han-	
nah F. Bradshaw at Mayhew, 60;	
for Mary Reed at do. 5th and	
6th pay. 60;)	538 75
La.	313 00
Hanover, Gent.	665 20
La.	128 26
St. Paul's, Asso.	283 30
Mariners' chh. Gent.	32 00
La.	22 75
Dorchester, Gent.	195 50
La.	133 26
Juv. so. for Mary Codman,	30 00
Medford, 2d so. Gent.	75 00
La.	79 83

Newton, E. par. Gent.	40 83	
La.	66 00	
W. par. Gent.	88 49	
	6,577 11	
Ded. expenses,	139 00	
	6,438 11	
Am't ackn. in Herald for Sept.		
546,90; Dec. '220; March, 740;		
April, 1,350, June, 1,680,	4,536 90—1,901 21	
Central Aux. so. N. J. J. S. Green, Tr.	263 03	
Cumberland co. Me. W. Hyde, Tr.		
Brunswick, La.	51 36	
Cumberland, Gent.	16 40	
La.	21 30	
Falmouth, La.	11 75	
Freeport, Gent.	10 64	
Fem. miss. and benev. so.	8 15	
Mon. con. (for Feazie Merrill		
in Ceylon)	7 00	
Gorham, Gent.	17 25	
La.	11 67	
Newfield, Rev. H. J. Kelley,	5 00	
New Gloucester, La.	13 25	
North Yarmouth, 2d par. Gent.	19 98	
La.	28 46	
Parsonfield, S. Garland,	10 00	
J. Hodgdon,	2 00	
Miss C. Garland,	1 00	
Portland, La.	50 50	
Pownal, Gent.	23 00	
La.	24 02	
Standish, Gent.	5 50	
La.	6 50	
Westbrook, Gent.	9 00	
La.	29 22	
	387 85	
Ded. expenses,	1 75—386 10	
District of Columbia, M. Nourse, Tr.		
Washington City, Asso. in cong.		
of Rev. R. Post,	20 00	
Essex co. Ms. J. Howard, Tr.		
Ainesbury, E. par. La.	39 69	
W. par. Gent.	15 46	
La.	13 44	
Beverly, Gent.	95 00	
La.	54 61	
Fem. Jews so.	37 00	
Mon. con.	34 44	
Misses' so.	5 00	
Boxford, 1st par. Gent.	21 36	
La.	30 79	
2d par. Gent.	49 32	
La.	44 62	
Byfield, Gent.	25 00	
La.	30 22	
Danvers, N. par. La. for ed. hea.		
chil.	25 25	
Essex, S. par. Gent.	54 00	
La.	39 00	
Gloucester, Sandy Bay, 1st par.	12 00	
Haverhill, La.	42 00	
Ipswich, 1st par. Gent.	25 00	
Lynn, La.	14 00	
Manchester, La.	30 00	
Marblehead, 1st par. Gent.	100 00	
La.	85 75	
Newbury, 1st par. Gent.	53 84	
La.	42 98	
Newburyport, 1st presb. so. La.	74 00	
Rev. L. F. Dimmick,	3 25	
New Rowley, Gent.	23 38	
La.	18 07	
Rowley, 1st par. Gent.	33 15	
La. (of which for Ezekiel Rogers		
and Willard Holbrook in Cey-		
lon, 24;)	30 89	
Salem, S. so. Gent.	51 20	
La.	46 75	
Tab. so. Gent.	122 75	
La.	101 34	
West Newbury, 2d par. Gent.	27 15	
La. (of which for John Kirby in		
Ceylon, 14;)	43 94	
	1,585 74	
ded. expenses,	53 00	
	1,532 74	
Am't ackn. in Herald for May,	1,621 00—11 74	

Essex co. N. J.* T. Freelinghuyzen, Tr.	91 93
Hartford co. Ct. J. R. Woodbridge, Tr.	
Berlin, 3d so. La.	23 64
East Hartford, T. Hall,	3 00
East Windsor, N. so. Gent.	25 04
Enfield, Gent.	19 00
La. char. so.	20 00
Mon. con.	6 64
Hartford, La. Jews so. for Jewish	
chil. at Bombay,	58 40
A friend, 1; do. 5;	6 00
Hartford, W. Gent.	6 50
Newington, Mon. con.	12 50
Suffield, W. Gent.	7 35
Wethersfield, A lady,	5 00
Windsor, Juv. mite so.	5 00—198 57
New Haven city, Ct. C. J. Salter, Tr.	
Coll. for school at Beyroot, 3d pay.	75 00
A friend,	50 00
Mon. con.	16 95
United eccl. so.	174 75—316 79
New Haven co. East, Ct. S. Frisbie, Tr.	3 00
New London and vic. Ct. L. Allyn, Tr.	
New London, La.	13 50
New York city and Brooklyn, W. W.	
Chester, Tr.	761 37
Pittsburgh and vic. M. Allen, Tr.	
Charlers cong. Gent.	129 45
La.	108 53
Clayville, Cong.	100 00
Highlands, Cong.	18 00
H. Beers,	5 00
Dona.	50
Hopewell, Cong.	37 27
Jefferson College,	37 50
Miller's Run, Cong.	48 15
Montours, Cong.	106 55
Pittsburgh, 1st presb. chh. Gent.	36 00
La.	246 63
2d do. Gent.	79 03
La.	203 51
T. Dill,	5 00
Racon, Cong.	90 25
Uniontown, Prayer meet. so.	12 80
	1,262 66
ded. loss on silver, &c.	71—1,361 95
Portage co. O. Dr. Swift, Tr.	
Charlestown, Gent.	4 56
La.	1 19
Randolph and Rootstown, La.	2 50
E. Alford,	5 00
Tallmadge, Gent.	53 00
La.	34 75
J. Coe,	1 00—103 00

Total from the above Auxiliary Societies, \$5,450 47

II. VARIOUS COLLECTIONS AND DONATIONS.

Abington and Bridgewater, Ms. Fem. 9th	
pay. for Daniel Thomas in Ceylon,	12 65
Adams, N. Y. Miss so.	10 91
Albany, N. Y. A friend, 50; a friend, for	
Greek youths, 10;	60 00
Amherst, Ms. Miss. so. in acad. for Eliza	
Faine at Dwight,	17 13
Athens, Pa. Mon. con.	17 00
Attleboro' E. Ms. Fem. benev. so. to consti-	
tute the Rev. JOHN FERGUSON an Hon-	
orary Member of the Board, 50, C. Carpenter,	
2;	52 00
Augusta, Va. S. Bell,	16 00
Aurora Village, N. Y. Mon. con,	13 00
Austinburg, O. O. E. Hawley, part av. of	
sermon,	10 00
Ballston, N. Y. Presb. chh. for Reuben Smith	
at Mackinaw, 12; mon. con. 4,73,	16 73
Bedford, Ms. Gent. asso. 36,82; la. asso. 34,33;	20 15
Bergen, N. Y. F. M. asso.	6 50
Berkley, Ms. A friend,	7 00
Berlin, Ms. Rev. R. Puffer,	2 00
Boston, Ms. Fem. so. for prop. chris. among	
the Jews, for transla. the scriptures and dis-	
trib. of relig. books among the Jews in Pal-	

* Of the amount from the Auxiliary so. of Essex co. N. J. acknowledged in the Herald for May, \$50 fr. the Asso. in Belleville, and \$40 fr. the Gent. asso. in the 2d chh. in Newark, were to constitute the Rev. STAATS VAN ZANDTFORD, and the Rev. PHILIP C. HAY, Honorary Members of the Board.

estine, 100; for the ed. of Jewish chil. at Bombay, 100;
 A physician, from sabbath earnings, for Bombay miss. 50; E. F. for miss. schools, 20; Mason st. sch. sch. 5, 38;
 An indiv. for Sou. Amer. miss. (prev. remitted, 800, 29) av. of *Retrospect*. 14 71
 A lady, 10; Mrs. M. 5; Mrs. L. 2; Mrs. A. 2; Mrs. P. 1; E. L. 2; B. C. 2, 25; av. of books, &c. 6, 02; Miss B. 1; for Greek youths, 31 27
 Brighton, N. Y. Circular pray. meeting, 7 20
 Brockville, U. C. Fem. benev. so. 17 00
 Buckland, Ms. Fem. juv. so. 4; A. Jones, 3; 6 00
 Butternut, Gilbertsville, N. Y. Mon. con. 5 00
 Cabot, Vt. A friend, 15 00
 Camden, N. Y. Presb. so. for Bombay miss. 23 09
 Camillus, N. Y. A friend, 5 00
 Canandaigua, N. Y. Young la. ed. so. 4 25
 Castine, Me. Gent. asso. 17; la. asso. 35, 37, 52 37
 Charlemont, Ms. A. fem. friend, 5; indiv. 2; 7 00
 Charleston, S. C. Asso. in 3d presb. chh. 140 25
 Chazy, N. Y. Mrs. A. Hubbell, 5 00
 Chilesco, O. Gent. and la. asso. 69 00
 Chilmark, Ms. Benev. so. 4 85
 Cincinnati, O. Asso. 13; J. Concklin, 1; mon. con. in 2d presb. chh. 1, 09; fem. asso. in do. 5; mon. con. 2; a friend, 50c. 22 59
 Claremont, N. H. Mon. con. 6 59
 Clinton, N. Y. Mon. con. in Hamilton college, 10 00
 Cohoesville, N. Y. J. Sayre, 10 00
 Columbus, N. Y. Con. so. 23, 06; Mrs. A. Avery, e. box, 38c. fem. benev. so. 1, 50, 25 00
 Concord, O. Asso. 9 00
 Conway, Ms. E. Nash, 20; Rev. D. Crosby, 10; 30 00
 Crab apple, O. W. McCullough, 80 00
 Crawfordville, Ind. W. Dunn, for Pal. miss. 5 00
 Cumberland college, Ky. F. R. Cossett, a bal. 1 00
 Dansville, N. Y. Av. of gold beads, 1 75
 Dansville village, N. Y. La. miss. so. 12; mon. con. 7, 24, 19 24
 Dansville, Pa. Fem. miss. so. 25, 50; male do. 47, 35; Christiana Montgomery, 40; Jane Montgomery, for Jane R. Montgomery, 12; 122 25
 Dayton, O. Miss. asso. 4, 50; D. Osborn, 2; 6 50
 Deerfield, Ms. Mon. con. in 2d par. 6 06
 Derry, Pa. Elizabeth Lowry, 2; fem. miss. so. 25; fem. pray. so. 1; 28 00
 Denegal, Pa. Fem. miss. so. 21 00
 Dracut, 1st par. Ms. Gent. asso. 17; la. asso. 19, 07; fem. char. so. 14; to constitute the Rev. JOSEPH MERRILL an Honorary Member of the Board; a friend, 31c; mon. con. 5; 55 38
 Dracut and Chelmsford, Ms. La. asso. in presb. so. 22 70
 Dunstable, Ms. Gent. asso. 20, 21; la. asso. 21; 41 21
 East Bloomfield, N. Y. Contrib. in 1st cong. so. 40; mon. con. in do. 10; Mrs. D. Norton and Mrs. North, part of legacy of John Doud, 13, 50, 62 50
 East Bridgewater, Ms. Fem. cent so. 7 64
 East Tennessee, I. Messec, 2, 50; a friend, 2, 50; 5 00
 Easton, Ms. Mon. con. 60 45
 Elmira, N. Y. Mon. con. in presb. chh. 16; m. 17, 6; 22 00
 Exeter, N. H. Mon. con. in 2d cong. so. 12 00
 Fayetteville, Pa. A friend to Indians, 18; a sub. to the M. Herald, 8, 50; 26 50
 Fitchhold, N. J. La. for John Woodhull in Ceylon, 36 00
 Gadriner, Ms. Mrs. O. Osgood, for Pal. miss. 5; a friend, 5; 10 00
 Gilmanton, N. H. Mon. con. in 1st cong. so. 2, 48; mon. con. in centre cong. 7, 51; fem. 3, 30; a fem. friend, av. of gold beads, 5; indiv. 2; 27 29
 Gorham, Me. Mon. con. for the Gorham mon. con. sch. in Ceylon, 60; so. of friends to heal chil. 14; 74 00
 Grafton, Ms. Mon. con. 6 60
 Grassy, Ms. Mon. con. in W. par. 8 00
 Greenwich, Ct. Rev. ISAAC LEWIS, D. D. (which constitutes him an Honorary Member of the Board.) 50 00
 Hamilton, O. Asso. 11 00
 Hamp. Chris. Depos. Ms. Middlefield, fem. work. so. 2, 12; Northampton, chil. in Miss Cooke's sch. 42c; c. box, 80c; a friend, 1; do. 5; 5th fem. mite so. av. of labor, 30; m. f. 35; young la. benev. so. for Mark Tucker and Harriet Tucker at Carmel, 60; Norwich, D. Tracy, av. of fruit trees, 20; 134 34
 Hamptstead, N. H. Fem. char. so. 6 28

Hanover, N. H. Theol. so. in Dartmouth College, (of which for Francis Brown in Ceylon, 19,) 13; T. D. Carpenter, a bal. 50c. 18 50
 Hanover, Pa. Asso. 30; mon. con. 12, 50; 42 50
 Hardwick, Stillwater and Marksboro, N. Y. For miss. so. 9 00
 Haverhill, Ms. A friend, for wes. schs. 2; la. so. 5, 51; 7 51
 Hillsboro, N. H. Benev. so. for wes. miss. 1 00
 Hopewell, O. Asso. 3 00
 Ithaca, N. Y. Mon. con. 16, 75; young converts, a thank. off. for Pal. miss. 37, 50; Rev. W. Wisner, 5; 59 25
 Jersey Shore, Pa. Aux. miss. so. of Pine Creek, 20 00
 Keene, N. H. Mon. con. 7, 70; a friend, 10; Jews so. for the Jews, 35, 79; 63 49
 Kingsboro, N. Y. Gent. asso. 32, 68; la. asso. 21, 64; young la. 13, 68; 68 00
 Kingston, Pa. Miss. so. 12 00
 Lamington, N. J. F. M. asso. 71 36
 Leacock, Pa. Presb. cong. 23 25
 Lebanon, O. Asso. 4 44
 Leesboro, Va. Mrs. H. C. McCormick for Helen Curtis at Mackinaw, 10 00
 Leyden, N. Y. M. F. 3; fem cent so. 5, 75; 8 75
 Lisle, N. Y. Fem. cent so. 14 00
 Littleton, N. H. D. Goodall, 100 00
 Longmeadow, Ms. La. ed. so. for Richard Salters Storrs in Ceylon, 12 00
 Lowell, Ms. Mon. con. in 1st cong. chh. 36 00
 Lyme, Ct. Fem. asso. in 1st. so. 28, 53; N. Matson, 5; 33 53
 Madison, N. Y. S. Tomkins, 7 00
 Marlboro, N. H. J. Farrar, 1 00
 Manchester, O. Asso. 2 50
 Mansfield, Ct. La. working so. for fem. schs. in India, 20 00
 Massachusetts, A thank off. 15; av. of rye, 7, 50; 22 50
 Medfield, Ms. O. Fisher, 1 00
 Mercersburg, Pa. Welsh run miss. so. 15 10
 Mexico, N. Y. Mon. con. 5 16
 Mifflin co. Pa. Fem. miss. so. 25 00
 Milbury, Ms. A widow, for Bombay miss. 2; Mr. Clap, 1; 3 00
 Milton, Ms. A friend, 5 00
 Milton, Pa. Miss. so. 12 00
 Mobile, Ala. Mr. Miller, 1 00
 Monmouth, N. J. Ceylon so. 25 00
 Nassau, N. Y. A friend, 5; mon. con. 13, 68; 23 68
 Newark, N. Y. Mon. con. in cong. chh. 12 18
 New Athens, O. Rev. WILLIAM McMILLAN, which constitutes him (being a life member of the U. F. M. S.) an Honorary Member of the Board, 20 00
 New Brunswick, N. J. Mrs. Scott, 10 00
 Newburyport, Ms. La. benef. so. for Samuel Spring at Brainerd, and Luther Dimmick in Ceylon, 42 00
 New Lebanon, N. Y. R. Woodworth, a revolutionary pensioner, 5 00
 New Providence, N. J. L. Elias and Miss M. Riggs, for David Riggs in Ceylon, 20; mon. con. in Lower neighb. presb. chh. 4; miss. so. 5; 29 00
 New Stockbridge, N. Y. Coll. by Rev. J. F. Schermerhorn, 3 00
 Newton, N. Y. Young la. in acad. 4th pay. for Isabella Graham, 12 00
 New York city, S. E. Morse, 25; Mrs. E. Breeze of Sackett's harbor, for Bombay miss. 30; (of which to constitute the Rev. SAMUEL F. SNOWDEN an Honorary Member of the Board, 50c.) 55 00
 Mon. con. in Pearl st. chh. 14, 12; a wid. 1; 15 12
 Norfolk, Ct. Contrib. for miss. to Greece, 5 00
 Northford, Ct. S. Smith, 3 00
 North Haven, Ct. La. benev. so. 14 00
 North Yarmouth, Me. Contrib. in 2d so. 20; mon. con. in do. 10, 50; 30 50
 Norwalk, Mon. con. in con. chh. 3 50
 Norwich, Ct. Mrs. T. Lathrop, 12 00
 Ogden, N. Y. Mon. con. 20 00
 Orford, N. H. Mon. con. in W. chh. 6 00
 Orville, N. Y. Mon. con. in presb. chh. 6 50
 Oswego, N. Y. Mon. con. 5 00
 Paris, N. Y. Hanover so. Rev. R. Robinson, 5; Norwich so. S. Coe, 3; 8 00

* The dona. of \$24 fr. J. McNinch, which was inserted in the Herald for May, under the head of New York city, should have been entered as from Chester dist. S. C.

<i>Perma, N. Y.</i> Mon. con.	5 18
<i>Petersburg, Ma.</i> Gent. asso. 23,18; La. asso. 48,33;	65 50
<i>Piquette, Pa.</i> Miss. asso.	12 00
<i>Philadelphia, Pa.</i> Mon. con. 28,70; H. an. sub. for 2 years, 30; W. Dellingham, 3;	51 70
Coll. in 1st presb. chh. 111; do. in 2d do. 166; do. in 3d do. 152,21; do. in 6th do. 96,71; do. in 7th do. 92,74; do. in 8th do. 94,58; 30; in 1st do. in N. Liberties, 29; do. in German ref. do. 29,33; mon. con. in Tab. chh. 55; three ladies, 27; S. Allen, 100; R. Ralston, 50; B. Hildeburn, 80; A. Henry, 50; F. Leaming, 50; Rev. JACOB J. JANeway, D.D. (which constitutes him an Honorary Member of the Board,) 50; W. Brown, 30; L. Lamb, 20; T. and L. Fassett, 20; Mrs. M. Carswell, 30; S. Richards, 20; A member of Dr. Wilson's chh. 30; A. White, 30; Anonymously by letter, 30; C. Chauncey, 30; J. Stille, 20; five indiv. 19; J. Hamilton, 15; J. Maybin, 10; H. Tolland, 10; W. Lobdell, 5; Mrs. A. Dickson, 5; five indiv. to make an even sum, 23,54; for Sand. Isl. miss.	1,500 00
<i>Plattsburgh, N. Y.</i> Mon. con. 15; Mrs. M. Freerlight, for Pal. miss. 1;	16 00
<i>Pleasant Ridge, O.</i> Asso.	16 94
<i>Pompton Plains, N. J.</i> Fem. aux. so.	25 00
<i>Portsmouth, N. H.</i> par. fem. asso. for Mission College in Ceylon,	87 53
<i>Portsmouth, O.</i> Coll. by J. Peebles,	78 00
<i>Princeton, N. J.</i> Mon. con. in Theol. sem. 4,06; aux. for miss. so. 67,93; a friend, 2;	73 90
<i>Reading, Ms.</i> J. Diamond,	6 00
<i>Reading, S. par. Ms.</i> Mon. con. 18,08; mater. asso. 2,50; fem. retrench. so. for sch. at Brainerd, 42,53;	63 11
<i>Reading, O.</i> Asso.	13 44
<i>Redden, O.</i> Asso.	7 50
<i>Richland, N. Y.</i> J. Holmes,	2 00
<i>Rindge, N. H.</i> Young men's benev. so. 30; fem. miss. so. 12;	33 00
<i>Ripley, O.</i> Asso. 75c. T. S. Williamson, 10;	10 75
<i>Rochester, 3d par. Ms.</i> Indiv.	18 00
<i>Rochester, N. Y.</i> H. Ely, 300; mon. con. for June, in 1st presb. chh. 41; do. in 2d do. 35,04; do. in 3d do. 33;	810 04
<i>Rove, Ms.</i> A friend,	5 00
<i>Roydon, Vt.</i> Cir. conf. 9,28; mon. con. 8,48; a bal. 80c.	18 26
<i>Salem, Ms.</i> United mon. con. in Tab. chh.	13 00
<i>Salem, Ind.</i> B. Bradley,	1 00
<i>Scarboro, Me.</i> Fem. cent so.	9 21
<i>Sherburne, Ms.</i> Young la. devo. so.	8 00
<i>South Britain, Ct.</i> Widow M. Platt, for Pal. miss.	1 00
<i>South Reading, Ms.</i> Fem. cent so. for Indian chil.	16 52
<i>South Salem, N. Y.</i> J. Gilbert, 5; Miss M. Gilbert, 5; T. Mead, 5; mon. con. in presb. chh. 40;	55 00
<i>Springfield, O.</i> Asso.	12 00
<i>Thornton, N. H.</i> Mon. con. in cong. so.	2 00
<i>Topfield, Ms.</i> La. asso.	7 96
<i>Topsham, Ms.</i> Young gent. and la. asso.	16 30
<i>Trenton, N. H.</i> Mon. con.	1 16
<i>Union, Me.</i> Mon. con.	15 00
<i>Union, N. Y.</i> Mon. con.	6 00
<i>Utica, N. Y.</i> Mon. con.	9 13
<i>Uxbridge, Ms.</i> La. asso. (of which for Samuel Judson, in Ceylon, 12:)	37 00
<i>Walnut Hills, O.</i> Asso.	17 00
<i>Warren, O.</i> Coll.	3 43
<i>Warsaw, N. Y.</i> Mon. con.	29 00
<i>Warwick, N. Y.</i> Fem. miss. so.	13 76
<i>Washington city, N. Jewett,</i>	7 00
<i>Watertown, N. Y.</i> Mon. con.	5 00
<i>Wellfleet, Ms.</i> Gent. asso. 6,75; La. asso. 17,75;	24 50
<i>Westham, Ms.</i> Gent. asso.	20 00
<i>Westboro, Ms.</i> Mon. con. 23; fem. cent so. 28; fem. asso. for ed. bea. youth for Elisha Rockwood and Susan B. Rockwood in Ceylon, 12;	63 00
<i>Westfield, Ms.</i> Widow S. Shepard, for Sand. Isl. miss.	2 00
<i>West Haven, Ct.</i> Youths in W. Stebbins's fam. for Arab school at Beyroot,	6 00
<i>West Newbury, Ms.</i> Mrs. E. L. B. Wright, 6th pay, for David Stickney in Ceylon,	12 00
<i>Wheatland, N. Y.</i> Mon. con. 8; cir. pray. meet. 9,58;	17 58
<i>Whitesboro, N. Y.</i> Fem. miss. so.	40 00
<i>Williamsport, Pa.</i> Fem. miss. so. 2d pay. for	

<i>Joseph Painter at Harmony, 12; Rev. J. Fox-ter, a bal. 1;</i>	13 00
<i>Williamstown, Ms.</i> J. P. Whitman,	12 00
<i>Williston, Vt.</i> La. asso.	13 00
<i>Wilmington, Ms.</i> Gent. asso. 7,75; la. asso. 21,63;	29 38
<i>Wilmington, Del.</i> Coll. 83,19; juv. miss. so. 5;	38 19
<i>Woburn, Ms.</i> Gent. asso. 174; la. asso. 68,34;	242 34
<i>Worcester, Ct.</i> Ms. Relig. char. so.	14 25
<i>Wythe co. Va.</i> A friend,	10 00
<i>Wythe and Montgomery co. Va.</i> Miss. so.	21 00
<i>York, Pa.</i> Juv. miss. so. for Lewis Mayer at Union,	13 00
Unknown, or pur. con. by the donors; For Nathaniel William Tylor in Ceylon, 6th and 6th pay, 40; two friends, 20; two friends, 10; a friend, 1; a fam. for bea. chil. 2; rec'd in N. York, 3;	75 00
Whole amount of donations acknowledged in the preceding lists, - - -	\$11,918 11

III. LEGACIES.

<i>Beyroot, Syria.</i> Jacob, an Armenian, to print the Holy Scriptures for his countrymen,	52 50
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IV. DONATIONS IN CLOTHING, &c.

<i>Abington, Ms.</i> Clothing, &c. for wes. miss.	13 45
<i>Ashby, Ms.</i> A bundle, fr. young ladies, for do.	
<i>Belchertown, Ms.</i> A box, fr. fem. sab. school asso.	
<i>Bellefonte and Lick run, Pa.</i> A bundle of linen, fr. la. in presb. cong.	
<i>Brookfield, S. par. Ms.</i> A box, fr. ladies,	26 25
<i>Buck Creek, O.</i> Sundries, fr. asso.	12 33
<i>Cambridge, Vt.</i> Seven reams writing paper, 12 bibles, and 8 testaments, fr. J. Slater.	
<i>Dayton, O.</i> A box.	
<i>Dick's Creek, O.</i> Sundries, fr. asso.	12 00
<i>Essex, Vt.</i> A box, fr. la. asso.	
<i>Hadley, Ms.</i> A box, for A. Gleason, Choc. na.	
<i>Hamilton, O.</i> Sundries, fr. asso.	12 25
<i>Hansen, Ms.</i> Clothing, fr. ladies, for wes. miss.	5 65
<i>Manecheater, O.</i> Sundries, fr. asso.	15 50
<i>Marietta, O.</i> 4 bbls. beans, and a box, for Dwight.	
<i>Middlefield, Ms.</i> Sundries, fr. work. so.	
<i>Montgomery, O.</i> Sundries, fr. Hopewell asso.	23 00
<i>New Britain so. Ct.</i> A box, fr. ladies, for Dwight.	54 00
<i>New Marlboro', Ms.</i> Clothing, &c. for Dr. B. Butler, Haveris,	31 00
<i>Norfolk, Ct.</i> Clothing, &c. for do.	51 00
<i>Northampton, Ms.</i> Socks, fr. fem. asso.	
<i>North Brookfield, Ma.</i> A bundle, fr. la. asso.	
<i>Philadelphia, Pa.</i> Ten copies of Scott's ref. bible, 50 bibles, 8vo. and 13mo. and 100 catechisms, fr. W. Young, for Sandw. Isl. miss.	
<i>Pleasant Ridge, O.</i> Sundry articles.	
<i>Poultney, Vt.</i> A box, fr. fem. cent so.	
<i>Reading, S. par. Ms.</i> A bundle, fr. fem. retrench. so. for Brainerd,	4 00
<i>Reading, O.</i> Sundries, fr. asso.	7 49
<i>Red Oak, O.</i> Sundries, fr. asso.	93 24
<i>Ripley, O.</i> Clothing, &c. fr. asso.	23 13
<i>Seven mile, O.</i> Sundries, fr. asso.	7 00
<i>South Canaan, Ct.</i> Clothing, &c. for Dr. B. Butler, Haveris,	3 00
<i>Springfield, O.</i> Sundries, fr. asso.	35 00
<i>Suckasunny Plains, N. J.</i> A box, fr. presb. cong.	60 00
<i>Walnut Hills, O.</i> Sundries, fr. asso.	28 35
<i>Washington co. Ten.</i> Sundries, fr. miss. so.	80 00
<i>Wendell, Ms.</i> Sundry articles.	
<i>West Union, O.</i> Sundries, fr. asso.	5 00
Unknown, A box, 8 bbls. dried apples, &c. rec'd at Cincinnati.	

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, to be used in publishing portions of the Scriptures, school-books, tracts, &c. at Sandw. and at the Sandwich Islands.
Writing paper, writing books, blank books, &c. slates, &c. for all the missions and mission societies, especially for the Sandw. Islands.
Shoes of a good quality, of all sizes, for persons of both sexes; principally for the Indian missions.
Blankets, coverlets, sheets, &c.
Faded cloth, and domestic cottons of all kinds.

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AUGUST, 1827.

NO 8.

American Board of Foreign Missions.

Western Asia.

EXTRACTS FROM THE COMMUNICATIONS OF MESSRS. GRIDLEY AND BREWER.

THE arrival of Messrs. Gridley and Brewer at Malta, and the change in their destination from Syria to Asia Minor, with the reasons for the same, were mentioned at p. 124. A series of extracts from their communications, will now be commenced.

The approach to the Mediterranean, is thus described by Mr. Gridley.

WE had our first view of the eastern continent early in the morning. Africa was on our right hand, and Europe on our left, both separated from us but a little distance. A while the wrongs of Africa and the wretchedness of Spain, held us in melancholy contemplation. Soon the precipitous, lofty heights of Trafalgar made us think of Nelson, and of the many brave men, now entombed in the coral beneath the once crimsoned bay that opened before us. Far back, on the distant mountain, we saw the town of Messina. We then stood toward Tangiers, and could soon discern its stupendous castle rising from the water's edge, above the top of the mountain on the side of which the city is built. The houses are white, and at a distance appear to be large and elegant. They are thickly crowded into a kind of ravine, running down the mountain back of the castle. Along the bottom of the ravine, are apparently strong fortifications. We also had a distant view of Terriffa, a town now going to decay. Among the objects which engaged our attention as we passed along the straits, were Terriffa light-house, rising from the ocean; watch-houses on the highlands, to prevent smuggling; and Apes' Hill, over against Gibraltar. This consists of several lofty, narrow ridges of lime-stone, whose summits are accessible only to

the apes, which, at certain times, are seen clambering its sides in immense multitudes.

At Gibraltar.

Mr. Brewer is a missionary to the Jews, and therefore has a special reference to them in all his correspondence. The following notices, from his pen, respect the Jews of Gibraltar.

WE were five weeks in our passage to Gibraltar, which we were favored in reaching before the Jewish Feast of Tabernacles had ended.—This festival, whose origin is given in the close of the 23d chapter of Leviticus, seems to have been among the most joyous of those instituted by Moses. On the occasion of its celebration, Jerusalem, and the barren heights around, suddenly put on the appearance of the richest verdure. Booths were constructed from the "boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook." Beneath these dwelt all the children of Israel, "rejoicing before the Lord seven days."

Like many other customs of ancient Israel, this too has descended, with little alteration, to the present time. The closed doors of the Jewish merchants, and the impatient feelings of masters and supercargoes of vessels waiting for the last sun of their holidays to go down, convinced us that they had not forgotten the precept, "thou shalt do no servile work therein." From the windows of our chamber we could discover the green branches on the terraces of their houses. A Jewish gentleman also, who about this time had embarked with his family for America, was careful to have his booth put up in the hatchway of the vessel. Within this, we were told, they spent most of their time, rehearsing their appointed ritual, and reading the Law, the Prophets, and the Psalms.

On the first day of our landing, we went to one of the principal synagogues. Although there are but few synagogues in our own country, yet most persons are familiar with the prominent objects which their interior presents. Among these are the desk of the reader, near the centre, and surrounded with a railing; the table of the law, containing the first words of each of the ten commandments, with other inscriptions in Hebrew; and on occasion of the greater festivals, numerous and massive wax lights.

The synagogue was much thronged on the evening we were present, and we felt ourselves shocked by the tumultuous appearance of the assembly. The reader, and all the congregation, whether sitting or standing, had their heads constantly covered. Many were coming and going, by whom friendly salutations were interchanged. Those who remained were often engaged in conversation on business and pleasure, as was evident from their countenances, which were repeatedly clothed with smiles.

While the reader was engaged in chanting the ritual, most of the audience measured the time of the music by a gentle movement of the body forwards and backwards. By this means, scarcely a child failed of joining in the responses at the proper moment. Indeed no small part of the astounding clamor, which occasionally saluted our ears, seemed to be owing to the younger part of the congregation exerting their vocal powers. Some few with apparent devotedness confined their attention to their prayer-books, which had an English translation corresponding to the Hebrew page rehearsed. When also the whole congregation arising, turned their faces towards Jerusalem, and, covering them with their hands, bowed themselves down toward the earth, I could not but think of the captive prophet and his fellow exiles in Babylon. Moreover as I looked around on the silvery beards, the flowing robes, and other patriarchal appearances of the elders, near whom I was seated, I was more strongly inclined to indulge in feelings of pity, than of displeasure, towards those who still rejected the Lord of glory.

Our short stay of only four days at Gibraltar, prevented our having much personal intercourse with the Jews, or learning very definitely their numbers. The latter I heard stated at from 1,200, to 3,000 or 4,000. A great part of them are said to be Barbary Jews, and strongly attached to the Talmud. Much of the wealth and commerce of the town are in their hands, although num-

bers of them are also engaged in the most menial employments.

In one of our evening rambles, we visited the Jewish burying ground, at the south-western extremity of the town. A slab of marble, firmly cemented into the rock, covered each grave. On those we examined, we observed short epitaphs in Hebrew, beginning almost invariably with the words *matzeveth kever* — a monument of the sepulchre. The inscriptions, both here and in the synagogue, were without the vowel points.

Having completed his remarks upon the Jews in Gibraltar, Mr. Brewer makes the following statements respecting the numbers of that people in the neighboring States of Barbary.

According to all accounts, their numbers must be very considerable. A respectable German authority estimates the whole number of Jews in the world at 3,200,000. One sixth of these it assigns to the continent of Africa, and 300,000 to the single empire of Morocco. Mr. Shaler, in his sketches of Algiers, estimates the Jews of the city of Algiers at 5,000, and Mr. Greaves, those of Tunis at 30,000.

The attention of the reader will now be directed to the remarks of Mr. Gridley.

Gibraltar is an interesting spot. None but a stranger to those emotions which the sublime in nature is calculated to awaken, can gaze upon that vast rock, rising majestically from the ocean, and hiding its craggy cliffs in the clouds, without feelings of the deepest interest.

Statesmen too have looked upon it with interest. Hostile fleets and armies have gathered round it—the cannon's roar has made it tremble—human blood, like water, has laved its shores—and treasures untold have been lavished on its fortifications.

But with still deeper interest, should the Christian contemplate it. It is the point, from which false religions encircling the Mediterranean, may most advantageously be attacked. To preach the Gospel at Madrid, Morocco, Tunis, or Algiers, would subject a man to great privations, and not improbably would cost him his life. But here is a spot, where thousands of Catholics, Jews, and Mahomedans are gathered together, among whom, under the protection of English laws, the missionary might labor with all the security, and with most of the comforts, of the minister at home. And here let the Gospel once triumph,

and European, Asiatic, and Barbary Jews would be seen, as heralds of salvation, winging their way to their respective countries; Moors, Portuguese, and Spaniards would be numbered among the champions of the cross; and soon would many nations hear, in their own dialect, of the wonderful works of God.

But this field for Christian enterprise, so easy of access, and at the same time so important, is still suffered to lie almost entirely unoccupied. Not only are the thousands here born and educated under the influence of false religions, with scarcely an exception permitted to pass through life without once ever hearing of the way of salvation; but a large portion of the multitude, who resort hither from a land of religious privileges, are left, as it regards the means of grace, in a condition much to be deplored.

There is, however, amid this moral desolation, one bright spot—a little band of the followers of Jesus, under the guidance of a faithful, godly pastor, walking together in fellowship and love, and zealously promoting the cause of Christ around them. Their present number is about eighty. Their place of worship is a large upper room, and has inscribed over the door of its entrance, *Methodist Chapel*. Under the same roof, is the parsonage, and a well furnished Tract and Bible depository. Here, “fast by the oracles of God,” resides the pastor of this flock, the Rev. Joseph Pratten. Here he breaks unto them the bread of life, and here he furnishes with religious Tracts and Bibles not a few, who receive them gladly.

Associated with him is the Rev. Mr. Barber, who devotes himself chiefly to the Spanish population. He has made himself acquainted with their language, and has succeeded in gathering a little number, who attend steadily on his instructions. Of these, three now give evidence of piety. They often meet by themselves for social prayer.

These gentlemen officiate alternately at the chapel, where every Sabbath they have a morning and an evening service. The afternoon is devoted to their Sunday-school, which has become an interesting branch of their operations. Conference meetings are held every evening in the week.

These gentlemen are English missionaries, sent out by the Wesleyan Society, Mr. Pratten one year, and Mr. Barber two years since. This station has been occupied by that society about fifteen years. Mr. Griffith was their first missionary here. Under his labors, and under the labors of those who

have succeeded him, a very considerable number have been hopefully converted. Most of these have been soldiers of the garrison, many of whom have, from time to time, been transferred to other military posts, or have returned to their native land. In all their efforts hitherto, Jehovah hath helped them.

Voyage from Gibraltar to Smyrna.

Southerly gales driving the vessel from the direct course to Malta, along the northern side of Sicily, it was determined to proceed to Messina; where, however, meeting with unexpected difficulties from the operations of quarantine, they remained but a few days, and then sailed for Malta.

The following descriptive passages are extracted from the letters written during this voyage. And first from Mr. Brewer's:

As we drew near the Lipari isles, we were reminded, by frequent squalls of wind, and almost incessant lightning, of their ancient names of Eolian and Vulcanian.

More moderate winds succeeded the gales with which we were first visited. We had a fine view, on our left, of Ustica, Alicudi, Felicude, Salina, Lipari, Vulcano, Pinaria, Stromboli, and many of the smaller islands of the Lipari group. They presented the usual appearance of volcanic regions—deep ravines and irregular surface. We could discover also, especially in the vallies, a freshness of verdure, which even our vernal months rarely-exhibit. Owing to the clouds which hung over Sicily, Mount Etna was not to be seen; Stromboli, however, with its ever-smoking summit, was distinctly visible.

As it was even tide before we reached the Faro-light, at the entrance of the straits of Messina, we were prevented from seeing the rock *Scylla*, on the Italian side, so celebrated even from the days of Homer. The rapidity of the current, and the roar of the surf on the opposite shore, brought *Charybdis* to mind, though the precise place of its situation is a matter of some controversy.

The following notices of Messina, the Calabrian coast, Rigo, and the voyage to Malta, are from the correspondence of Mr. Gridley.

We left Messina on the 7th of November, after a stay of three days. The view of the city from the water is beautiful beyond any thing I ever before witnessed. Fronting the water, is a line of three story buildings. In the rear

of these, rising one above the other, appear a mingled group of houses, churches, convents; and, still farther back, are country seats, forts, castles, towers, gardens, cultivated fields, and groves of the olive, the orange, and the fig. High pointed mountains, intersected by deep vallies, every where clothed with the richest verdure, with here and there a scattered tree, limit the prospect.

Several of these churches are fine specimens of architecture. They have many bells, which, during the Sabbath, are kept almost constantly ringing. Some of them have high spires. The mother church is a huge pile, covering half an acre, surmounted by a cupola proportionably large. This is supposed to have been built by the Romans, at least seven hundred years ago, and is the only building in the city which survived, uninjured, the earthquake of 1783. The tower, in which Richard Cœur de Lion resided several months, while on his way to the Holy Land, is among the most prominent objects of the place, and on this I can assure you I gazed with interest.—The buildings are of brick and stone, covered with a dull yellow stucco. The harbor is excellent, and the only one on the strait. The number of priests in Messina, is said to be 6,000—one sixth of the whole population. There is one Greek convent in the city: there are, also, a few families of Jews.

I had an opportunity of attending the morning service at the chapel of the Lazaretto. This chapel is a five sided projection from the Lazaretto, about the size of an ordinary pulpit: near it hangs the little chapel bell.

On our way to Malta, we passed several little villages on the Calabrian coast. Each had its pretty painted chapel, surmounted by a single spire. Several beds of rivers were visible, down which torrents sometimes flow from the hills, but now they were entirely dry. The coast was entirely covered with orange groves, in which men, women, and children were seen moving in different directions. Here it is, and not in Sicily, that most of the Sicily oranges are raised. The side hills are decked with vineyards, which now are becoming quite yellow, the vintage being nearly over. The clusters of these parts are very inferior to those which we found at Gibraltar.

Regio, a city of fifteen thousand inhabitants, is much the largest place on the Italian side of the strait. It has at a distance the appearance of elegance. This is the *Rhegium*, which St. Paul fetched in his compass, after his shipwreck at Melita. We had also a dis-

tinct view of mount Etna. Whether the whiteness of its summit is owing to light-colored rocks, or to snows, we could not determine.

After leaving Sicily, we for two days made no progress towards Malta. An east wind then sprang up, which in a few hours brought us very near it. At eight in the evening, the shipmen deeming that they drew near some country, sounded and found it forty fathoms; and, it being very dark, thought it best to lie off and on for the night. This was probably near the place where the shipmen sounded, with whom the great Apostle sailed eighteen hundred years ago. We were also reminded, by the present rain and the cold, of the no little kindness of that barbarous people, in kindling a fire for that same Apostle and his shipwrecked company.

The voyage from Malta to Smyrna occupied ten days, and is thus briefly described by Mr. Brower.

No part of our passage from America, has been more pleasant, than the first seven days of this voyage. We sailed between Cerigo and Cerigotta, a little to the south of the former, between Anti-Milo and Milo, leaving the latter on our right; to the west likewise of Serpho and Thermia; to the east of Zea, and through the straits, between Negropont and Andero. Passing to the north of Ipsara, and near to the unfortunate Scio, we were then obliged to beat up the gulf of Smyrna with considerable rough weather. On the 27th of December, however, we reached the town, which is near the head of the gulf; a great city, with perhaps double the population of Boston.

Languages used in the Levant.

The following remarks upon the languages used in the Levant, together with the statements respecting the Jews in Smyrna, the voyage to Constantinople, and the Jews in that city,—are from the pen of Mr. Brower.

The French language is, as elsewhere, found in the politer circles. Italian is the language of business, and, with the Greek, is spoken by domestics. The English is very little used. In Smyrna, the children of several families, one of whose parents is English, are unable to speak this language, though they have grown up from their infancy to the knowledge of several others. A little child will often accost a stranger in several different tongues. Turks, Armenians, Greeks, &c. of

course, speak their own languages, wherever they are found.

I ought, however, to make the exception of the people of *Asia Minor*. On the eastern and southern shores, commerce has secured, to some little extent, the prevalence of Italian and Greek. In every other part of it, Turkish is the sole language that is used. The Armenians and Greeks, however, write it in their respective characters. Hence the necessity of preparing the Scriptures and Tracts in their several forms.

The Jews of the Levant, in addition to the languages of business, and a little Hebrew in use among the Rabbies, speak in common the *Jewish Spanish*. I suppose this dialect to be principally Spanish, written in characters altered from the ancient Hebrew. I am not, however, very well advised of its nature, nor can I learn that it has any elementary books.

Jews in Smyrna.

Since the late excitements among the Jews in Constantinople, their brethren in Smyrna are more than usually jealous of intercourse with Christians. When I first visited their synagogues, apparently little notice was taken of my presence. I am assured also, that strangers are usually treated by them with much politeness. On the last occasion, however, when I called at the usual hour on Saturday morning, an alarm was made some time before I reached the door. A crowd immediately gathered around us so close, as almost to prevent our going forward. When I came to the entrance, the tumult became so great that the principal Rabbi, whom I had visited at his own house, was obliged to stop in the midst of his exercises, and come out, with several of the elders, to restore order, and secure me a seat near one of the presidents. I remained a short time, while the congregation came one after another to pay their respects to him in the oriental style, by touching their lips and forehead to his hand. But finding that my presence continued to be a source of uneasiness to a considerable number without, I thought it proper to withdraw.

Some may be inclined to view this suspicious reception, and the violent conduct which has been exhibited at Constantinople, as grounds of discouragement. I regard them, however, as well founded apprehensions that the yoke of ceremonial bondage is about to be broken, and Jesus of Nazareth to

be acknowledged by many as their long expected Deliverer.

Mr. Brewer's Voyage to Constantinople.

I sailed from Smyrna on the 22d of January in the English schooner *Ann* and *Mary*, capt. March, of Bristol. We were a whole day in passing the castle, only a few miles below the city. After this a fine breeze springing up, bore us on our way in the contrary direction of the Apostle Paul's last voyage to Jerusalem. From "over against Chios, we came to Mitylene," sailing between the latter island and the main. During the night we passed near the ancient "Assos," on the north of Mitylene, but it was too dark to discover its situation. The sun however rose upon us, as we coasted along the district of "Troas," and gave us a fine opportunity of viewing shores so full of interest to the classical scholar.

We had scarcely passed the old castle of the Dardanelles, when the south wind entirely failed us. Without this, it is impossible to make head against a current, which sets toward the Archipelago, at the rate of several miles an hour. We were obliged, therefore, to come to an anchor, near the ruins of Abydos, on the Asiatic side.

As soon as our vessel was safely moored, we landed, and walked to the point, (a little above the ancient city,) from which Xerxes constructed the bridge of boats for the passage of his numerous army across the Hellespont.

We had no difficulty in satisfying ourselves where it must be, nor in finding the hill from which he surveyed his marshalled millions. This we ascended, and looked abroad on the one hand, upon a plain several miles in extent, and on the other, upon the smooth waters in a bay of the Hellespont, where his sea-forces were displayed. As we stood near the spot where we conjectured his throne was erected, we called to mind that most beautiful description of the historian;—"And when he saw all the Hellespont covered with his vessels, and all the shores and plains of Abydos full of men, he blessed himself; but after that he wept—wept at the thought, that in an hundred years, not one of all his countless host would be alive."—Happy would it have been, if, with these views of the vanity of human life, he had adopted the prayer of an inspired moralist, "So teach us to number our days, that we may apply our hearts unto wisdom."

The next day being rainy, we continued on ship-board; but on the day

following, taking a package of Greek Tracts, we went down to the Asiatic castle. The whole population of the village was stated to us at nine thousand. Of these, two or three hundreds are Jews, and several thousands, Greeks. The English consul introduced to us a Scottish sailor, who, having lost his arm by an accident, was left on shore here several years ago, where he has resided ever since. We furnished him with an English Bible, and made arrangements for circulating Tracts in the vicinity, through his agency.

As there was not sufficient time before the Sabbath for visiting the plain of Troy, we crossed over on the next day, (Saturday,) to examine the ruins of Sestos, on the side of Europe. From thence we walked down to the little village of Maita, not far from the old castle of Europe. The inhabitants (about two thousand in number,) are nearly all Greeks. They have suffered greatly from the Turks, during the present revolution. At one period, when the lawless soldiery were passing up and down the straits, every individual fled into the interior, and their village was set on fire. The blind man, who acts as interpreter for seamen and other strangers calling here, pointed out a frightful scar on the head of his little son, the marks of a wound he had received from a Turk. He gladly accepted some Greek Tracts to sell for his own benefit. We had distributed others in our walk, and in a few instances offered them where they were declined, doubtless through apprehension that they were of a political nature. Just as we were about to put off from the shore, a respectable looking Greek, from the country, came to the boat, and requested Tracts for his neighborhood. Our stock, however, was exhausted, and we were obliged to refer him to the interpreter for a supply.

On the Sabbath, our little congregation on ship-board assembled for public worship. The exercises were scarcely concluded, when the south wind again reviving, we immediately got under weigh, and soon entered the sea of Marmora. As we passed the hill of Xerxes, the only person to be seen thereon, was a shepherd keeping watch over his flock. The millions who there encircled the haughty monarch, and the men of a hundred generations who have since trodden over that hill, have gone down to the dust. Well may the Christian pour forth his lamentation over them—Alas! that so few have "known thee, the only true God, and Jesus Christ, whom thou hast sent; whom to know [aright] is life eternal."

After passing the Dardanelles, we were becalmed one whole day, moving scarcely the ship's length. This was succeeded by a fresh breeze from the north, which compelled us to take in most of our sails, and at length to seek for shelter in the little harbor of Camaris. Camaris village is near the site of the ancient Parium, on the Asiatic side. We went on shore just at night, and learnt that there were only thirty Greek and twenty Turkish families in the village. This morning we were intending, as usual, to distribute Greek Tracts among them. We were also promising ourselves an interesting excursion among the ruins of ancient marble, which we discovered every where in the streets and in the vicinity. Favorable winds, however, though light, have made it necessary for us again to put to sea, and we are now preparing our minds for a sight of Constantinople.

I must here express my obligations to Capt. March, for his very polite attentions, and the truly Christian interest which he takes in the objects of my mission. He generously declines receiving any thing for my passage, excepting the expenses of board, in justice to the owners of his vessel.

Captain M., though now engaged in the merchant service, holds the commission of Lieutenant in the English navy. Like some other of his brother officers, with whom we have met in the Mediterranean, we rejoice to welcome him as a Christian brother. Every evening when the weather will permit, he assembles his men in the cabin, reads the Scriptures, and unites with them in prayer. He carries, also, from the Bible Society, a supply of the Scriptures in different languages, to sell or distribute in the several ports which he visits.

I arrived at Constantinople on the 2d of February, in eleven days from Smyrna. In the course of the voyage we were repeatedly becalmed, and during the whole time, enjoyed the mildest summer weather.

I have taken lodgings, for the present, in the suburb of Pera, a short distance from the house of the Rev. Mr. Leeves. Mr. L. is the agent of the British and Foreign Bible Society, and acting chaplain to the British embassy. A thousand objects of interest around me, solicit my attention, but I feel it to be my duty at present to confine myself almost exclusively to the acquisition of the Jewish Spanish. Providentially I have been able to secure the best helps for this purpose, which the nature of the case admits. My teacher is one of those

Jews, who assisted Mr. Leeves in the translation of the New Testament into that language. Being under Frank protection, he is happily out of the reach of that overwhelming influence, which is now exerted by the Jews to prevent the introduction of Christianity among their people.

Spirit of Inquiry among the Jews at Constantinople.

Of my master, and this common language of the Levantine Jews, it will be in season to speak, when I have further acquaintance with them. At this time, I shall confine myself to a brief history of those changes that have for some time been operating among a portion of the Jews, and which, a few months since, resulted in the imprisonment and other ill treatment of several of their number, for their open disregard of Rabinal Judaism.

It is not easy to trace the origin of this most interesting state of things. Special edicts have been issued by the Rabbies against divulging any circumstances connected therewith. It seems not improbable, however, that the general spirit of inquiry, which is abroad in other lands, has extended itself even to this Mahomedan capitol. Beyond all doubt, also, the Hebrew New Testament has had an important influence, not only in the late desirable results, but in the early stages of this affair. Mr. Leeves, who has resided here six years, has had opportunity, from time to time, of putting into circulation a considerable number of copies.

From these, and perhaps other causes, it had come to pass, that one or two hundred Jews have associated together, and signed certain articles, with the view of ridding themselves of the burdensome institutions of the Rabbies. Of this I had seen some account before leaving America, it having taken place more than a year ago.

About this time, also, several Jews arrived from Jerusalem, with whom Mr. Wolff had held communication there. These doubtless contributed to fan the flame, though neither of the three who have since been baptised, are among this number.

To such an extent at length had the society gone, that among other measures taken for its suppression, the names of the most prominent members were given in to the Turks, with a request that they might be apprehended and punished. I should have mentioned, that the Jews, like the other classes of *rayahs*, are governed chiefly through the ecclesiastical heads of their own

nation. Certain punishments they have a right to inflict of themselves: for others, they must call on the Turkish authorities, with whom a simple request is usually sufficient. In the present instance, it is said also, that large sums of money were paid from their public treasury, to secure the punishment of the offending individuals.

In consequence of this, a considerable number were seized, and bastinadoed, or thrown into prison. Among these was a brother of one of the three, who still continue steadfast. He, however, with most of the others have made their peace with the Rabbies, by going back to nominal Judaism.

Three of the most obnoxious were, for some time, secreted with the view of escaping to a place of safety. Their names were David, Haim, and Nisim.

David was a Rabbi, of perhaps the age of thirty-five. He is naturally of a timid disposition, and had been in the practice of reading the New Testament secretly with his wife for the space of three years.

Haim followed the employment of a book-binder. He is now about thirty years of age, and has been very open and forward in his attempts to induce others to receive the New Testament.

Nisim is a youth of only seventeen. He was betrothed to a young Jewess, two years ago, as is the custom among the Jews at an early age. His intended father-in-law wishes now to dissolve the connexion, but is anxious to get back the four thousand piastres,* which he paid as dowry, (according to custom,) to the father of the young man. The family of *Nisim* is very respectable, and he himself is a young man of promising talents.

The three individuals above named, after lying secreted for some time in hourly danger of being apprehended, and, as was sometimes feared, of losing their lives, expressed a wish to receive baptism. This ordinance was accordingly administered by the Rev. Mr. Hartley of the Church Missionary Society.†

David received the Christian name of *Peter*; Haim of *John Baptist*, and Nisim of *John*. Shortly after this, they were discovered by their vigilant enemies, and, together with the Armenian in whose house they were found, were sentenced to the *bagno* for six months. The nominal ground of punishment was

* Twelve piastres at present make a dollar.

† It is a fact worthy of being mentioned, that no complaint has ever been made by the Turks for the part which he bore in this transaction, though he gave a full account thereof to the chief dragoman of the Porte.

their being found in their Frank dress, and the intention inferred from thence, of escaping from the condition of *ra-yahs*.

At first, they were chained two and two, and compelled to perform much hard labor. Even the father of John, the young man, paid money to have his son beaten. Finding, however, that severity was of no avail in shaking his constancy, the *father* at length prevailed over the *Jew*, and he expressed a wish to have him treated with greater mildness. Through the payment of a considerable sum of money by their Christian friends, the chains of all them have since been taken off, and the severity of their sufferings in some degree mitigated.

Since the pecuniary considerations, which have been held out to Peter and John Baptist, by their Jewish brethren, have been found ineffectual, they are strongly urged to give up their wives, according to forms still in use among the Jews. This they of course strenuously resist, and the more so, as the wife of one of them is inclined to embrace Christianity.

Besides the father, the mother and little sister of John have been to visit him in prison. The mother employed all a Jewish mother's arguments to persuade him to renounce his new faith; but his sisters begged her to desist, for fear *Nisim* should go away, and leave them forever.

This is substantially the account which I have received of this transaction. Those who have watched its progress from the beginning, will be better able to satisfy the interest, which the Christian public cannot fail to take in these first converts to Christianity from among the Jews of Turkey.

The next number will probably contain some communications from Mr. Gridley on the present state of education among the *Greeks*, and particularly the *Greeks of Smyrna*, where he is now residing, and actively and very usefully employed in the various duties of his mission.

Sandwich Islands.

CIRCULAR LETTER OF THE MISSIONARIES.

THE following Circular Letter was prepared at a general meeting of the missionaries, held at Kairua, on the island of Hawaii, in October last. It was intended to meet the principal allegations, which have of late been brought against that mission, by such as are hostile to the missionary enterprise in general, or have

misapprehended the nature and effects of the efforts made at the islands—though without formally stating the allegations: and the letter is signed by men who hold themselves responsible for every word they have written.

To the Friends of Civilization and Christianity.

WHEREAS differences of opinion have arisen respecting the objects and operations of this mission, we feel it incumbent on us to state publicly the ends at which we aim, the means which we use to accomplish them, and the effects actually produced by our various operations.

The general object of the American Board of Commissioners for Foreign Missions, was early stated to the public to be, "To propagate the Gospel in heathen lands, by supporting missionaries, and diffusing a knowledge of the holy Scriptures." In the year 1812, the legislature of Massachusetts gave their legal sanction to this object, and made a forfeiture of the charter of the Board, the penalty for unfaithfulness in the prosecution of it.

The instructions of the Prudential Committee of said Board, to their different missionaries, have developed in full the particulars of the object, which was only expressed in general terms in the act of incorporation.

The instructions and charge given to the members of this mission, were given in public and have been widely circulated for the inspection of the world. In these we are commanded "to aim at nothing short of covering these islands with fruitful fields and pleasant dwellings, and schools and churches, and raising up the whole people to an elevated state of Christian civilization." And to effect this, we are instructed to use our exertions, "to introduce and get into extended operation and influence among them, the arts, institutions, and usages of civilized life and society; above all to convert them from their idolatries, superstitions, and vices, to the living God."

These instructions are explicit and particular; and we here declare that they express our whole object. These we feel ourselves bound to obey; and in doing it we have no fear but we shall have the approbation of every philanthropist, as well as of every Christian.

The means which we have used to accomplish these ends, and which are now in a train of operation, are such as the public have a right to know, and we have no right or desire to conceal.

Persuaded that while the chiefs were untaught, our instructions must be comparatively limited both in extent and

influence, we have devoted much of our time to the instruction of the royal family and other leading persons in the nation. In these instructions we have made it our main object to "turn them from their idolatries, superstitions, and vices, to the living and redeeming God."

We have always felt most sensibly the difficulties in the way of introducing the arts, institutions, and usages of civilized life and society; and have, therefore, kept far within the limits of our instructions on these subjects.

When we have been requested by the chiefs or people to give instruction or advice, we have uniformly and perseveringly withheld it on all points where we could not refer the decision of the question either to the Scriptures, or to the uniform practice of Christian nations. But where the Scriptures are plain, or the practices of Christians uniform, we have felt, and still feel, at liberty to speak with freedom, although we are opposed by the prejudices of the people, and the practices of the profligate.

We have inculcated on the chiefs not only the common duties of morality, but we have also taught them that he who ruleth must be just, ruling in the fear of the Lord; and have endeavored to convince them that they are set for the punishment of evil doers, and for the praise of them that do well. We have told them that "as a roaring lion, and a ranging bear, so is a wicked ruler over the poor people." We have never dictated to them the particular punishment due to any individual person, or even any individual crime, believing that in doing this we should be intermeddling with that which belongs only to rulers. We have given them general principles derived from the word of God, together with scripture examples of their application; and when these have not been clearly understood, and they have asked further explanations, we have sometimes referred them to modern examples in Christian nations. We have thus pursued one undeviating course, neither withholding instruction, nor interfering with their authority as rulers of the land.

We have not been blind to their defects, by which they have sometimes screened the guilty from deserved punishment, neglected their promises, and even encouraged iniquity. We have sometimes too known of their childish, ill-timed, and improper punishments, and more improper threats. On none of these have we looked with indifference. But while we have with sorrow witnessed these things in those to whom we are sent as teachers, and whose intelligence, virtue, honor, and happiness,

we desire to promote; we have also felt, that should we interfere by direct and positive remonstrance and advice, we should not only go beyond the limits of our instructions, but should also incur the displeasure, both of the rulers themselves, and also of all those who are witnesses of our operations.

While we have thus been endeavoring, both from the Scriptures and the example of pious kings, to point out to the chiefs their duty as rulers, we have also endeavored, from the same authorities, to inculcate on the people their duties as subjects. We have taught them that they "must needs be subject, not only for wrath, but also for conscience's sake," rendering to all their dues, tribute to whom tribute, fear to whom fear, and honor to whom honor is due; and while we have continually inculcated on our hearers, not only that they should be "not slothful in business, but fervent in spirit, serving the Lord," we have also distinctly held up the doctrine of the apostle, "that if any would not work neither should he eat."

We have to all, both chiefs and people, insisted not only on a belief of the doctrines, but also obedience to the precepts of the Bible, including justice, honesty, integrity, punctuality, truth, purity, good order, union, kindness, and peace. These, we have always told them, are signs of a good heart and evidence of a preparation for heaven; These are the doctrines and the duties which we have inculcated, not only from the pulpit, but in all our private instructions and intercourse with the chiefs and people. The press too has been sacred to the same cause, and we appeal to all our candid observers, and to an enlightened public, whether the objects accomplished are not worthy the exertions we have made.

Is it nothing that the vices of the drunkard and the gambler, with which the land was formerly almost overrun, should now be limited to a comparatively small number?—that the observance of the Sabbath should be almost universal?—that schools should be established in every part of the islands, and be attended by 25,000 scholars; among whom have been circulated more than 40,000 tracts, containing various texts of Scripture beside the decalogue, and all inculcating the duties mentioned above? Is it nothing that nearly all the chiefs and leading persons on the islands, and many others too, should be taught to read and write so as to correspond by letter? Is it nothing that thousands who formerly devoted their time to gambling, quarrelling, and the practice of iniquity in all its varied

forms, and the thousands who wasted their days in idleness, should now be assembled in schools, and spend their leisure time in reading scripture tracts and listening to instruction? Is it nothing that a number of the leading persons in the nation, as well as several others of a lower rank, should publicly declare their belief in the doctrines, and render obedience to the precepts of the Bible? If all this is nothing, then we confess that our labors have been in vain, and our object is proved unworthy the patronage of the wise or even the benevolent.

While we allude to these changes, we are far from being blind or indifferent to the barbarism, fickleness, duplicity, neglect, laziness, and other varied vices and crimes, which to some extent still remain, and which are more or less visible even to a transient visitor; neither do we vindicate, or in the least degree offer a palliation for these things. We only complain and remonstrate against those illiberal and unmanly charges, by which the mission is made accountable for the daily blunders, the chilkish actions, the long established customs, and even the inherent depravity of the people; and all, forsooth, because we attempt to make them better.

If the doctrines and duties of Christianity, in which the church of England, the church of Scotland, the Presbyterian and other churches in America are agreed, are not adapted to correct the evils which exists in heathen nations;—if these doctrines and duties, when faithfully taught, by precept and example, have no good influence to cure the evils of the human heart, and to promote virtue, order and happiness in society, then the missionary, and the philanthropist too, may sit down together in despair, and pronounce the evils among heathens incurable; for if these fail, we may challenge the wisdom of the world to devise a system of morals, and to propose any practicable measures, which will raise a savage tribe or a heathen nation from their native depravity, to a state of civilization and virtuous life.

If then we have mistaken the grand principles of reformation, or if we have taken a wrong step, we will be grateful to any man, who in a friendly manner will inform us of it. *If we have spoken or done evil, bear witness of the evil: but if well, why should we be smitten?*

From those gentlemen who reside or occasionally touch at these islands; we ask an investigation of our conduct. We do more—we challenge it.

We have here stated our whole object, and also the means we use to ob-

tain it. We know that the cold hearted misanthropist and the superstitious heathen, will be opposed to the former, and will charge all the crimes and defects which still remain to the account of the latter. But there are those around us, and who occasionally visit us from abroad, who can judge candidly. We request them to examine the above statements, and we, on our part, pledge ourselves, that if we may have a candid hearing, with witnesses, we will substantiate every thing which we here assert.

A. THURSTON,
W. RICHARDS,
JAMES ELY,
ARTEMAS BISHOP,
H. BINGHAM,
JOSEPH GOODRICH,
LEVI CHAMBERLAIN,
SAMUEL RUGGLES.

This Circular was printed at the mission press, and immediately distributed among the foreign residents and visitants at the islands. At the close of the month, the missionaries at Honoruru were informed, in a letter signed by a number of the foreigners, that their challenge for investigation was accepted. Accordingly the Missionary Packet was sent to different stations, and the missionaries generally were assembled at Honoruru early in December. After some further correspondence, a meeting was held on the 8th of December at the house of Boki, at which, besides the signers of the letters and the missionaries, many others were present; among whom were Capt. Jones, of the United States sloop of war Peacock, and several of his officers.

Although the missionaries declared in this meeting their readiness to reply to any written charges, which should be supported by such testimony as would at all influence a candid mind, without requiring the testimony to be given under the responsibilities of an oath, no such charges were adduced, nor did any evidence appear against them.

A few weeks subsequently to this meeting, and just before the sailing of the Peacock, Capt. Jones, without solicitation, wrote to the missionaries a letter, in which he stated his full conviction, that in case they had had a candid and fair hearing, the friends of Christianity and civilization would find no just cause of dissatisfaction with the course they were pursuing.—Capt. Jones had been at the islands nearly three months, and seems not to have declared his opinion of the character and influence of the mission, until he had witnessed the result of the meeting mentioned above.

which was held about a month before the date of his letter. During his whole stay, however, his deportment towards the missionaries and others, was kind and gentlemanly, and becoming the station he occupied.

The letter of Capt. Jones, with the correspondence relating to the public meeting at Honoruru, have been received by the Prudential Committee; and, at no distant period, such use will probably be made of them, and of other documents, (some of which have been received, and others are daily expected,) as will furnish the community with all the necessary facts,—if more than have been published are necessary,—for meeting the reports, which have been propagated against that most favorable of modern missions.

TESTIMONIALS OF THE CHIEFS.

WHEN it was determined that there should be a public meeting of inquiry at Honoruru, the missionaries wrote to the principal chiefs of the islands, informing them of the expected meeting, and requesting them to state in writing, in case they thought proper, their views and feelings with regard to the mission, and particularly whether they perceived any faults in the missionaries, or their proceedings. With this request there was a prompt and general compliance; and the correspondence of the chiefs, in their own handwriting, and in the native language,* was carried to the meeting, but not used, because it was not found to be necessary.

Several chiefs also wrote letters, commendatory of the mission, to be brought by Mr. Loomis to this country, and made public on his arrival.

As the same inquiries were addressed to all the chiefs, their letters in reply would naturally have—as they in fact have—a mutual resemblance, provided the chiefs all entertained similar views and feelings with regard to the missionaries. There is no reason to believe the chiefs consulted with each other to any great extent before writing; in some cases, such consultation was impracticable.

Literal translations of a few of these letters, made by Mr. Loomis, will be published in this number; and translations of others may be given at a future time. The originals of such

* No one of the Sandwich Island chiefs has yet learned to write the English language. The letter, to which the name of *Beki* is affixed, in a late number of the English Quarterly Review, is not to be regarded as furnishing proof to the contrary: this chief, so far from being able to write in English, cannot so much as converse in that language.—Editors.

as are now inserted, are among the documents belonging to the Board.

The writers of these letters being generally known to our readers, it is unnecessary that much should now be said respecting them.—*Karaimoku*, whose decease was stated in the last number, long sustained an office of great political influence in the islands.—*Kaahumanu* is now regent: mention has often been made of her in this work.—*Kaikioeva* is governor of Tauai, and was once guardian to the young king: honorable mention is made of him in the journal of Mr. Whitney, published in the Missionary Herald for June and July.—*Kinau* was one of the wives of Rihoriho, and sustains a good reputation for piety.—*Optia*, or as she denominates herself, *Namahana*, was one of the wives of Tamehameha: she has been too often introduced to the notice of our readers to need a description here.

From Karaimoku to Mr. Bingham.

Honoruru, Oahu, Oct. 28, 1826.—Love to you Mr. Bingham. This is my opinion concerning all of you missionary teachers of us. I know of no faults in you. If I knew of any I would mention them to you. No, ye are upright. When you gave us the *palapala*, [instruction in reading, writing, &c.] we learned: when you gave us the word of God, then we obeyed. Our females are sacred. We have learned the word of God; but foreigners come here and commit wickedness in our land—men from America and from Britain. Be not agitated; it is on our account you are blamed; it is not yourselves. Here is my mind with the word of Jehovah. I have given my heart unto God, together with my body, and my soul. I have become one of the church of Jesus Christ. Examine, ye Mr. Bingham and company, my sentiments, that ye may know; and if ye desire it, transmit my communication to the United States, to our chief, [the President.] It is with yourselves to do it. Affection to our chief in America—love to him.

KARAIMOKU.

From Kaahumanu to Mr. Loomis.

Kairua, [Hawaii,] Nov. 15, 1826.—Love to you Mr. Loomis, together with Mr. Chamberlain, and Mr. Ruggles, and Mrs. Loomis, and Mrs. Ruggles. I have affection for you, Mr. Loomis, on account of your having asked of me what are your [missionaries'] faults. This is well. I now tell you truly, I know not what your faults are: One

thing concerning you I do know—Of the word of God, which ye have told us, my heart knows it is a very good thing. I now regard it—there am I. I shall not return back—there am I forever. I know not a fault of you that can be mentioned; nor am I acquainted with any fault of Mr. Bingham, or of Mr. Bishop, or of Mr. Thurston, or of Mr. Whitney, or of Mr. Ely;—of all of you not the least fault is known by me. It is your countrymen that make confusion here—men from America and England, and we also are censured by them. We shall not, however, turn back. But my opinion is that our fault is this—the people in general follow greatly after Jesus Christ. It is not on account of us [chiefs and missionaries] merely, that their hatred is excited: such is my opinion.

I say unto you, give my love to the President of the United States, and also to all missionaries and all brethren. Our love is there. Tell them all how my heart has been led into the wonderful works of Jehovah. Our hearts were led thither by the Spirit of God. There are we all. We and all our friends will not again turn back. The evil comes for us all; but we shall not be deceived by their attempts to ensnare. *Theirs* is certainly the fault. We are sure of it.

ELIZABETH,
the sister of you all. We are all the servants of Jesus Christ.

From Kaikioeva and his Wife to Mr. Loomis.

Watnea, [Tauai,] Nov. 13, 1826.—Love to you Mr. and Mrs. Loomis. We both feel affectionately towards you two, on account of your returning to America. These are the sentiments of us two for you both.

Tell the Directors of missionaries our sentiments. We two know of no faults of any of you, which we are able to name—no, none at all.

We know nothing bad of our teachers that we are able to exhibit—no, none at all.

The good is what we do know, even our salvation by God, our common Lord Jesus Christ. On that account we both have forsaken the evil, in which we formerly lived. Now we two are seeking a new life for us for the present time—the new kingdom of Jesus Christ, even everlasting life in the world of light.

Love to you all my brethren.

KAIKIOEVA and
AMELIA KAIKIOEVA.

From Kinau to Mr. Bingham.

Honoruru, Dec. 8, 1826.—Love to you, beloved brethren. This is my sentiment concerning you. My mind admires the mercy of God in sending you, the company of missionaries, that we might know the true God, even Jehovah. We do know the excellence of the word of God. It is an exceedingly good word; but we of mankind commit wickedness,—disobey thy word and thy law. That is good, which is according to the voice of God's righteousness. In him, indeed, the soul may rejoice on account of salvation. Where are you, the company of missionaries? The word of God is that which you have made known to us. I have not seen any faults in you, my parents. The child has not perceived the fault of the parents. This is the word of the parent to the child, goodness, salvation, righteousness. The missionaries are my parents in this life, but the father of my Spirit is Jehovah and Jesus. Good is that which missionaries have spoken to us. From God is their word, which they have spoken to us the disobedient of this earth. Good are the words of the missionaries. From the voice of God are the instructions, which they have made known to the unenlightened of this land. Very just are the instructions of the missionaries in humbling their hearts, in keeping the love of Jesus. Great was the love of God, and the glory and power of Jehovah in giving them.

Turned are our minds to the instructions of the missionaries, to the word of God, to that which is right. We have perceived the goodness of their message—it is very excellent.

Where are you, my father Bingham? My thoughts are upon the word which ye have made known, the mighty voice of Jehovah, and his preserving care over you and us sinners. Long-suffering has he been towards our trespasses against his only Son Jesus, our Mediator. God knows of the justness of your instructions. Jehovah, our Father in heaven, has preserved you.

May we be saved by Jesus Christ.

KINAU KAMEHAMALU.

From Opiia to Mr. Loomis.

Honoruru, Nov. 16, 1826.—May you two, Mr. and Mrs. Loomis, be saved by Jesus Christ our Saviour to save. I have affection for you, who are about to return to America. Great is our love to you two. Tell the conductors of missions, that we know of no faults of yours that we are able to mention. You,

teachers, are not to blame. You have not given the evil to us. You have not exhibited any thing to us that is bad. Good is what you have made known, even the Saviour our Lord Jesus Christ. Happy now are we, the company of dark minds, for we know what is the righteousness of Jesus. Here is the wickedness, from the sea [or foreign countries.] Their wind [or influence] is evil. It does not accord with our sentiments.

LYDIA NAMAHAHA.

HAWAII.

LETTER FROM MESSRS. THURSTON AND BISHOP.

Special Attention to Religion.

Kairua, Oct. 23, 1826.

Very Dear Sir,—More than a year has elapsed, since our last joint communication to the Board. During this time, “the good hand of God has been upon us for good,” as heretofore, in upholding us in the successful prosecution of our work, and giving us favor in the sight of the heathen. For more than a year and a half from the return of Mr. Thurston to this station, we saw little ground to believe that our labors were successful in the conversion of sinners. The first appearances of unusual concern among the people, were observed in July 1825, when about 60 persons declared their resolution to forsake their former habits, and enter the service of God. Almost immediately our places of worship were crowded with natives; and soon after, we instituted several weekly meetings for the instruction of inquirers, which have been continued to the present time. A number have become hopefully pious, most of whom continue to walk in the paths of piety, and daily become more interesting. Some of these have become good proficients in Christian knowledge; and we purpose ere long to propound them as candidates for church membership. We have been in no haste to baptise any, lest, in the beginning of our ingathering, there should be some, who, in times of adversity, would fall away.

Erection and Dedication of a new Church.

Soon after the first appearance of special attention to religion in this place, our congregations became so large, that great numbers were excluded from our place of worship, for want of room. We therefore suggested to Gov. Adams, about ten months since, the desirableness of a large church, and he immedi-

ately agreed to erect one. Accordingly, about the beginning of February of the present year, every man in the district was sent into the mountains for timber. Some were appointed to cut it, and others to drag it down, and in this manner not less than 400 sticks, of from 40 to 60 feet in length, were, in a few weeks, collected upon the spot. An open space upon the rocks, partly enclosed by a grove of cocoa-nut and kou trees, was selected as the site. In about five months the ground was prepared, the timber hewn, and the frame erected. The posts, 51 on each side, were firmly set into the rock blasted out for the purpose, and an area of stones was then built, three feet above the former level, firmly enclosing the posts on every side. Early in July, the people were again called out to thatch the building, when about 4,000 came, bringing with them the materials. In little more than a month the thatching was completed, and by the first of September, the house was finished and ready for use. Its whole length is 180 feet, its width 78. It is built of the best materials which the islands afford, and is pronounced by good judges to be the largest and most elegant native building ever erected. The floor is overspread with a thick layer of rushes, and covered with mats. It has a good pulpit, painted, and furnished with cushions and hangings. The building is expected to last 20 years. On Wednesday Sept. 27th, several of the brethren and principal chiefs having previously arrived from Oahu and Maui, our church was dedicated to the service of Almighty God. The service was opened by chanting the 100th Psalm, translated into the Hawaiian language. The sermon was preached by Mr. Ely, from 1 Kings 8:27; and the dedicatory prayer was offered by Mr. Bingham. The service was concluded by singing the Jubilee Hymn. There were supposed to be not less than 6,000 persons present, including the scholars and teachers of 40 schools. It was indeed a day of jubilee with us, and such as had never been witnessed before on this island. On the following day the people were again assembled in the open air, in front of Kaahumanu's dwelling-house, when they were successively addressed by Gov. Adams, Naihe, Kapiolani, Hoapi-riwahine, and Kaahumanu; who publicly declared their determination to follow the precepts of Christianity in the government of the people.

Ordination of Mr. Goodrich.

On Friday of the same week, Mr. Goodrich was ordained at this place to

the work of the ministry. This is the second ordination that has taken place at Kairua; Mr. Whitney having been here set apart to the same office on the 23d of last November.

In consequence of the erection of the church mentioned above, several small congregations in the neighboring villages have united with that at Kairua, thus affording the missionaries time to extend their weekly excursions beyond their usual limits. The congregation at Kairua consists of about 3,000 souls.

Translations.

Among other objects of pursuit, we have not omitted that of the translation of the Scriptures. Our first attempts at translation, were in February of the present year. Two or three hours of each day were spent at the work, in which we were assisted by Gov. Adams, until we had completed the Gospel of Matthew. The several copies of this Gospel, which have been made at the different stations, are now under revision, and a standard copy, derived from a comparison of them all, will be ready for the press in a few weeks. When this work is completed, we purpose to commence the Gospel of John, (the portion assigned us by the mission,) hoping to have it ready for the press as early as April next. The call of this people for the Scriptures is loud, and daily repeated. They carefully collect and write down every text or historical sketch of Scripture that they hear from us, and receive it as the word of God to which they are bound to render obedience. In the course of another year, there will in all probability be at least *ten thousand persons on this island* capable of reading the Holy Scriptures with facility, could they be obtained to be put into their hands.

The health of our families has been good, with the exception of Mrs. Thurston. For some time, we were apprehensive she was rapidly declining; but through the blessing of God, she now appears better, though she still remains weak and debilitated.

The well, of which mention has been made in our former communications as in a state of forwardness, was abandoned more than a year and a half, but was again resumed during the last season. After sinking a shaft upwards of 60 feet through the lava, the workmen came to brackish water, on a level with the sea. We had hoped that at the distance of one fourth of a mile from

the sea, pure fresh water might be found, but our hopes have been disappointed, and our dependence still continues, as formerly, upon the scanty supply furnished from the interior, and brought upon the shoulders of men.

We conclude by wishing you, dear sir, and all connected with you in your labors, the continuance of health and every encouragement; and remain yours in the bonds of the Gospel.

A. THURSTON,
A. BISHOP.

LETTER FROM MR. BISHOP TO THE
CORRESPONDING SECRETARY, DATED
KAIRUA, NOV. 30TH.

Visit of Kaahumanu to Hawaii.

Very Dear Sir;—As the queen regent, Kaahumanu, is about to return to Oahu, after a visit of more than two months to this island, I feel it a pleasure to communicate to you a brief account of the manner, in which she has passed her time with us.

Until lately, a personal knowledge of her Christian character was not possessed by me and others on this island, as she had not before visited us since she made a profession of religion. Her reception by the people was, as usual, cordial, though unattended with any of those extravagant excesses, which once were consequent upon the arrival of a distinguished ruler. On the contrary, we assembled at her request, and offered to the throne of grace our thanksgivings for her safe arrival. Formerly, guns would have been fired, wailings of joy would have rent the air, and dances and revelry would have succeeded. But though not less than ten thousand people assembled soon after it was known she had come, the utmost order and stillness prevailed. Her condescending and affectionate manner towards all who approached her, was not less a matter of surprise than of joy to her subjects. The feelings of awe, which her presence inspired, were, as she extended her hand and gave them her *aroha*, softened at once into feelings of most cordial attachment. To see their once haughty queen, whom they had ever looked upon with awe, now going from rank to rank to salute her people, drew tears from many a hardy, sun-burnt face. Her affectionate and pious addresses to all classes were listened to with great attention, and we have reason to think the benefits resulting from her Christian labors will long be felt by the people of this and other places which she visited.

After spending a few weeks with us,

she commenced a tour to Kalae, the southern point of the island. She was absent two weeks, and at every place where a canoe could land, she assembled the people, and addressed them on Christian duty. As a man preceded her to give notice of her approach, she was listened to by immense numbers.

She afterwards made an excursion from this place, along the western shore to Kohala, in which I accompanied her. The same course of labors was pursued as in the former excursion, the people every where giving their queen the most cordial reception; but nothing extravagant or improper was witnessed. The first thing was to assemble with them in the school *ranai* to give them an address. After she had finished her speech, I usually preached a short sermon, which was followed by singing and a prayer. The principal object of Kaahumanu, was to enforce the observance of the decalogue, and to recommend a regard to the precepts and doctrines of Christianity. In addition to this she enumerated all their heathenish practices, as well as their vices contracted by an intercourse with foreigners, and in the most earnest manner forbade the practice of any of them.

Almost every object, as we passed from place to place, called tender and melancholy recollections of former scenes to her mind. Her reflections upon these were truly affecting, and evinced the liveliest exercise of religious feeling. At one place, a battle had been fought; another, was once beautiful and populous, but now it was desolate, and without inhabitants. She corroborated a fact, of which we have long been convinced, that the present population of this island has diminished at least three-fourths, since Capt. Cook first landed here.

When we arrived at Towaihae, she ordered the canoe to put ashore about twenty rods this side of the usual landing place. It was the place of her husband's former residence. The walls of his houses were standing, while every thing within and without was going to decay. She took a melancholy satisfaction in contemplating these ruins, and in pointing out to me the very places where Tamehameha used to sit, and where he slept. Directing my attention to the crumbling walls of a large *hetau*, [temple,] on an eminence, she said, "There is the spot where my husband used to worship his gods, and where many a human victim has been sacrificed. Let us ascend and see the place." "But," said I, "did you never go there?" "No," she replied, "it would

have been death for any woman to approach its sacred precincts." So we ascended together, and when we had reached the top, and had taken a full view of the whole place, (a good description of which is given in the "Tour of Hawaii,") she stopped short. lifted up her hands, and looking upwards, said, "I thank God for what my eyes now see; *ua pau ke kii i Hawii nei—Hawaii's gods are no more.*" She then showed me the holes in the wall, where the carved images of Tamehameha's gods once stood, and gave me their several names as we passed along. She then pointed out the altar where human and other sacrifices were offered. We looked for the human bones, that were formerly strewed about; but to the honor of the people residing here, we learned, that they had all been buried. She also described the dimensions of the buildings, which formerly stood in this immense enclosure, and added,—"But they were all destroyed in one day."

I then asked her the particulars of that eventful day, which brought about such an astonishing revolution; and the following is the substance of the information she gave me.—"The matter was secretly concerted between Rihorihoro and the surviving queens of Tamehameha, after the accession of the former to the kingdom. They had long been disgusted with the *ai tabu*, the custom of men and women eating separately; as well as with the impositions of the priests: and many of the more enlightened of them had indulged in secret the eating together of man and wife, and found it did not hurt them. A public feast was made upon a certain occasion, for which two tables were set after the European fashion, the one for men, and the other for women: and to this feast all the principal foreigners then at the islands, were invited. After the guests were seated, and had begun to eat, the king took two or three turns round each table, as if to see what passed at each; and then suddenly, and without any previous warning to any but those in the secret, seated himself in a vacant chair at the women's table, and began to eat voraciously, but was evidently very much perturbed. The guests, astonished at this act, clapped their hands, and cried out, "*Ai noa,—the eating tabu is broken.*" The king rose from the table, uninjured, and the first order he gave was, that all the temples of the gods be demolished and burnt.

I remain, dear sir, yours very affectionately,
ARTEMAS BISHOP.

Indians in New York.

Seneca.

IN the numbers of this work for April and June, it was mentioned that more than usual attention was paid to religious instruction at this station; and that much feeling was manifested, and some had been hopefully converted, and had been united with the mission church. Some extracts will now be inserted from the journal of the Rev. T. S. Harris, kept at the station.

Various Religious Meetings.

February 25, 1827. Our Sabbath meetings for some time have been unusually crowded and solemn; so much increased that the chiefs have ordered several additional seats to be made for the accommodation of the audience. To-day, after the usual address of the minister, and one by the teacher, one of the native members of the church arose and addressed his brethren for some time on the subject of their salvation, in a very feeling manner.

Sabbath, March 4. To us a most interesting Sabbath. The minister being absent at Tuscarora, the exercises of the day were conducted by the teacher. After reading the Scriptures and singing, he addressed a house so crowded that very many could not be seated. He was followed by six other persons, who embraced this opportunity of telling the state of their minds. Some of these were the native members of the church, who spoke, and wept as they spoke. One was a pagan chief, and generally considered as one of Red Jacket's principal supporters. He professes to give up his paganism. Another was a youth of our school, of about 15 years of age, who appears to have found Christ within a short time. Although he never spoke in public before, he arose before that audience, made a short address with much composure, and then in a feeling manner prayed. The other speakers were some of the young men, who, at our meeting on the Wednesday previous, were seen occasionally wiping away the tears from their cheeks.

5. Monthly concert. It was judged expedient, on account of the numbers, to adjourn from the school room to the council house, the place of our sabbath exercises. One of the members of the church in Buffalo was present, and made an address to the people with considerable effect. Several addresses were made, and very considerable feel-

ing manifested. Among those who appeared peculiarly concerned respecting their own salvation at this meeting, was the wife of the celebrated pagan chief, Red Jacket, who says she feels that she must repent. There is something peculiarly affecting in the case of this woman. She has for a long time had great struggles of conscience in conforming to heathenish customs. But says she has done it out of regard to the feelings of her husband, by whom she has been over-awed. She has recently conversed with him in regard to her desire of becoming a Christian. He has told her directly, that the moment when she publicly professes Christianity, will terminate for ever their connexion as man and wife. She has deliberately made up her mind to repent of her sins, and serve Christ; and says, that if her husband leaves her for this, he must go. She views the salvation of her soul, she says, to be of such importance, that, if she can but find Jesus as her portion, she will cheerfully forego all her husband has to bestow, although she confesses it is considerable. Although a woman of 50 years of age, and very respectable, she appears determined to hazard all the consequences.

Red Jacket, the chief mentioned above, is the leader of that party of the Senecas which opposes the introduction of Christianity and schools, and which still adheres to the superstitions, and follows the course of life to which their nation was formerly addicted. This distinction of Christian and pagan party, exists at each of the three reservations in New York, occupied as missionary stations by the Board. The Christian party at each of these stations, is now the most numerous, and is increasing in numbers and influence, and the opposition which is made to them is becoming less violent.

Friday, May 4. At the preparation lecture this afternoon, we had a crowded house. The number was probably increased by the expectation of hearing the examination of the candidates for the approaching communion. It was truly moving to hear the accounts of some of these persons, and to witness the humility and tenderness which appeared in their whole deportment. The number received by the church was eight; one male and five females from this station; together with two who had arrived from the Alleghany village, and whom the church had voted to receive to their communion during our visit thither last winter, and who were baptized on that occasion.

The mission church before, in addition to the mission family, consisted of 20 native members, most of whom were males. On the next Sabbath the Lord's supper was celebrated; and although the weather was stormy, the house was filled at an early hour with well-dressed men and women, many of whom had come down from Cattaraugus to witness the solemnities of the communion. The spectators were solemn, and numbers deeply affected.

The Monthly Concert was held on the afternoon of the following day; at which the interest manifested by the natives respecting their own salvation, remained undiminished. Many affecting statements were made at the close of the meeting, principally by individuals residing at Cattaraugus, respecting their views of their own character and condition, accompanied with weeping.

June 19. We were this evening visited by about 20 persons, chiefly females, attended by the Interpreter. They came, they said, to be further instructed in the commands of the Saviour. A few seemed to be rejoicing in hope; others were but partially convinced of their dangerous condition as rebels against God; while others appeared deeply sensible of their lost and ruined state by nature and practice. The deep concern and tenderness with which some spoke of the Saviour of lost men, truly affected and melted down our hearts. O that we had faith as a grain of mustard seed; surely we should see the work of God go on triumphantly amongst this people.

Cattaraugus.

The interest manifested by the natives in religious meetings, has recently very much increased at this station. Mr Thayer, the teacher of the mission school, makes the following entries in his journal.

Sabbath, May 13. The people assembled in greater numbers, and at an earlier hour than usual. They have not generally assembled before noon, so that we have been accustomed to have but one exercise on the Sabbath; but to-day, when the usual exercises of the meeting were over, I proposed a second meeting, after an interval of 30 minutes. All the people attended the second meeting; we made it a conference meeting; and gave opportunity to all who felt anxious respecting their souls to express their feelings. Two or three had for some time been serious,

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and one had been much distressed on account of his sins; but to-day five or six Indian men and women rose, much affected, and said that they were poor lost sinners, and in great distress inquired, What must we do to be saved?

On the following Sabbath Mr. Harris preached at Cattaraugus: the assembly was large and attentive: a conference was held after the regular service, as on the previous Sabbath: after this, numbers came to the house of the teacher to converse with Mr. Harris, respecting the state of their souls. A meeting of inquiry was appointed to be held the next evening, at which about 30 were present. Religious meetings continue to be attended by unusually large numbers, and with deep interest, especially the Monthly Concert. Mr. Harris preached at Cattaraugus again, Sabbath, June 17th, of which the following account is taken from his journal.

This day was spent at the Cattaraugus station, with a number of the brethren from Seneca. They had heard that some of their friends at this station had recently set out in the good ways of the Lord; and were anxious to encourage and pray with them. We found that God was in the midst of them. Solemnity of feeling, and attention to the great concerns of the soul, are much increased at this station, within a few weeks. One young man, a pagan, came forward before the congregation on the Sabbath, and stated that he had been addicted to lying, stealing, adultery and drunkenness, and indeed to every abomination; he felt that his soul was in a miserable case, and he could not rest in his soul without making this confession before God and the people. He was directed to the Saviour of sinners. Several at this station are now indulging hope of the Lord's mercy.

Sabbath School at Seneca.

This interesting school, which is designed principally for adults, is thus briefly described by Mr. Harris.

May 20. We have been much gratified in witnessing the eager attention with which the adults in the tribe attend upon a Sabbath school, which has recently been commenced for their benefit by the brethren of the mission. The object is to afford the adults an opportunity of learning to read in their own language. On entering the house, you perceive persons of all ages, and of both sexes, with their little books;

striving to learn to read; some taught by their own children and grand children; others by the teachers. The school numbers at present between seventy and eighty, and is increasing. It is our intention, if the Lord will, and provided they pursue the subject until they are able to read, to attempt a translation of certain parts of the word of God into the Indian tongue. This is an object, towards which a number look with great interest.

Funerals.

The two first took place at *Seneca*: the account is furnished by Mr. Harris, who attended them. Christianity makes these services more becoming and more solemn. There were no lacerations, no howling, no feasting and revelry.

Feb. 27. God is evidently drawing nigh to this people, and in judgment as well as in mercy. To day two of their children, suddenly cut down by the stroke of death, were brought to the mission house to be interred. One of them was a youth of about 20 years of age, the oldest son of one of the principal chiefs of the nation. He was in many respects an interesting young man; but died without giving any satisfactory evidence to us of a saving change. He was greatly beloved by his parents, who mourn his loss intensely. The father was greatly moved, and in taking the last look of his first born, spread his hands upon his forehead, and poured a flood of tears upon the deceased, and then retired weeping as he went, and in bitterness of soul seemed to say, "Would God I had died for thee my son, my son."

The other was an infant child of a young man of the tribe, who has indeed been wicked and profligate; but who is, at present, evidently serious. God seems to have spoken loudly to his soul in this dispensation. After a pointed

address both from minister and teacher, the father of this child arose, and with feelings which wrung his soul, said that he believed every word which the minister and teacher had spoken was true; that he was an awful sinner before God; that he must repent or be ruined for ever; and that God was justly punishing him for his iniquity. "My proof is here," said he, pointing to the coffin. This was the second child God had removed from him within a short time. This address, accompanied with weeping, produced a sudden gush from almost every eye in the room. It was truly a melting scene. The chief, who had lost his son, followed in an address of some minutes. His utterance was repeatedly interrupted by the deep sorrow which seemed to overwhelm him. I doubt not God's Spirit was there. The number present was not less than 200. Never did I attend an Indian funeral with so deep solemnity as this.

The next was a funeral at *Cattaraugus*, and the account is furnished by Mr. Thayer.

This morning I was requested to attend the funeral of a child. The assembly which came together on the occasion was unusually large; several of the pagan party were present. The parents of the deceased child have, I trust, felt the power of religion on their hearts, for more than a year; and under this afflictive providence, they have manifested unusual composure and resignation. After I had made a prayer, and offered some remarks suited to the occasion, a prayer was offered by an Indian, who has of late, as we hope, heartily embraced Christianity. His fervor affected the whole assembly, and there was scarcely an eye in the house that did not weep. After one of the chiefs had made some remarks, as is customary, the afflicted father arose, and said a few words, and then prayed. The procession was then formed, and moved to the grave.

Foreign Intelligence.

Ceylon.

BRIEF VIEW OF MISSIONARY OPERATIONS.

THE principal design of the following article, (the materials for which are derived from various authentic sources,) is to exhibit a brief view of the missionary operations in Ceylon, under the patronage of British Christians.

The only societies in England, which employ missionaries in Ceylon, are the Church of England, the Wesleyan Methodist, and the

Baptist Societies. The Baptists have two missionaries; the Methodists 12; the Church Missionary Society 9;—in all, 23. There are besides, a few European, and many native, assistants. These missionaries occupy 11 stations;—9 in the Cingalese, or southern division of the island, and 2 in the northern, or Tamul division. The names and relative situation of these are as follows:

Cingalese Division.—*Colombo*, the capital of the island, situated on its western shore, pop.

ulation 50,000: *Negombo*, 20 miles north of Colombo, population 15,000: *Kornegalle*, the chief town in the seven districts of the Kandian territory, about 60 miles north-east of Colombo: *Kandy*, about 80 miles east-north-east of Colombo, consisting of twelve streets, laid out with considerable taste by the late Kandian king: *Cotta*, a village about six miles south-east of Colombo, inhabitants 4,500, situated in a well peopled district: *Caltura*, a village about 27 miles south of Colombo: *Galle*, a town 75 miles south of Colombo: *Baddagame*, a village 12 or 13 miles from Galle: and *Matura*, a village 100 miles south-south-east of Colombo.

Tamul Division.—*Jaffna*, the capital of the district of Jaffna: and *Nellore*, near Jaffna, population probably upwards of 5,000.

The Baptists commenced their mission in 1812; the Methodists in 1814; and the Episcopalians in 1818.—The *American* mission, in the northern district, was commenced, it will be remembered, in 1816.

The Bible Society, the Tract Society, and the Society for Promoting Christian Knowledge, have also extended benevolent aid to this island.

Distribution of the Scriptures.

The Scriptures are required chiefly in four languages,—the Cingalese, Tamul, Indo-Portuguese, and the Pali. They are also distributed, by the Auxiliary Bible Society at Colombo, in the English, Dutch, Portuguese, Malay, Hindoostanee, and Arabic languages.

The Thirteenth Annual Meeting of the Colombo Bible Society was held Jan. 19, 1826. The Report presented at that meeting states, that 1,000 quarto copies of the *Cingalese* Bible had been printed; and that the translation had been revised as far as the end of Exodus, with a view to a second edition.

The demand for the *Tamul* Scriptures far exceeding the means of supply within reach of the Colombo Auxiliary, the Committee of the Parent Society in England, ordered a supply of 500 Bibles and as many Testaments from other quarters. These have been by no means sufficient, and the Auxiliary has determined to print a large edition at one of the presses in the island.

The Rev. Mr. Newstead, of the Wesleyan Society, having translated the New Testament into *Indo-Portuguese*, carried the manuscript with him on his return to England, and the Committee of the British and Foreign Bible Society thought it advisable to print it in that country. Accordingly two editions have been carried through the press, under the superintendence of the translator.

Preparations have been made to print in

Ceylon, in the Burman type, a translation of the New Testament into the *Pali* language, made by the late Mr. Tolfrey, and represented, by able Pali scholars in Ceylon, to be exceedingly well executed.—The importance of the Pali language as a vehicle of the Scriptures, is thus described by the Rev Mr. Clough, of the Wesleyan Society:

The Pali, like the Sanscrit, is not the vernacular language of any country at the present day: it is, however, among the Buddhists what the Sanscrit is among the Brahmins. It was the native language of Buddha himself; and is held in the highest veneration by his followers, wherever found. Hence it is the great depository of religion, law, and general science in all Buddhist nations; and some idea may thus be formed of the great extent to which a knowledge of Pali has been and still is cultivated. It is used by the learned in Ceylon, the Burman empire, the kingdoms of Ava, Siam, Pegu, Arracan, Cambodia, and all the nations in India beyond the Ganges; also in several of the northern nations, as Thibet, Bhootan, and in several of the largest and most important islands of the eastern archipelago. From all the information which I have been able to collect, I feel little hesitation in saying, that were a correct version of the New Testament published in Pali, it would, in the first instance, be extensively read by those who understand the language; and would, in the course of time, become the foundation of many other translations into the spoken languages of the nations which I have mentioned.

Some remarks on this language, by the Rev. Mr. Fox, were inserted at p. 282 of the last volume;—as, also, were his observations on the beneficial effects of the Scriptures in Ceylon, which the reader will peruse with pleasure in this connexion.

Distribution of Religious Tracts and Books.

A variety of religious books of considerable size have been printed in the Tamul and Cingalese languages, and distributed, by the Society for Promoting Christian Knowledge. At Jaffna and at Colombo, also, Auxiliary Tract Societies have been organized, to which grants of English Tracts and of paper have been made by the Parent Society in London. Books and Tracts have not been furnished, however, in a measure at all commensurate with the demand occasioned by the progress of education among the natives.

Christian Education among the Natives.

The Dutch were the immediate predecessors of the English in the government of Ceylon, and while they held possession of the island, took measures for instructing the native population, which are thus described by

Dr. Brown, in his History of the Propagation of Christianity.

The whole of their possessions on the island were divided into two hundred and forty churchships or parishes, in each of which one Protestant school was erected. A seminary was likewise established for the instruction of native youths of promising talents in the Dutch language, in order that, by obtaining through the medium of it more extensive knowledge, they might be better qualified to labor as schoolmasters, catechists, and preachers, among their countrymen. Some were even sent to Europe, where they received a more complete education, and returned to the island ordained to the ministry. In each school, there were from three to four teachers, according to the number of the scholars; and over every ten schools, there was a catechist, whose office it was to visit them once a month, to inquire into the conduct of the teachers, to examine the progress of the scholars, and to exhort them both to diligence. But, in order still further to ensure due attention to the education of the youth, a greater number of the schools was placed under the superintendence of the Dutch minister of the district, who was appointed to visit them once a year. There were generally from 12 to 15 clergymen on the island; and there were nine of these who were entrusted with this important office. Amidst all the care of the Dutch for the education of the youth, it is a singular circumstance, that the girls were totally neglected; it was judged enough for them, if they were able to repeat a certain number of prayers, and to explain the catechism and creed, before they were allowed to be married.*

In 1796 the Dutch possessions on the island of Ceylon surrendered to the arms of the Brit-

* As many readers of the Missionary Herald may not have access to books containing the following facts, we transcribe them from the history above quoted.

"As the Portuguese, while it was in their possession, had endeavored to convert the inhabitants to the church of Rome, so the Dutch now attempted to convert them to the Protestant faith; but, unfortunately, the measures they employed for this purpose were not, in every respect, so judicious as the end was laudable. Besides settling ministers and erecting schools in the island, they issued a proclamation, ordaining that no native should be raised to the rank of a modelar, or admitted to any employment under the government, unless he subscribed the Helvetic Confession of Faith, and professed himself a member of the Reformed church. This absurd and impolitic order, so well calculated to make the people hypocrites, not Christians, was attended with complete success. The higher ranks of the natives, and all who aspired after either dignity or office, immediately professed to abandon the religion of their forefathers, and to embrace the faith of their conquerors. Even those, who under the Portuguese government had become members of the church of Rome, now forsook her communion, and joined the Reformed church. But while the Dutch endeavored to bring the Cingalese to the profession of Christianity, the qualifications they required in the catechumens were so very slender, that the most of them, it is probable, were little superior, either in knowledge or practice, to the popish converts in pagan countries. Nothing more was demanded of them, than that they should learn to repeat the Lord's prayer, the ten commandments, a morning and evening prayer, and a grace before and after meat.—When the ministers, in the course of their visitations, were certified by the schoolmaster, that the poor pagans had committed these things to memory, (for they themselves were ignorant of their language,) they proceeded to baptise them without

ish; and for a considerable time the religious instruction of the natives occupied no part of the attention of their new masters. The European clergymen became prisoners of war; the native catechists and schoolmasters no longer received their salaries; the duties of public worship, and the education of the youth, were either feebly discharged, or entirely neglected; and the memorials presented by the inhabitants on these subjects, were considered by a military commander, either as matters in which he had no concern, or which he had not power to redress.

After three years, the schools were resumed under the administration of the English colonial government; and at a flourishing academy in Colombo considerable progress was made in learning, by sons of some of the principal natives. The official returns in 1801, represented the number of native schools at nearly 170.

In 1803, the British government ordered such a reduction of expenses on account of the native schools, as deprived the country schoolmasters and catechists of their salaries, and of course put an end to the schools. And although, through the instrumentality of Sir Alexander Johnstone, chief justice of Ceylon, these schools were, to a certain extent, re-established; yet in the year 1814, the whole native population was stated to be in a great measure destitute of instruction. Multitudes indeed were living, who had been baptised in the name of Christ; but they had not been enlightened, nor had they changed their practices; they were still pagans, the worshippers of Buddhu. Many thousands, however, not

further ceremony! It is not wonderful, therefore, that the Dutch converts should resemble the Roman Catholic in number as well as in character. In 1663, according to the church registers, there were in the district of Jaffa patam alone, 62,568 men and women who professed the Christian faith, exclusive of the slaves, of whom there were 2,587; the number of children who had been baptised, within a few years, amounted to 12,387. But these numbers, large as they are, were greatly augmented in a short time. In 1688, the inhabitants of this district amounted to 278,759, of whom there were no fewer than 180,364, who made a profession of Christianity; and of these, it is said, about 40,000 had been converted within the last four years. Towards the close of the seventeenth century, the celebrated Dr. Leusden informs us that the Dutch ministers in Ceylon had baptised about 300,000 of the natives; and in 1730, Vischer, one of the ministers at Batavia, says, that in that island the number of Protestants was daily increasing, and that without doubt there were some hundred thousands of the natives who had embraced the Christian faith."

In 1743 the New Testament in *Tamul*, was printed at Colombo, under the auspices of the Dutch governor; and in 1783, the New Testament, with the books of Genesis, Exodus, and part of Leviticus, was published at the same place, in *Cingalese*. But there is no reason to believe these Scriptures were circulated to any great extent among the natives: and as the Dutch clergymen were few in number, and generally unacquainted with the languages of the island; and as the catechumens were very imperfectly instructed, and the females were almost entirely neglected;—it is certain the Christian religion was never very thoroughly introduced by the Dutch among the inhabitants of Ceylon.—Ed.

having any ministers of their own communion, joined the church of Rome.

Some idea of the *present* state of education in Ceylon, may be gained from the following statement, derived from the intelligence of the last year.

	<i>Schools.</i>	<i>Girls.</i>	<i>Boys.</i>
Baptist missionaries,	9	50	330
Church missionaries,	26	119	857
Methodist missionaries,	73	516	2,572
	108	685	3,759
American missionaries,	59	286	2,540
	167	971	6,299

The Committee of the Wesleyan Missionary Society state, that *upwards of ten thousand* native children are receiving Christian instruction in the island; which leads to the supposition, that a considerable number are taught under the patronage of the British government.

Influence of Religious Instruction.

The Committee of the Wesleyan Missionary Society speak thus on this subject in their Report:

The extension of schools and regular divine service into a great number of the villages and secluded parts of the country, has been followed by the introduction of meetings for prayer in the native huts; which are conducted by the pious natives, and native assistant missionaries, and schoolmasters, to a very considerable extent, in the country round three of the stations. These meetings for social prayer are attended by many of the natives, and promise the best results: and who indeed can reflect without devout thanksgiving, on the delightful fact, that so many of these little companies, composed of persons formerly idolaters and worshippers of demons, or living in the neglect of every form of worship, are now regularly congregated, in places where Satan had his seat, to hear the words of gospel truth—to offer their praises to Christ—and, in smaller companies and in their more retired dwellings, to pray with and for one another, to Him, who hath said in his own inspired word, *And it shall come to pass, that whosoever shall call upon the name of the Lord shall be saved.*

The schools have suffered much, during the past year, from the prevalence of epidemical sicknesses: but, since their commencement, about 20,000 children have passed through them, instructed in the principles of Christianity; and none of them have been known to turn back to idolatry, though connected with families still heathen.

So great an impression is indeed making upon idolatry in this island, by the joint efforts of those who are engaged in the diffusion of Christianity through its different classes of inhabitants, that it is not too much to expect that the time is very near, when the whole island will be rescued from the superstitions of Buddhism and its dark and polluting system of demon worship.

On another occasion the same Committee use the following language:

The impression which has been made on the opinions of a great mass of the idolatrous population, in almost every part of the old British possessions, (around the coast,) and in some places in the interior, by regular Christian worship—by the circulation of the Scriptures, in whole or in detached parts, in the different languages of the country—by the almost incessant conversations held with the natives, by pious and devoted native preachers and catechists connected with the mission—and by the numerous schools, in which several thousands of the native youth have, since their establishment, received a careful instruction in the principles of Christianity—is very extensive and encouraging. The principles of heathens have received a deep and fatal blow; and the people in several very extensive districts have, by these important labors, been prepared for those direct administrations of the Christian preacher, which are the means usually employed by the Head of the church to lead men into the fellowship of his people. In every station, religious societies have been formed of persons brought, by the blessing of God upon the labors of his servants, under a serious concern for their salvation; and, among these, not only is the sincere inquirer to be found, but, in no small number of instances, the confirmed and devoted Christian. Thus not only have the institutions and the apparatus of Christianity been introduced into this pagan land, but living churches of Christ have been raised up, exhibiting the truth and beauty of the religion of Christ, amidst a nation of atheists and devil worshippers—a holy seed, increasing in number and influence, by whom the sacred leaven will, it is believed, spread and prevail, until idolatry is destroyed and the worship of Christ is every where established. In the school houses of the jungle, in the secluded villages and huts of the natives through a large extent of country, as well as in the mission chapels, the praises of the true God and Saviour, from congregations and families of Ceylonese, ascend to heaven; and nothing is wanting but the means of increasing the laborers, both in the south and in the north, to carry Christian schools and Christian teaching and worship throughout every pagan district.

The Methodists number 439 members in the island. How many of these are communicants, we have not the means of knowing. Of three classes at Matura, containing 29 adult members, not less than 18 were communicants.

A most striking fact, illustrative of the influence of the Gospel, was published at p. 219 of the last volume.—The following is extracted from the correspondence of Mr. Clough, dated Nov. 5, 1825.

In several of our circuits in the south of Ceylon, such crowds of people attend our little chapels to hear the word of God, that the places were too strait for them. The chief instruments in this glorious work are our na-

tive assistants. Nothing will check their efforts, not even personal danger.

That worthy young man, Perera, has faced many difficulties and dangers, and even many deaths, in the Kandian country, for the sake of Christ. the other day he was giving me a history of his proceedings, when he mentioned, with great simplicity, the following relation—There was one place which he was accustomed to visit and preach at, at the frequent risk of his life. owing to the number of elephants that beset his path—

"But, (he said) the poor people are always so glad to hear about the Lord Jesus Christ, that I never mind my life. One day I was going there, and, when passing along a narrow crooked path in the jungle, suddenly I came near a very large wild elephant. Well, now I think I must die; but I have a gun: I will fire, but no hope to send him away. But I lift my gun—I pray to the Lord Jesus Christ—and then I shoot. After that I stand like a pillar, and expect every moment I be under the elephant's feet. But when the smoke of the gun cleared away from my eyes. I was greatly astonished to see the large elephant on his back, and his four legs stand straight up like four pillars, among the jungle and the trees. Immediately my heart praised God; and I think now what a great mercy I was going on God's work, therefore he save my life. I now not fear go any where in the work of my Lord Jesus Christ."

Mr. Hume, writing from a village in the midst of the Kandian hills, gives a more particular description of the danger incurred from the wild elephants.

I thought of attempting to introduce prayer meetings here among the natives, but there are some very considerable obstacles in the way. The huts, though pretty numerous around, are all considerably detached from

one another. The only time in which our meeting could be held is the evening; and then it is highly dangerous to be out of doors between even one but and another. as, after sunset, the elephants stroll about in numbers, in all directions, so that no one can stir out without the most imminent danger. A considerable number of the natives are every year destroyed by these huge animals: the poor people are so easily intimidated, that often, when they might escape from the danger, their fear completely overcomes them. on meeting one of these creatures; and they fall down as if shot, and are trampled to death or torn limb from limb.

Speaking with reference to the priests, he says—

A great change has taken place in the priesthood of Kandy. Europeans are not now, on visiting the temples, required to take off their shoes, &c. The influence of the priests is on the decline.

On the whole, it appears that a very encouraging progress has been made in Ceylon towards conveying to the natives a knowledge of the Gospel. But, let any one consider the population of the islands, (1,500,000;) the small number of the missionaries, and of the schools and scholars; the paucity of books of any description which have yet been put in circulation; and the obduracy of long established habits of heathenism, sustained by vicious passions, by profound ignorance, and by strong aversion to thought and inquiry:—and he will see, that much remains to be done, before that beautiful island shall have been converted into a garden of the Lord.

Domestic Intelligence.

ABSTRACTS OF REPORTS.

THE Anniversaries of several benevolent Societies held in New York and Boston, were noticed in the two preceding numbers of this work. The Reports of most of these Societies have been published, and such an abstract of some of them will be commenced in this number, as shall furnish the readers of the *Missionary Herald* with a view of the proceedings of their respective Societies during the past year, and of their present state.

ELEVENTH ANNUAL REPORT OF THE AMERICAN BIBLE SOCIETY.

Auxiliaries. To the number of Auxiliary Societies, which at the last anniversary was five hundred and six, have been added since forty-one; making the present aggregate five hundred and forty-seven.

Receipts. The pecuniary income of the So-

ciety during the year, from all sources, has been \$64,764 13; which is \$11,774 19 more than the receipts of the year preceding. Of this income \$35,366 29 were received in payment for books; \$19,282 82, as free donations; \$4,225 as subscriptions towards paying the debt for the Society's house; and \$2,970 as permanent loans, whose interest is to be annually paid in Bibles and Testaments if required. It should be distinctly remembered, that by far the greater part received from Auxiliary and other Societies, and individuals, was returned in Bibles and Testaments at cost, or less than cost; and that a minor portion only was left at the control of the Board, for the purpose of supplying the destitute with the Word of Life.

Books printed. There have been printed at the establishment, since our last annual meeting, or are now in press—

Bibles in English,	40,500
New Testaments,	35,750
Purchased German and Dutch Bibles,	171
German Testaments,	313

Making 76,734 Copies.

This number, added to that mentioned in the Tenth Annual Report, 532,902, makes an aggregate of 609,636, printed or purchased by the Society, since its formation.

Books Issued. From the last of April 1826, to the first of May 1827, there have been issued from the Depository

Bibles,	35,376
New Testaments,	35,745
Total	71,121

which number added to the issues of the ten preceding years, 440,047, forms a total of 511,668, since the formation of the Society.

Of these issues of the eleventh year, 58,337 have in various ways, to Auxiliaries and other Societies and individuals, been effected by sale.

Gratuitous Appropriations. The number of Bibles and Testaments thus appropriated by the Society during the past year, is as follows:—

English Bibles,	4,087
English Testaments,	7,203
Bibles in foreign languages,	583
Testaments in do.	1,235

The estimated value of these is \$6,685 58. These appropriations were made principally to Auxiliary Societies, in the southern and western parts of our country, to be distributed in settlements where there is a scarcity of the bread of life; some were sent to the mission schools among our aborigines; some to various ports in the West Indies, to Mexico, and to South America.

The want of Bibles in various parts of the country is yet very great; and generally in our country, where this is not possessed, individuals do not prize it enough to take pains to procure it for themselves. If then, this national Society is not so patronized, as to be able very greatly to increase its gratuitous appropriations, a fearfully large portion of our countrymen will remain destitute of that word of truth which sanctifies the heart. In one county in the State of New York, 1,000 families are destitute of a copy of the Bible; in another county 800 families;—and in other counties 400 or 500 remain unsupplied with this sacred volume. In one county in Delaware, 500 families have no Bible, and no county is better supplied. In North Carolina, 10,000 families are living and training up their households without the Bible. In four contiguous congregations in South Carolina, not more than two-thirds of the families connected with the *visible church*, are furnished with the Bible. In one fourth part of a county in Georgia, more than 200 families have no Bibles. Other portions of those States, and generally, much of the southern and western parts of our country, are in the same unhappy state of destitution.

While wants like these *already exist*, it must be remembered, too, that a population is increasing in those new sections of country in a ratio quadruple to the increase of Bibles, and that the benevolent there located are often *incompetent* to supply the growing destitution. To places of the character described your Board have aimed to extend their sacred bounties, and they feel that they must continue to extend them from year to year, or our western borders will soon exhibit tens of thousands as destitute of the word of God as if it had never been revealed from heaven.

Let any man sit down and ascertain, as he may do in a good degree, from the various communications of this Society, what number of our population are now unsupplied with the Scriptures:—let him in the next place determine the ratio of our annual increase—an increase of nearly 400,000 per annum:—let him then compare this increase with the number of Bibles and Testaments printed the present year, (76,000) and, if unbiassed, he must assent to the truth, that we are far from discharging all our duty to this sacred institution.

This unparalleled augmentation of our numbers, often creates an incredulity to alleged wants, which faithful inquiry would cause to be recognized, if not relieved. It is earnestly desired that the benevolent, in every station, will investigate the claims which this national institution has on their attention and patronage.

But the Bible, while it sheds its thousand blessings on the present life, points also to a future existence, where our welfare is to be for ever connected with a *present* conformity to the injunctions here inscribed.

The operations of this Institution need not be limited to our own land. *Five hundred millions* of our fellow men never saw the Bible, and were never influenced by its truths, and never enjoyed its consolations and hopes. The way is opening for this Society to do much towards furnishing the heathen with this great source of social and moral blessings. Missionaries are translating the Bible into languages in which its sacred truths were never before written. They invite Bible Societies to aid them in printing and circulating these words of eternal life. Here is a field to which there is hardly a limit; and a field, too, in which there has already been great success.

The events of every revolving year, indicate that the systems of pagan corruption and cruelty are ere long, to be broken up; and the light and principles of the Gospel to pervade every kindred, and tongue, and people.

But before such a consummation is realized, much, very much, remains to be done. Not more than forty or fifty millions of copies of revealed truth are yet in circulation, among the 800,000,000 of the great human family. Whole tribes yet remain strangers to the true God, and a future existence. While, then, the ultimate universality of the Saviour's cause is certain as divine veracity can make

it—while its onward march is more and more rapid, (never more so perhaps, since the ascension of its Founder, than during the past year,) yet it must not be forgotten, that this cause is advanced through human efforts, and that these efforts must be augmented an hundred fold, before the predictions of inspiration are fulfilled.—There must yet be a mightier movement on the part of Christendom, than has yet been made; there must be more and greater sacrifices; a more entire consecration of time, and talent, and wealth, and influence; and many new helpers must be called into the field, ere this great moral conquest is achieved.

Let then the friends of the Bible, while inspired by the hopes and promises here unfolded, go forward and diffuse this sacred blessing at home and abroad, until it is proclaimed throughout every continent and island—that *the kingdoms of this world have become the kingdom of our Lord and his Christ.*

FIRST ANNUAL REPORT OF THE AMERICAN HOME MISSIONARY SOCIETY.

SOME extracts from the correspondence of this Society, accompanied with remarks, were inserted in the *Missionary Herald* for May. The object of that article was to show, that, in view of the alarming deficiency of competent religious teachers, and of other means of communicating religious instruction, this Society must be considered as having a most important bearing on the moral and political interests of our country. After what was there said, though little justice was done to the magnitude of the object, the present article must be nearly confined to a presentation of the facts embraced in the Report.

Missionaries of the Society and the fields of their Labor. There were on the books of the Society, at the commencement of the year, 119 congregations to which aid had been pledged, and 101 ministers, the period of whose engagements had not then been fulfilled. Of these, 55 have been reappointed, and are still in the service of the Society, together with 68 who have been received as missionaries within the year, making the whole number of congregations and missionary districts aided since the 12th of May last 196, and the number of ministers employed, 169.

Of the 169 missionaries employed by the Society, 126 are settled as pastors, or are statedly employed in single congregations; 25 divide their labors between two or more congregations, and 18, including agents, are allowed to exercise their ministry in a larger extent of country. Of the whole number employed, 120 have been appointed to labor in the state of New York, one in Vermont one in New Jersey, seven in Pennsylvania, 16 in Ohio, four in Michigan, three in Indiana, two in Tennessee, one in Virginia, four in Kentucky, one in North Carolina, two in Illinois, three in Missouri, one in Louisiana, two in East Florida, and one in Lower Canada.

These missionaries have performed, within

the year, 110 years of parochial or ministerial service, and the average proportion of aid in their support granted by this Committee, has been less than one fourth.

The reason of so large a number of missionaries being employed in the State of New York, is that they are supported by Societies in that State which became auxiliary to the National Society, on the condition of expending their funds, so far as necessary, within their own limits, paying only their surplus funds into the general treasury.

Rule in making Appointments. As a general rule—say the Committee—our appointments have been made in answer to applications received from congregations needing assistance in the support of ministers, accompanied, in each case, with satisfactory testimonials that the people are united in their desire to secure the permanent labors of the individual in question, and that, with a little aid for a limited time, they have a prospect of being able, afterwards, to sustain his whole support. In this way, help is granted only to such as profess a willingness to help themselves to the extent of their ability, while, in many cases, the prospect of the little assistance afforded by this Society, has encouraged the people to raise double the amount which they would otherwise subscribe for the support of a minister.

But this system, though the best in general, cannot be made universal. The circumstances of the most remote and destitute states and territories require a departure from this rule. There, congregations are seldom sufficiently organized to unite in calling a minister, nor are the people sufficiently impressed with the importance of Gospel ordinances to desire these inestimable blessings. Most of our frontier settlements, therefore, would remain destitute of the preaching of Christ, if it were not carried to them. But who shall carry it except they be sent?

Labors and Successes of the Missionaries.

From the Reports of the missionaries it appears that Sabbath Schools and Bible Classes have been very generally supported in the congregations aided by the Society; that in a large number of these congregations, Bible and Tract Societies have been formed, and Bibles and Tracts have been extensively distributed in many places which before were almost entirely destitute of these important means of religious instruction: families have been visited extensively, and the Gospel preached from house to house: the Monthly Concert has uniformly been observed, and the missionaries have in very few cases preached less than three times on the Sabbath.

Seventeen special visitations of the Spirit of God have been experienced under the labors of our missionaries, which have resulted in the hopeful conversion of not less than 700 souls. In several other congregations ap-

pearances are highly encouraging, and in all the influence of the Gospel has been in a measure felt. There is perhaps not a missionary of the Society who has not been honored as the instrument of leading more than one sinner to repentance. The whole number of souls converted in all of our congregations during the last year is probably more than 1,000.

Expenditures and Receipts. The amount of monies paid out by the Committee during the year for the support of missionaries, including the expenses of their office, and of the agencies they have employed, is \$13,984 17.

From the Treasurer's account, it appears that the receipts of the Society have been, in all, \$20,031 21—including \$1,890 45, which was paid over by the U. D. M. S. at the commencement of the year, and that there is now in the Treasury \$6,047 04. The Committee are under engagements for more than \$10,000 to agents, missionaries, and congregations, now on their list.

The following are the sources from whence the income of the Society has been derived. Seventeen have been constituted Directors for life by the payment of \$100 or upwards each; and fifty-six have been constituted members for life by the payment of \$30 or upwards each; which, together with other contributions in part for the same purposes, amount to \$4,189 51. One hundred and twenty-four Auxiliary Societies and Associations have been recognised, which, together with several Societies not Auxiliary, have contributed the sum of \$5,996 39.

The amount received from collections in churches, on Thanksgiving day, at the Monthly Concert, &c. has been \$2,264 40. The remainder of the income of the Society has been derived from individual donations and annual contributions.

This interesting Report shows very clearly that the Committee have taken a survey of the moral desolations of our land; that they are apprised of the greatness and urgent nature of the work to be done; and that, acting for this National Society, they feel themselves in a measure responsible for supplying the American community with faithful preachers of the Gospel, and have seriously addressed themselves to the accomplishment of the work. The facts which they state in concluding their Report, ought to induce every Christian who desires the salvation of his fellow-men, and the continued freedom and prosperity of his country, to come to their aid.

Two thirds of the population of the United States reside west and south of New York and New Jersey. But of the efficient ministers of the Gospel, of all denominations, more than one half belong to New England, and the two States above named. Beyond these States we have been called, in the correspondence of the last year, to contemplate whole counties, and numbers of contiguous counties, without a single educated minister of the New Testament. In Michigan, Ohio, Virginia, Tennessee, the Carolinas, Georgia, and Alabama, there are many hundreds of places that

need aid in the support of Gospel ordinances, while the valley of the Mississippi, extending from the northern lakes to the gulf of Mexico, and from the Alleghany to the Rocky Mountains, and receiving thousands of the inhabitants of the older States every year, appeals to both our patriotism and philanthropy. In that vast valley, there are few to publish salvation, and because there is no vision, the people perish. The light of every Sabbath witnesses hundreds of thousands destitute of the ordinances of God's house.

Let it be considered also that the portions of our country, which are the most destitute, are the most rapidly increasing in population. The aggregate of the inhabitants of the United States is supposed to double in every 25 years. But in 1822, the population of Kentucky had increased eight-fold in 30 years. The increase of several of the Western States is probably equally rapid at the present time. The day is not far distant, therefore, when the States and Territories, that are now comparatively destitute, will embrace the majority, and control the moral influence of this nation. Now, the sources of influence are with the older States. Here are the seats of science and the schools of the prophets. And the spirit of God is here, reigning down righteousness upon our churches and literary institutions, and preparing many laborers for his harvest. Now, it is with us to give shape to the moral character of this country. But suffer the new and rising communities of the west and south to grow up without the restraints of Christianity, until their numbers shall surpass those of the older States, and through the facilities of intercourse that will then exist between the western and eastern sections of our country, they will roll back upon us a tide of vice and irreligion. The Christians of the older States, therefore, are called on, as guardians of the peace and prosperity of Zion, to unite and possess the land, that they may save its future millions from that ruin which is in store for the nations that know not God.

And the destiny of these United States stands not alone. It is connected with the interests of the family of man. There is not a nation under heaven which appears destined to exert so powerful an influence upon the moral condition of the whole world. Mind acts upon mind, and knowledge is power. Let it be considered, then, that the English language is spoken by many millions of the human race, and that it is the medium through which the most enlightened portions of the world are now conveying the knowledge of God to the ends of the earth, and it can no longer be doubted that one of the most important steps towards the conversion of the world is the conversion of the increasing millions of these United States. Here are to be enlisted no inconsiderable portion of that army of the Lord of Hosts, to whom shall be surrendered the kingdom, and the dominion, and the greatness of the kingdom, under the whole heavens.

SECOND ANNUAL REPORT OF THE AMERICAN TRACT SOCIETY.

(Instituted at New York.)

RESPECTING the origin and progress of this Society the Committee remark—

When the foundations of the Society were laid, two years ago, they were laid with trembling; for many, who, it could not be doubted, were the sincere and devoted followers of Christ, were ready to predict, that it could not succeed. But the wants of an almost boundless community; the cry from ten thousand voices of the perishing, for some little portion of the word of life; and the belief, that God would be glorified in the co-operation of his children, as far as was practicable, in promoting his own cause in the earth, gave courage to proceed. The object was undertaken, not, the Committee believe, without some humble confidence in God, that it was originated by his Spirit, and that, by his own almighty power, he would carry it forward.

The Committee felt, at the last anniversary, that they had much occasion to speak of the goodness of God in the prosperity granted to the Society during the first year of its operations; and now they have to report, not only that the amount accomplished during the second year, exceeds what was done in the first, but that the whole operations of the Society, during the past year, have been more than three fold what they were during the preceding.

Labors of the Publishing Committee. The number of Tracts stereotyped during the year is 46; making the whole number now stereotyped and printed, two hundred Tracts, a list of which will be found in the Appendix. These 200 Tracts embrace a series of 2,476 pages, 2,400 pages of which, comprising the first 194 Tracts, complete a set of six volumes, which have, exclusive of the issues of the Tracts in their single and unconnected form, been printed, from the stereotype plates, on uniform paper, for binding; and are now to be obtained at the Depository, neatly bound and lettered, with a complete Alphabetical Index, at the close, to the Tracts in the whole set.

The Committee have also sanctioned and stereotyped "the Boatswain's Mate," in seven parts, embracing 148 pages; together with 13 Tracts, embracing 176 pages, in *Spanish*; and 14 Tracts, embracing 168 pages, in *French*, which have been prepared with much care. They have also commenced the stereotyping of Tracts in *German*; and have now under consideration the expediency of publishing a few Tracts in the native Indian languages of our country.

The Committee have put printed covers on all the Tracts of eight pages and upwards. They have begun the stereotyping of a series of small Tracts for children. The *American Tract Magazine* has also been continued, and 3,750 copies are regularly published once in two months.

The *Christian Almanac* for 1827, was issued in ten distinct editions, adapted to the meridian and latitude of as many different localities in various parts of the United States, viz.

Boston, Mass.
New-York City,
Utica, New-York,
Rochester, N. Y.
Baltimore, Md.

Richmond, Va.
Raleigh, N. C.
Augusta, Geo.
Huntsville, Alab.
Edwardsville, Illinois.

The Committee have prepared a copy of this Almanac for 1828; the same number of editions will be published, and in the same places, as last year; besides one edition with a Calendar fitted for convenient use in every part of the United States. Several of these editions are already printed, and are for sale at the Depositories of the Society and its Branches.

Amount of Publications printed. During the year ending May 1, the Committee have printed

	Tracts.
In the English language,	2,693,100
In French,	14,000
In Spanish,	10,000
Besides these they have printed 13,000 of the bound volumes, comprising Tracts.	400,000
Whole number of Tracts printed during the year,	3,117,100
Whole number since the formation of the Society,	3,815,000
Whole number of pages printed during the year,	36,114,000
Whole number since the formation of the Society,	44,168,000
Pages of covers printed,	6,480,000
Copies of the <i>American Tract Magazine</i> , printed during the year,	20,350
Copies of the <i>Christian Almanac</i> , printed at the Society's House,	71,150

Amount of Publications circulated.

	Pages.
Circulated during the year, including the Tracts in 6,455 bound volumes,	24,768,332
Total circulated since the formation of the Society,	28,379,732

The principal part of the amount circulated during the year, have been sold, at reduced prices, to the Branches and Auxiliaries of the Society, and to other benevolent institutions and individuals. There have been delivered to Life and Annual Directors and Members of the Society 695,000 pages; and sent, in small parcels, into various parts of the country, and of the world, to awaken an interest in the cause of Tracts, 344,396 pages.

The *gratuitous appropriations* which the Committee have made, during the year, to various individuals and Auxiliaries, amount to 608,660 pages.

State of the Funds.

Received for Tracts sold nearly at cost,	\$21,836 05
Donations,	8,556 96
Total,	\$30,413 01
The expenditures have been,	30,441 93

The Committee are free to declare, that, so urgent, in their view, has been the call for the extended operation of the Society, that they have not dared to adopt any other principle of operation than that of going forward with their work, and depending on divine Providence, and the charities of the community, for a supply of their increasing necessities. All the year, they have been under large pecuniary obligations, and, at several times, have been able to meet demands due, only by the individual responsibility of members of the Committee.

The Society is now under obligations for stereotype plates and paper, to an amount no less than \$9,233,93.

Branches and Auxiliaries. The number of Branches and Auxiliaries, reported, at the last anniversary, as having contributed to your funds, was 75. The whole number, which have now contributed to your funds, is 340. Besides these, 43 have been recognised by a vote of your Committee; making the whole number of Branches and Auxiliaries 383.

Need of increased Exertion. In looking over our extended population, and tracing the operations of the Society hitherto, they appear most painfully inadequate and limited. The Society has sent Tracts to many of the large towns, and in all to nearly 400 Branches and Auxiliaries; but to very few comparatively of our more than 6,000 post towns and post villages has a single Tract yet found its way. Large and populous States remain almost wholly unsupplied; and especially almost all the newly settled parts of the country, whose population is rapidly increasing, and many of whom have scarcely any other means of gospel grace.

Into all the States west of the Alleghany mountains, together with Alabama, Mississippi, and Louisiana, occupying more than half the territory of all the States in the union; embracing, in 1810, more than 1,000,000 of inhabitants; in 1820, 2,200,000; and now not very far from 4,000,000—into all those States, Tracts only to the value of \$700 have yet been sent, since the formation of the Society; which is but little more than one half the amount circulated by the ladies of the city of New York and Brooklyn, or by the Tract Society in the single village of Utica.

Yet a large portion of that population have not the Bible, nor any places of public worship, nor any stated preaching of the Gospel, and are in a great measure destitute of the other means of grace.

Calls for Tracts are also made from other parts of this continent, and from foreign lands. The Christian community ought to keep in mind that efforts are now being made by missionaries and other philanthropic individuals and societies, and to some extent, by government, to raise up a *reading population*. The mass of mind among the nations, has long lain in ignorance and stupidity—especially on moral subjects. By means of missionary schools, the enterprise of teaching nations to read has been undertaken:—nations in whose language there are no books containing the truths of Christianity. This enterprise must fail, and the great object of it not be accomplished, if books and tracts containing the doctrines of the Gospel are not put into their hands. At the Sandwich Islands alone, there are nearly *twenty thousand* readers: but what shall they read? There are no books of any description, except the few Tracts which the missionaries have been able to publish.

In the conclusion of this Report, an interesting view is given of the peculiar facilities which exist for disseminating religious truth through the medium of Tracts, and eleven

pages are occupied in a detail of facts, showing that the Spirit of God accompanies these efforts and makes the doctrines of the Gospel presented in this way, the power of God unto salvation.

THIRTEENTH ANNUAL REPORT OF THE AMERICAN TRACT SOCIETY.

(Instituted at Boston.)

THIS Society, which has become a Branch of the *American Tract Society at New York*, and receives Tracts principally from the general depository there, has paid into the Treasury of that Society, during the last year, \$4,140 99. It has received contributions during the same period from 324 Auxiliaries, mostly in New England. Forty-one persons have been made Life Members. The whole amount of money received, as detailed in the Treasurer's Report, is \$10,305 40. The expenditures of the Society during the same time have been \$10,010 70, leaving in the Treasury, \$294 70.

The whole number of Tracts put in circulation is 588,045, making 7,056,540 pages. Of the Tracts issued from the Depository, 5,816,544 pages have been sold to agents and Auxiliaries, nearly at cost. 711,140 pages have been delivered to Life Members. The Committee have also made donations to individuals and societies for gratuitous distribution, amounting to \$522 50, or 522,500 pages.

ELEVENTH ANNUAL REPORT OF THE AMERICAN EDUCATION SOCIETY.

A VIEW of the principles and proceedings of the American Education Society was given in the number of this work for January, pp. 26—30. The present article will embrace only such of the more important matters in relation to the Society, as were not then exhibited.

Funds. The amount of donations and of disposable income received during the year was \$12,866 90, exclusive of \$462 subscribed expressly towards the support of the Secretary. The expenditures amounted to \$11,441; leaving a balance on hand of \$1,425 81.—About sixty scholarships (for a description of which the reader is referred to p. 28,) were subscribed during the year, part of them payable in five years, and \$23,446 87 were paid into the general treasury towards this permanent fund, besides several thousand dollars more in the treasuries of Branch Societies, waiting the order of the general treasury: the general permanent fund received, also, an accession of \$1,571 50, by means of donations and legacies, given for that purpose.

Beneficiaries. The number of young men who have been received under the patronage of the Society, since the last annual meeting, is *thirty-five*. The whole number assisted during the year, by the funds of the Society, is *one hundred and fifty-six*. They have been pursuing their studies in the following Institutions:—23 in Amherst, 25 in Yale, 19 in Middlebury, 14 in Williams, 13 in Dartmouth, 9 in Union, 7 in Hamilton, College; two in Brown University, one in Vermont University, one in Waterville College, one in Washington College, Connecticut, one in Columbian College, District of Columbia, and one in the University of Georgia: 29 have been pursuing studies preparatory to entering College, in *eight* different academies.

The character of these young men, and their proficiency in study, is stated, on evidence derived from personal acquaintance, or from repeated declarations of their instructors, to be in a high degree satisfactory. Many of them are distinguished for intellectual and moral attainments; and few, if any, would be regarded by competent judges as unworthy the patronage they receive. They have earned, by their own industry, in various ways, during the last year, and appropriated to their own support, 4,000 dollars.

The whole number of young men to whom appropriations have been made since the formation of the Society in 1815 is *five hundred and seventy-six*. They have resided in *nineteen*, or *twenty*, states; and have pursued their studies at as many Colleges, and at more than *forty* academies. Some have been aided only for a few months, and others during the whole course of their academic studies.

Some account was given at p. 30, of the manner in which those, who were patronized by the Society while engaged in academical studies, have been employed since they went forth into the world. Subsequent inquiries have enabled the Directors to speak more fully on the subject.

Settled as pastors of churches, in 14 States,	72
Devoted to missions among the heathen,	6
Missionaries in remote and destitute parts of our country,	6
Evangelists,	4
Ordained, and in connexion with Benevolent Societies,	2
Licentiates and candidates for settlement,	33
Licentiates and instructors of youth,	7
Teachers of the Gospel,	136

Their voice is heard, every Sabbath day, by thousands and tens of thousands of immortal beings, in various and remote portions of our own land, and by hundreds in pagan lands. Some of them have been blessed with revivals of religion; and every year swells the number of those who will regard them forever, as the instruments, under God, of their salvation.

Forty-five are employed as teachers; four as professors, or tutors, in Colleges, and the remaining number, for the most part, as instructors, for a time, of academies. In conse-

quence of no appropriations having heretofore been made from the funds, except in a few instances, to aid young men in the third, or theological stage of their education, many have been compelled, after leaving college, to resort to this measure, to defray the expenses of their education, and have been occasionally kept back from the great work to which they were to devote their lives, for a longer period than sound discretion would approve. The Directors have no doubt that in most cases, a portion of time spent in this manner will prove of lasting benefit to the young men under their patronage, and enable them to be more extensively useful, as ministers; but it should never be forgotten that the great, the final object of all the efforts of this Society is to raise up *preachers of the everlasting Gospel*. For this end it was formed; to assist in accomplishing it, every dollar of its funds has been given; and nothing but an act of God, or the clearest indications of his providential will, can justify either the Directors, or the young men under their care in stopping short of it.

Between 60 and 70 are members of various Theological Seminaries, and several are pursuing the study of theology under the direction of private ministers; and about 150 are in academies and colleges. More than 20 are expected to commence preaching during the present year.

The Directors regret to state, that twenty-four young men, some of whom gave great promise of usefulness to the church, have been cut down by death while they were engaged in studies preparatory to the ministry. Nineteen others have failed on account of ill health; a number have been dropped in consequence of not discovering, after trial, the qualifications specified in the constitution; and a few others have, for other reasons, relinquished the object for which they commenced their education, and have devoted themselves to other pursuits, either professional, or literary, or commercial. From those which remain, the Directors have not received such particular information as to enable them to make any certain classification. Future inquiries, which the Secretary will make, as he has opportunity, will doubtless supply this deficiency, and render the annual statements, to be given in subsequent reports, still more complete.

Branch Societies. The union of the Presbyterian Education Society with the American Education Society has been repeatedly mentioned, pp. 194, 222.

The Presbyterian Society takes the name of the *Presbyterian Branch of the American Education Society*, and will henceforth conduct its operations upon the same general principles as the American Society; and, as a constituent part of that Society. The Directors cannot but regard this event as one of the most interesting, and auspicious, which has yet occurred in the history of Education Societies in this country. All experience goes to prove that union is strength. It is especially so.

where the friends of benevolent institutions, who have a common object, unite their counsels and their efforts. The Bible, the Missionary, and the Tract Societies of our country, furnish a splendid illustration of this truth. We cherish full confidence, that hereafter the history of Education Societies will afford another delightful exhibition of the same sentiment. The Directors feel it to be due to their brethren at the south, to say, that the proposition for union not only originated with them, but was presented in a spirit of Christian confidence and liberality, that could not fail to excite kindred feelings, and to render the union as much one of affection, as of Christian effort. The number of young men under the patronage of the Presbyterian Education Society, and of its various Executive Committees, is about one hundred; the amount of donations, the last year, was rising of 5,000 dollars.

Two new Branch Societies were formed during the year; one in Connecticut, and the other in New Hampshire. A similar society exists in Maine.

General Principles upon which the Society is conducted.—What are denominated fundamental maxims of the Society, are thus stated:

That the good which the Society is to accomplish must depend, under God, upon the character of the men whom it patronizes; that the enterprise is undertaken, and should be prosecuted, with reference to the *entire wants of our country and of the world*; and that the Society is destined to continue, *for generations and for ages to come*. Those positions lie at the foundation of nearly all the measures which the Board are taking to promote the interests of the Society; and one who keeps them in view will have no difficulty in perceiving the reasons by which they are influenced in their decisions generally.

The Directors aim to exercise great vigilance and circumspection in the selection of candidates for assistance. Their first inquiry has respect to decided piety; their second to a respectable share of common sense; their third to good understanding; they also require that the candidate for assistance be really indigent; and they give a preference to such as are seeking a thorough education. For reasons which are stated at pp. 27, 28, assistance is hereafter to be given in the way of *loans*, and not as a charity.

Miscellaneous. The Secretary is required to visit, periodically, the places where the young men are pursuing their studies, to see their instructors, and converse with them fully respecting their intellectual, moral, and religious character, to ascertain their standing as scholars, and to know their general deportment. He is also to see the young men, to converse and pray with them, individually and collectively; he is affectionately and faithfully to counsel them; and in all other ways to do what he can to encourage them in their stud-

ies, and to promote in them an elevated, a growing, and a devoted piety. It is also made his duty to keep up a regular intercourse with them at other times, and to make such communications, as with the blessing of God, may promote the same end. In a word, he is to be, to this interesting class of persons, so far as his circumstances and general duties will allow him to be, a *personal friend*, and pastor. When abuses occur, he is impartially to make them known to the Board; whom he is also to keep informed of every thing, of importance, relating to the character and circumstances of those under the care of the Society.

A monthly concert of prayer has been instituted among the beneficiaries of the Society, which they observe on the Tuesday evening immediately following the usual Monthly Concert. The leading object is, to pray for themselves; for the Society which patronizes them; for the destitute at home and abroad; and for a revival of religion in the seminaries with which they are connected.

ANNUAL REPORT OF THE BAPTIST BOARD FOR FOREIGN MISSIONS.

Survey of Missionary Stations:—Burmah.

The operations of the mission in the Burman empire, as is generally known, were seriously impeded, and the missionaries residing at Rangoon placed in most distressing and perilous circumstances, by the late war between the Burmese and British. After the close of this war, and the liberation of Dr. Judson and Doctor Price, as Rangoon was likely to remain in an unsettled state, it was thought advisable that Dr. Judson and Mr. Wade, with their families, should remove to Amherst, a new town about to be built near the mouth of the river Martaban, and within the newly acquired provinces of the British East India Company. Doctor Price proposes to remain at Ava, the capital of the empire, where he will have access to the principal men of the nation.

In view of all the circumstances connected with the late war in Burmah, and the consequences resulting from it, the Board feel justified in expressing their belief, that it has widened the sphere of their labors incalculably, and rendered the prospect of success on the part of their missionaries far greater than before, particularly within the conquered Provinces. They may now have free access to the people without fear, and employ all the means of instruction within their reach; they may preach and establish schools in which the principles of Christianity shall be taught. The natives may also inquire, read the Scriptures, hear the Gospel and embrace it, without being subject to penalty or oppression. Heretofore it has been otherwise. When the missionaries preached, it was with caution; and when the people wished to hear and converse on religion, they were often deterred by the

certain displeasure of their rulers. If then something was accomplished for the cause of Christ under former disadvantages, how much more may be anticipated, now these hindrances are removed.

Messrs. Hough and Boardman, remain still at Calcutta, waiting for directions from the Board.

Monrovia. The church which was established here, has received at different times additions to its numbers and strength, and continues to enjoy the pastoral labors of the Rev. Lott Carey. The mission school, under the care of Mr. Joseph Lewis, aided by a lad of the same name, is well attended. The Board consider this station as presenting an interesting field for missionary labor both among the colonists and the surrounding natives; and they are extending their inquiries to discover colored youths of decided piety and promise, who may receive suitable instruction preparatory to future usefulness in it.

Carey. This station is among the Putawatomic Indians, 25 miles S. E. of Lake Michigan. The Rev. Isaac McCoy is the Superintendent, having eight male and female assistant missionaries associated with him. The mission school contains 70 native children, and the prospects of the mission are encouraging. Seven Indian youths, all hopelessly pious, have been placed at the Hamilton Theological Institution in New York: two others have recently been placed at Castleton, Vermont, to acquire a knowledge of medicine. Another station, called *Thomas*, has been formed in the neighborhood, at which there is a school of eleven children.

Valley Towns. This station is situated in the south-eastern part of Tennessee, and is under the care of the Rev. Evan Jones, assisted by Mrs. Jones. Fifty children have been the limited number here, which has commonly been kept good.

Withington. This mission, is situated among the Creeks, within the limits of Georgia, is under the charge of the Rev. Lee Compere, aided by Mrs. Compere. Here is a school of 27 children.

Tinsawattee. The Rev. Mr. O'Brien, aided by Mrs. O'Brien, has a school of 27 scholars.

The *Choctaw Academy*, situated at Great Crossing, Scott Co. Kentucky, is under the care of trustees in the vicinity, who have been nominated by the Board. The Rev. Mr. Henderson is the instructor. Indian youths from various tribes are admitted to the advantages of the Academy, and are supported from the annuities granted to their respective tribes by the United States. More than fifty were present at the date of the last quarterly returns to government.

State of the Funds. The receipts into the treasury of the Board have been—

Donations from Auxiliaries and individuals, \$9,974 86
From the Treasury of the United States for Indian Schools, 1,012 50

The expenditures have been, \$15,408 32

For the Bengal Christian School Society there has been received \$799 58.

American Board of Missions.

ANNIVERSARIES OF AUXILIARIES.

MAINE. The *Auxiliary Society of Cumberland County* held its second annual meeting at Standish, on the 13th of June, on which occasion a sermon was preached by Rev. Asa Mead of Brunswick. After hearing the Treasurer's report, the meeting was adjourned to Portland, and met there on the 29th, when the Corresponding Secretary, and the Rev. Charles S. Stewart from the Sandwich Islands, were present as a deputation from the Board. The ill health of the latter prevented their attendance at Standish.—Mr. Reuben Mitchell, of Portland, *Secretary*; Mr. Wm. Hyde, of the same place, *Treasurer*.

The *Auxiliary Society of York County* held its second annual meeting at Kittery Point, June 20th. A sermon was preached by the Rev. Mr. Cogswell, of Saco. The Report of the Secretary and Treasurer were then read and addresses made by the Rev. Mr. Loring, of Buxton, and by the Corresponding Secretary and the Rev. C. S. Stewart, who were present as a deputation from the Board.—Rev. Christopher Marsh, *Secretary*; Mr. Owen Burnham, *Treasurer*.

NEW HAMPSHIRE. The *Eastern Auxiliary Society of Rockingham County* held its 2d annual meeting at Dover, June 21st. The reports of the Secretary and Treasurer, were read, and addresses were made by the Rev. Messrs. French, Putnam, and Cleaveland; also by the Corresponding Secretary and the Rev. C. S. Stewart, who were present as a deputation from the parent Board.—Rev. Jacob Cummings, *Secretary*; Mr. T. H. Miller, *Treasurer*.

FORMATION OF AUXILIARIES.

PENNSYLVANIA. The *Auxiliary Society of Westmoreland County* was formed at Greensburg, June 13. The officers are as follows:—

Hon. George Plummer, *President*;
John Black, Esq. } *Vice Presidents*;
John Giffen, }
Joseph Montgomery, }
Dr. James Postlethwaite, *Secretary*;
William Reddick, *Treasurer*.

OHIO. Delegates from the Associations in the counties of Jefferson, Belmont, and Harrison, met at Steubenville, May 8th. Reports from the several Associations were presented, showing that \$620 had been collected. The meeting then resolved unanimously to form an Auxiliary, to be called *The Auxiliary Foreign Missionary Society of Steubenville and its Vicinity*.

After adopting a Constitution, the following gentlemen were elected officers.

Rev. Charles Clinton Beatty, of Jefferson Co. *Pres.*
John Patterson, Esq. of Belmont Co. }
Hon. J. H. Hallock, of Jefferson Co. } *V. Pres'ts*;
Andrew Eagleton, of Harrison Co. }
Gen. John Patterson, of Jefferson Co. *Treasurer*;
James Collier, Esq. of do. *Secretary*.

FORMATION OF ASSOCIATIONS.

NEW HAMPSHIRE. *Cheshire Co. Gent.* and *La. Asso.* Officers not reported. Formed Oct. 1826.

PENNSYLVANIA.—*Westmoreland Co. Long Run.* Gent. and *Lad. Asso.* James Irvin, Esq. *Pres.*

Adam Coon, V. Pres. John Fleming, Sec. Robert Fulton, Treas. 6 coll. May 15.

Plumb Creek. Gent. and Lad. Asso. Rev. Francis Laird, Pres. Jas. Murray, Esq. V. Pres. Wm. McJunkin, Sec. John Cowan, Treas. 8 coll. May 10.

Poke Run. Gent. and Lad. Asso. Samuel Paul, Esq. V. Pres. John Gwin, Esq. Sec. Wm. Guthrie, Treas. 8 coll. May 17.

Congruity. Gent. Asso. John Dickie, Pres. Robert Rainey, Esq. V. Pres. John Adair, Esq. Sec. Ephraim E. Robson, Esq. Treas. 4 coll.—Lad. Asso. Mrs. Jane Porter, Pres. Mrs. R. Rainey, V. Pres.

OHIO. Portage Co. Rootstown. Gent. Asso. Rev. J. Meriam, Pres. Dea. T. Andrews, V. Pres. Erasmus Sevmour, Sec. Ariel Case, Treas. 3 coll.—Lad. Asso. Mrs. J. Meriam, Pres. Mrs. Andrews, V. Pres. Mrs. A. Gibbons, Sec. Mrs. A. Case, Treas. 2 coll.

KENTUCKY. Louisville. Gent. Asso. Jacob Reinherd, Esq. Pres. William L. Vernon, Sec. John P. Harrison, M. D. Treas.—Lad. Asso. Mrs. Phebe Wurtis, Pres. Mrs. Eliza Lewis, Sec. Mrs. Catharine Ried, Treas.

Donations,

FROM JUNE 21ST, TO JULY 20TH, INCLUSIVE.

I. AUXILIARY SOCIETIES.

Berkshire co. Ma. J. W. Robbins, Tr.	
Becket, Gent. 21,28; La. 15,93;	37 20
Dalton, Gent. 23,31; La. 17,75; indiv. 1;	46 00
Egremont, Gent. 6,62; La. 12,42;	19 04
Great Barrington, Gent. 22,62; La. 32,34;	
Mon. con. 2,42,	57 38
Hinsdale, Gent. 60; La. 39,18,	99 18
Lanesborough, Gent. 22,13; La. 30; (of which to constitute the Rev. HENRY B. HOOKER an Honorary Member of the Board, 50;)	52 13
Lee, Gent. 87,90; La. 57,61,	145 51
Lenox, Gent. 103,52; La. 71,95; acad. 12;	187 47
New Marlboro, S. so. Lu. 9,32; ind v. 3,79,	13 11
N. so. Gent. 42,10; La. 40,75,	82 85
Otis, Gent. and La.	26 50
Pera, Gent. 53; La. 26;	79 00
Pittsfield, Gent. 76,88, La. 92,70; Mon. con. 81,42,	251 00
Richmond, Gent. 36; La. 34;	70 00
Sandisfield, Gent. 23; La. 38,25;	61 25
Sheffield, Gent. 47; La. 58,44; Mon. con. 26; indiv. 2;	133 44
Stockbridge, Gent. 54,63; La. (of which to constitute the Rev. DAVID D. FIELD an Honorary Member of the Board, 50;)	53,31,
N. so. Gent. 23,70; La. 13,95; Mon. con. 7,33,	45 04
Tyringham, Gent. 15,13; La. 24,88,	40 00
West Stockbridge, Contrib.	16 56
Williamstown, Gent. 71,69; La. (of which to constitute the R. v. RALPH W. GRIDLEY an Honorary Member of the Board, 50;) 75,42, College, 13;	160 11
Windsor, Gent. 61,46; La. 54;	115 46
	1,846 23
Less c. note, & discount,	1 75
	\$1,844 48

Cumberland co. Me. W. Hyde, Tr.	
Gorham, Coll. after an address by Rev. Mr. Stewart,	23 02
Portland, Coll. do. do.	89 75—112 77
Essex co. Ma. J. Howard, Tr.	
Methuen, Gent. 10,08; La. 13,43,	23 51
Hillsboro' co. South. N. H. E. Parker, Tr.	
Amherst, Mrs. G. French, for Bombay miss.	5 00
Merrimac co. N. H. N. Abbot, Tr.	
Boscawen, W. Gent. 18,50; La. 11,33,	30 75
E. La.	5 00
Bradford, Gent. 4; La. 6,90,	10 90
Canterbury, Gent. 7; La. 14,07; Mon. con. 2,38,	23 45
Chichester, Gent.	3 25
Concord, Gent. 35,78; La. 50,41; Mon. con. 18;	110 19
Dunbarton, Gent. 25,90; La. 24,60, (of which to constitute the Rev. WALTER HARRIS, D. D. an Honorary Member of the Board, 50;)	50 50
Gilmanton, 2d cong. La.	5 75
Henniker, Gent. 29,36; La. 16;	45 36
Loudon, Gent.	9 00
Pembroke, Gent. 10,25; La. 21,60,	31 85
Sanbornston, Gent. 9,71, La. 3,50; a friend, 20c.	13 41—338 41
Morris co. N. J. F. King, Tr.	120 87
New York city and Brooklyn, W. W. Chester, Tr.	30 00

Orange co. Vt. J. W. Smith, Tr.	
Newbury, Gent.	15 00
Palestine miss. so. Ma. E. Alden, Tr.	
Av. of Mrs. Dexter's Memoirs,	5 50
Indiv.	10 76
Abington, 1st par. Rev. S. Spring, 1;	
La. 79,92,	80 92
2d. par. Gent. 69,86; La. 53,02; a friend, 1;	123 88
3d par. Gent. 35,31; La. 31,03	66 34
Hanover, Directors,	22 00
Hanson, Mrs. A. Cushing,	10 00
Middleboro. N. par. Mrs. J. Gurney,	5 00
North Bridgewater, Gent. 72,62; La. 62,66,	135 28
Randolph, 1st par. Mon. con. 24,68;	
Gent. 31,70; La. 23,76; a friend, 3;	83 16
2d par. Gent. 17,86; La. 26,76; young men's aux. so. 15,91,	60 53
Weymouth, 1st par. La.	42 37
2d par. Directors,	19 05
	664 79
Ded. amt. ac. in M. Herald for March, 1st part for the present year,	75 00—589 79
Rockingham co. West, N. H. W. Easton, Tr.	244 68
Indiv.	
Candia, Gent. 30,12; La. 20;	4 23
Chester, La. 18,43; Gent. 12,04;	50 12
an indiv. 1;	31 47
Deerfield, Gent. 7,46; La. 11;	18 46
Hampstead, Gent. 12; La. 7;	19 00
Londouderry, 1st par. Gent. 38,60	
La. 52,48,	91 08
W. par. Gent. 13,81; La. 28,60,	42 41
Raymond, Gent.	7 50
Salem, La.	12 00
Windham, Gent. 17,25; La. 20,54,	37 79
	314 05
Ded. c. note,	3 00—311 05

Rutland co. Vt. J. D. Butler, Tr.	
Benson, La. 13; an indiv. 1,03,	14 03
Brandon, Gent. 20; La. 25,12; Mon. con. 8;	53 12
Castleton, Gent. 20,11; La. 12; a friend, 1;	33 11
Dorset, An indiv.	2 00
East Rutland, Mon. con. in cong. chh.	40 60
Fairhaven, Gent. 6,25; La. 29,76,	36 01
Hubbardston, Indiv.	3 00
Pawet, Gent. 14,42; La. 10,25,	24 67
Poultney, Gent. 7,25; La. 2,63,	9 88
West Rutland, Mon. con. 5,26; Gent. 41 23,	46 48—262 30
Windsor co. Vt. D. Peirce, Tr.	
Norwich, S. par. Gent.	19 25
Total from the above Auxiliary Societies,	\$3,916 81.

VARIOUS COLLECTIONS AND DONATIONS.

Acworth, N. H. Mon. con. 8; H. McKeen, 2;	10 00
Albany, N. Y. Mrs. J. T. N.	10 00
Alna, Me. A lady,	1 00
Amesbury, Ma. Mon. con. in W. par.	12 17
Arkport, N. Y. E. W. 2, J. W. 3;	5 00
Augusta, Me. La. asso.	25 68
Baltimore, Md. 1st presb. chh. 10; 2d presb.	

do. 12.50; fem. miss. so. 60;	102 50
Bath, N. H. Coll.	11 00
Bath, Me. Fem. conv. so. in S. par.	14 25
Belfast, Me. Gent. asso. 12.25; La. asso. 1.00;	16 32
Bellevue, Pa. Aux. so.	8 00
Burlington, Vt. La. asso.	43 00
Bergen, N. Y. Cir. pray. meeting,	10 32
Boscawen, N. H. Mon. con.	9 25
Broadford, Me. La. asso. in 1. par.	42 00
Briekland Cross Roads, Pa. Mr. Churchill, a traveller,	1 00
Brimfield, Monson, Palmer. Western and Holland Ms. Char. so. (of which from Monson, mon. con. 26.02; chh. contrib. 13.37; fem. for. miss. asso. 25.28; Palmer. Fem. for. miss. asso. 9.50; and for hea. chil. 4.)	127 37
Brownington, Vt. Mon. con.	1 50
Charleston, S. C. Rev. Prof. J. Dickson,	10 00
Cooks Settlement, N. Y. Mon. con.	1 84
Coxsackie, N. Y. Mon. con. 20.53; miss. so. 58.07; ladies, for Gilbert R. Livingston in Ceylon, 20; 20 indiv. (of which to constitute the Rev. JEREMIAH SEARL an Honorary Member of the Board, 50); 80;	178 60
Danville, Vt. Gent. asso. 10; la. asso. 33; Jews so. 23; (of which to constitute the Rev. ELDERKIN J. BOARDMAN an Honorary Member of the Board, 50); I. P. Dana, 25;	91 00
Deposits, N. Y. Mon. con.	11 89
East Hampton, N. Y. Fem. miss. so.	15 00
Fairhaven, Vt. Mon. con.	15 00
Gettysburg, Pa. Mon. con.	5 00
Gilderland, N. Y. Mon. con.	2 55
Great Canawaga, Pa. Aux. so.	37 00
Greensboro, Vt. Rev. K. Bailey,	1 00
Green Castle, Pa. Fem. miss. so.	20 00
Greenwich, Ct. Miss. so.	63 00
Hallowell, Me. Miss. so. 20; la. asso. 8.50; coll. for Sandw. Island miss. after an address by Rev. Mr. Stewart, 79;	107 50
Hampt. Chris. Depos. Ms. Chesterfield, Lucy Davis, 1; East Hampton, Youth's so. for wes. miss. 11.41; Worthington, char. so. 7.37;	19 78
Hartford, N. Y. Mon. con. in cong. chh. 6; e. box of Mrs. E. C. Shaw, 1.87; J. Pelton, 4.13;	12 00
Jamaica, N. Y. Mon. con.	23 83
Kennebunk, Me. Mon. con.	36 00
Kirby, N. Y. Contrib. for Pal. miss.	5 06
Leviston, Pa. Aux. so.	10 00
Lickrun, Pa. Aux. so.	12 75
Litchfield co. Ct. Aux. so.	70 00
Londonderry, N. H. West par. by J. Fisher,	13 46
Longmeadow, Ms. W. White, for ed. hea. youth at Bombay,	5 00
Lost Creek, Pa. Miss. so.	9 00
Marlboro, Vt. Fem. cent. so.	12 00
Mereditth, N. Y. Mon. con. 5.25; Miss M. Fisher, for hea. chil. at Mayhew, 1.12;	6 37
Middletown, N. Y. A friend, m. f.	1 00
Mifflintown, Pa. Aux. so.	16 00
Monson, Ms. Thomas Lodge, for distrib. of the Holy Scriptures in Palestine,	12 35
Morris Plains, N. J. 4th pay. for James Caldwell, at Harmony,	9 30
Newark, N. J. Fem. mite so.	31 97
New Orleans, Lou. C. Whittelsey,	21 00
New York city: A female friend, 140; Miss Beckman, for Thomas Scott at Cattaraugus, 12; T. M. and M. M. L. 2; mon. con. in Wall st. chh. 45.06; pray. so. in Rev. Mr. Dubois's chh. 8th pay. for Wicoborn Volk in Ceylon, 12;	211 00
North Bradford, Ct. Mrs. M. Atwater,	10 00
Orleans, Ms. J. Linnell,	5 00
Ovid, N. Y. Mon. con.	22 40
Paint Lick, Ky. Mon. con.	3 00
Philadelphia, Pa. A little girl, for Sandw. Isl. miss.	1 06
Plainfield, Ct. Jews so. for ed. Jewish chil.	15 00
Portsmouth, N. H. A fem. friend,	5 00
Rending, Ms. Indiv. in S. par.	5 90
Rhode Island, "Olympus,"	5 00
Richfield, O. S. Farnham,	5 00
Rochester, N. Y. Indiv. by H. N. Hubbell, 16; mon. con. for July, in 1st presb. chh. 40; do. in 2d do. 40; do. in 3d do. 33;	139 00
Salem, Ms. Mon. con. in S. so.	7 38
Sandyhill, N. Y. For ed. of a hea. child,	12 00
Saybrook and Lyme, Ct. A few friends, to constitute the Rev. NICHOLAS FATTENSON an Honorary Member of the Board,	50 00

Scotchtown, M. Y. Aux. so.	17 00
Schoag, Me. A friend,	3 00
South Salem, N. Y. Fem. char. so.	26 70
Swanton, Vt. Benev. so.	15 00
Sweden, N. Y. Cir. pray. meeting,	8 64
Turin, N. Y. Rec'd at Mayhew, with clothing,	4 00
Walpole, N. H. Juv. so. for ed. hea. chil.	2 70
Watson, N. Y. Union so.	2 20
Wantage, N. J. Miss. so. 14; fem. aux. miss. so. 15;	25 00
Washington, Ct. M. Whittelsey,	10 00
Washington city, J. Nourse,	30 00
Weyford, Rec'd at Mayhew, with clothing,	2 00
Windham, O. Rev. JOSEPH TRENT, (which constitutes him an Honorary Member of the Board,)	50 00
Winthrop, Me. Rev. D. Campbell, for Lucy A. Campbell at Brainerd,	30 00
Wooler, O. La. asso.	24 50
Wrentham, Ms. Fem. ed. so. for John Cleveland in Ceylon,	24 00
Xenia, O. Rev. J. Steele,	5 00
Unknowns, Two friends, 5; a friend, 5; m. box, kept on a counter in the country, 5.16;	15 16
Whole amount of donations acknowledged in the preceding lists, \$50,634.30.	

III. DONATIONS IN CLOTHING, &c.

New York city, J. Leavitt, in binding of books,	20 00
Northfield, Me. A box of clothing, &c. being a legacy from Miss Fanny Barber.	24 50
Suffield, Ct. A box, fr. la. asso.	22 27

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, to be used in publishing portions of the Scriptures, school-books, tracts, &c. at Bombay, and at the Sandwich Islands.

Writing paper, writing books, blank books, quills, slates, &c. for all the missions and mission schools especially for the Sandwich Islands.

Shoes of a good quality, of all sizes, for persons of both sexes; principally for the Indian missions.

Blankets, coverlets, sheets, &c.

Filled cloth, and domestic cottons of all kinds.

EXTRACTS FROM CORRESPONDENCE.

For the benefit of the Bombay mission, I enclose fifty dollars taken from the Sabbath earnings of
A PHYSICIAN.
June, 1827.

The foregoing letter was left at the house of the Corresponding Secretary of the Board, by a person unknown. It is presumed, however, that it was written by some gentleman of the faculty in Boston.

From a gentleman in Connecticut to the Treasurer.

I have deposited in the New Haven bank, and subject to your order, six dollars for the Arab school under the care of the Rev. H. Goodell of the Palestine mission. This sum has been raised by the youths in my family, and devoted to the above object.

The money procured as above, sir, is from the allowance of pocket money to these youths, and which, were it not for the cause of missions, would have been spent in trifles. As attempt is making in this village to organize an association of misses; their entrance money and the avails of their labors to be devoted to the education of heathen children. I think it extremely desirable, that schools in our country should each become a missionary association.

May, 1827.

THE
MISSIONARY HERALD.

VOL. XXIII.

SEPTEMBER, 1827.

NO. 9.

American Board of Foreign Missions.

Western Asia.

SMYRNA.

EXTRACTS FROM A LETTER OF MR.
GRIDLEY.

THE last number contained extracts from Mr. Brewer's correspondence to the period when he commenced a temporary residence in Constantinople, and from Mr. Gridley's until his arrival at Smyrna. We now insert a considerable portion of a letter from the latter, dated Smyrna, March 18, 1827.

Demand for Tracts.

The extreme scarcity of books in the Modern Greek, renders them highly acceptable. Children, especially, are delighted with them; many never before having possessed, or scarcely seen, a book in their own native dialect; and usually on receiving them they manifest their joy and gratitude by many smiles, kissing my hands, touching it to their foreheads, and wishing me many years. I have had twenty applications in a day, and all from those who could read well.

Parents often request books for their children, and instructors for their schools. One, a few days since, sent me a polite request for twenty copies of the 'Mother's Catechism,' that it might be recited by his pupils. Another came half a day's journey, requesting Tracts for the schools of his village. I gave him two hundred, that each scholar who could read might have two, and promised shortly to visit the schools to see what use was made of the Tracts, and to supply them with spelling-books and catechisms, should it be the wish of the village to introduce them into the schools. A priest from Casaba, twelve hours distant, has just requested books for his schools, in which are 60 scholars. I have also sent many little parcels, by captains who I thought would be

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faithful to their trust, to various ports frequented by the Greeks. My practice is to give not more than thirty or forty Tracts, and all of different kinds, to one captain, with the request that they be distributed only among such as can read.

A few days since, I visited seven Greek vessels in the harbor; and finding good readers on board them all, and a manifest desire for books to read on their voyage, I furnished each vessel with about 20 Tracts, telling them that this was a present from the friends of the Greeks in America, who wished them to be carefully read, and well used.

Education among the Greeks.

I have also visited the Greek schools in Smyrna, and in the neighboring villages, for the purpose of distributing Tracts, and ascertaining the state of education among Greeks. In the city, I have succeeded in finding *thirty-one schools*, containing in all about *one thousand scholars*. These are mostly boys, and under 12 years of age, the daughters being generally educated at home: this is also the case with many of the sons.

The principal school has one hundred and fifty scholars, divided into three classes, and superintended by a Greek priest of considerable learning, who has two assistants under him. It is, however, very far inferior to the school of Oconomus, previous to the revolution, of which this now takes the place. The primary object of this school is the cultivation of the ancient Greek, the Turkish government prohibiting instruction in the mathematics and the physical sciences. Considerable attention is also bestowed upon the hand-writing. This is a free school, and under English protection.

There are, also, one or more schools connected with every church, in which

children are trained up for public readers. These are generally small, and under the superintendence of a priest. The children are employed for years in merely reading the ancient Greek, and thus they acquire the habit of going over it very rapidly, and with all the peculiar tones and modulations, which are deemed so essential in both the Greek and Roman churches. After pronouncing a few syllables with unintelligible rapidity, the voice is suddenly raised an octave, and the syllable dwelt upon several seconds with a very peculiar trill; and by long practice the little children know perfectly well the syllables on which this special honor is to be conferred, so that all their voices rise, shake, and fall as one.

But by far the larger portion of the schools are private establishments, set up by individuals, who wish employment as teachers, and for which they receive from each pupil about three dollars the year. Numbers of these are kept by enterprising young men; some by priests, and some by females. These schools are generally in small, dark, dirty apartments, and furnished with none of the necessary conveniences of a school-room. The children are seated in rows, cross-legged upon the floor. In one room, of very small dimensions, I counted *sixty* children. After completely covering the floor, the remainder were arranged on shelves attached to the sides of the room. In these schools, reading, writing, and arithmetic are taught. But such a thing as a book in a language they understand, I have scarcely met with in them all. A small first book for children, and the psalter, both in ancient Greek, badly printed, and on very coarse paper, are the only books deemed requisite, and even with these they are but poorly supplied. In writing, they use their left knee for a desk. Yet in these schools, where I am sure none but a *Greek* would make any valuable acquisitions, many of the children learn to read fluently, to write a handsome hand, and become acquainted with the ground rules of arithmetic.

It is, however, little more than a mechanical process; the mind is not much cultivated by it: it does not learn the children to think. On the contrary, attending to sounds merely, being accustomed, as a daily task, to repeat them for years, without any definite ideas accompanying them, can hardly fail of forming habits of inattention, which must ever afterwards render it difficult to receive ideas through the medium of any written language.

These schools seem to me to present

an exceedingly important field for missionary effort; not the schools of Smyrna merely, but the thousands which are scattered wherever sons of the Greeks are found. I find no little Greek village in the country without its schools. Travellers in the Morea tell me, that amid all the desolations of war, these little schools are continued in every corner of their villages. I also here meet with Greeks from many different countries, and among those from every country, I find such as can read. Nothing is more evident, than that the Greeks set a high value on education, and they are now making very laudable efforts for the education of their children. But for want of proper books, and instruction in regard to the manner of conducting schools, three-fourths of that effort is lost. Reform these schools, and a few years will change the entire character of the Greeks. Such a reform is not indeed the work of a day. This I find to be a country where changes of any kind are brought about with great difficulty. And besides, against such a reform there are some strong religious prejudices. Like the Hebrew among the Jews, the ancient Greek language among the Greeks is a sacred language. It is the language of their church. The interests of the clergy, also, demand that the people be kept in ignorance.

Still a reform, I doubt not, is within the power of judicious, persevering effort. These schools must be frequently visited, religious instruction communicated, and Tracts distributed. Through them, in a single afternoon, a religious Tract may be put into five hundred families. A familiar acquaintance with instructors, also, is very desirable. And such visits generally, I am satisfied, would be very gratifying, not only to the children, but to their instructors, and their parents. Sixty voices raised at once in the acclamation, "Long life to you! long life to you!" and raised with all imaginable animation, and reiterated till I was fairly out of hearing,—have convinced me, that visits, to these schools are not unacceptable; and if long persevered in, they cannot fail of giving the missionary a very desirable influence. The books now in use, which consist almost wholly of portions of the Scriptures, must be translated, and new elementary works adapted to the present state of knowledge among the Greeks, must be prepared and introduced as opportunity occurs, and the united poverty and parsimony of the Greeks will greatly assist in their introduction. And it will be no obstacle to the introduction of any book, that

it is strictly a religious book. Mr. Temple's spelling-book, in my apprehension, is one of the best books for the Greeks, considered merely as a religious Tract, which has come forth from the American press at Malta.

But in addition to the preparation and introduction of proper books into the schools, it will be very important to have one school established under the superintendence of a missionary, that the Greeks may have the example of one well regulated school.

EXTRACTS FROM A LETTER OF MR. FISK.

Claims of the Greeks, and Facilities among them for Missionary Operations.

IN connexion with the foregoing statements of Mr. Gridley, the reader will be pleased to see some remarks on the Greeks, made by Mr. Fisk, just before his death, in answer to certain inquiries addressed to him by the Society of Inquiry respecting Missions, in the Theological Seminary at Princeton, N. J. Mr. Fisk's letter was first made public in the *Philadelphian*.

The Greeks need missionaries; for though nominal Christians, they pay an idolatrous regard to pictures, holy places and saints. Their clergy are ignorant in the extreme. Out of hundreds, you will scarcely find one who is capable of preaching a sermon. Of course, there is little preaching; and that little is oftener an eulogium on some saint, than an exhibition of Christ's Gospel. The people are consequently ignorant and vicious. Before the Bible Society began its work, the Scriptures were rare, and in most of the schools that exist, the children merely learn to read ancient Greek; without understanding it. Greece offers to view an extensive missionary field;—the different divisions of Greece, properly so called—the numerous Islands of the Archipelago—a multitude of Greeks scattered over all Turkey—convents innumerable—thousands of schools, now almost useless, but needing only a proper organization and suitable books, to render them nurseries of sound learning. Nor should it be forgotten that the Greek church is intimately connected with the predominant church in the immense and rising empire of Russia—and has more or less direct or indirect influence upon all the oriental churches—Armenian, Syrian, Nestorian, Coptic, and Abyssinian.

The Greeks offer to missionaries

many excellent materials to be wrought into the great spiritual building—powerful intellect, lively imagination, zeal, energy, enterprise, enthusiasm, love of learning and liberty, which four hundred years barbarous slavery have not been able to destroy, an earnest desire for civilization, a remembrance of what their fathers were, and the hope of being what England and America now are, and all these traits of character brought into action by the idea, that the present is the period of their national regeneration.

The Greek church itself opens the door to missionaries. It has always allowed the distribution of the Scriptures, and has had disputes with papists on this point. The Greek patriarchs, archbishops and bishops, have generally favored the cause of the Bible Society, and have more than once written pastoral letters to recommend its object.

We have printed many thousand Tracts in Greek: they have been received with pleasure, and ecclesiastics and dignitaries of the church assist in distributing them. Among these Tracts are the *Dairyman's Daughter*, *Young Cottager*, *William Kelly*, *Leslie's method with Deists*, *Watts on the end of time*, *Dr. Green's Questions and Counsel*, and many others translated from the English. To the schools and convents we have free access for the distribution of Scriptures and Tracts, and do not often meet with Greeks who oppose our work.

Several important errors of the papists have never been admitted by the Greeks, such as papal supremacy, purgatory, selling indulgences, the inquisition, forbidding the Scriptures, and giving the Lord's supper in only one kind.

The Greeks, however, pray to saints, and enjoin auricular confession, and pray for the dead, and know of no other regeneration than baptism.

The present is the time for a mission to Greece. The nation is roused—the elements of national and individual character are all in motion. An impression, a turn of public opinion, the commencement of institutions which at another time would require years, might now be effected at once.

It is desirable that the time of political revolution should also be a period of religious reform.

Americans should undertake this mission. The prejudices of Greece are all in their favor, and strongly so in preference to every other nation on earth except the English. There is no time to be lost. It is even now too late. The

missionaries should ere this have been near the field learning the language and preparing to act. Brethren, let no more time be lost. We who have been sent to other parts around the Mediterranean, call to you to come *literally* into Macedonia and help us. Who would not love to preach in Greek on Mars hill? Whose soul would not be filled with holy joy and trembling at the thought of writing letters to evangelical churches planted by his own preaching in Corinth and Thessalonica? And methinks the dullest imagination would be fired with a poet's flame on sitting down in sight of Mount Parnassus, or on its summit, to give David's songs a Greek dress. And how ought a Christian from America to feel at the thought of introducing Christianity into such a nation as Greece, at the very commencement of its political existence.

BEYROOT.

EXTRACTS FROM THE JOURNAL OF MR. BIRD.

In a previous journal of Mr. Bird, the matter relating to *Asaad Shidiak* was separated from the miscellaneous portions, and printed in the form of a continuous narrative, in the numbers for May and June, pp 129—136. 169—177. The remaining parts of his journal were inserted in the number for May, pp. 138—142. With regard to the following extracts, such a division is not deemed expedient, as the notices of *Asaad* are not numerous. They afford proof, however, of his steadfastness in the faith which he has embraced.—Indeed there is evidence of this interesting fact, by means of recent communications, down as late as March of the present year.—Where persons and places are denoted in the journal simply by initials, it is for prudential reasons.

July 20, 1826. A vessel from Gibraltar has just brought twenty Spanish friars and some thousands of dollars to strengthen the Terra Santa convents, [convents of the Holy Land.]

23. The Maronite priests of Beyroot report to day that *Asaad* is dead. They probably report it to frighten the people from coming to converse with us; but we have scarcely ever had a greater number of calls on a Sabbath, than to day.—We had an application for a new school between Beyroot and Tripoli. These applications are becoming more frequent than formerly, and as we have no man of integrity who can visit them as we could wish, and think-

ing it not expedient to visit them often ourselves, we have refused in a number of cases to comply with the wishes of the people.

24. A relative of *Asaad* proffered his services as a messenger to Cannobeen to bring information concerning our persecuted friend. As we could not fully trust the man, we gave him to understand only, that if the friends of *Asaad* wished to send any one, we would defray half the expense of the journey.

T. T. who has made many professions of anxiety for his salvation, and for an opportunity of reading the Gospel, and who has been living with me for a short time, said to day, that the priests were very hard upon him, threatening, if he did not leave us, to do with him as they had done with *Asaad*, and so on. He could therefore, he said, stay with us no longer. As we have had some reason to suspect his sincerity, I gave him free liberty to go, telling him, as I did at the first, that I had no need of his services, and no wish that he should stay with me against his inclination; but that if he sought opportunity to read the Gospel, and could not read it at home on account of persecution, my doors were always open where he could read whenever he pleased.

Joseph Lefluffy of Sidon, brother of Mrs. Wortabet, (pp. 110, 179,) gave an interesting account of a Greek Catholic in that vicinity, who appeared to be disposed to follow the Gospel. In a similar state of mind also, appears to be an Armenian priest of Aleppo, who came last night to Mr. Goodell.

There is now a fearful prospect of famine, and great distress among the poor. The Pasha, who has all the grain of the country in his hands, has raised the price of it to double what it was four or five months ago, and five or six times what it was four years ago.—The plague rages at Tarsus.

25. A Jew arrived from Safed, very poor and ignorant. He wished a Bible, and seemed willing to be instructed: was from Russian Poland, and on his return to his country by way of Alexandria.

T. T., who yesterday concluded to leave us, came again to inquire what he ought to do. We told him frankly that we thought him in danger of perdition, and that if he followed the customs of his church, to which he was disposed to return to avoid persecution, we should have little hope of his salvation. He has concluded to return to morrow to my house and employ.

26. The Sybille, an English man-of-war, has brought us a box of Tracts, letters, &c. from America and Malta

T. T., whom also I have for some weeks employed as a writer and teacher, concludes to go to Egypt. He was lately at Der El Kamer, where he was threatened with the utmost severity by the prime minister of the emeer for presuming to receive employment from us. He declares that his heart is with us, and that he should long since have made the declaration openly had he not been liable to intolerable persecution.

27. Priest A. called and conversed about Shidiak, whom he had seen two weeks ago at Cannobeen. He found him, he said, with an iron collar about his neck, fastened to the wall with a strong chain. Asaad was unwell, but conversed familiarly on various points of doctrine, and once with a laugh accused the priest of being a protestant. He wrote a letter to us, which the priest refused to take, the amount of which was, that he was not properly in an *Inquisition*, but not far from it,—that his greatest trial was, that he was not permitted either to read, or to preach the Gospel,—and wishing us to comfort each other, Mrs. Dalton, his mother, &c.

28. T. T. broke out this evening in an uncommonly bold manner, denying that "the church was in any error; saying that he had sinned dreadfully, in having opposed the priest, and connected himself in any manner with us, and that it was absurd to suppose a few protestant missionaries were going to heaven alone, and that all the fathers, St. Ephraim, St. Basil, St. Chrysostom, &c. were lost. For his part, he saw the church to be pure and perfect; and he was determined to hold to her doctrine, say what she would." Finding him in an agitation of spirit, as if under a sally of satanic influence, we ceased to say any thing to him, and he soon retired.

29. T. T. came this morning in much agitation, wishing to see me alone, and bringing with him a letter of confession which he had written the evening before, stating that after the conversation of the evening, he went to his room, and fell into an extreme anguish of soul, from which he found relief only by praying that God would renew his heart, and by writing this humble confession to me. I gave him such advice as seemed suitable to his case, and with his leave took the paper, and laid it up, that it might serve as a possible check upon his future conduct.

30. Received a line from the emeer Ahmed, informing us that the mother of Asaad and his brother Tannoos

had returned from Cannobeen, leaving Asaad there in good health.

Aug. 4. Phares says, that his brother and his mother had never believed that Asaad had been put in chains, but that they now were convinced, for they confessed that they had found him in that condition.

6. About twenty individuals were present at our reading service. T. T. converses like a complete apostate again.

7. Intelligence came to day that a firman had been obtained by the Armenian patriarch, authorizing him to apprehend and put to death, if he pleased, the three Armenian heretics, who had left the church, and obtained English protection. It is certain, that with regard to Jacob Aga, such representations have been made against him at Constantinople, that the ambassador has required his dismissal from the office of vice-consul.

8. L. A. informs us, that since Peter Jarwy's* leaving Syria for Rome, whither he has gone to receive his confirmation in the patriarchate, his bishops have broken open his rooms, and robbed him of a number of trunks containing his effects. L. A. adds, that none of the Syrians favor Jarwy, except the former patriarch, who is still alive.

9. T. T. continues in a very unhappy state of mind, and to day, at his request, I gave him up his written confession.

G., the schoolmaster in Tripoli, came yesterday to receive his monthly wages. To day he came again, and disclosed to me, in private, that his sentiments on religious subjects were widely different from those of his church. He mentioned particularly the doctrines of transubstantiation, intercession of the saints, worship of images, and confession to priests, as being rejected from his creed.

Mr. Nicolayson returned from an interesting visit at Sidon.

12. One of the dragomans of the consul confidently reports, that Asaad had been strangled, but we do not put any strong confidence in the report.

13. The consul having gone with his family to Der El Kamer, we had the public service at my house, and instead of a sermon, read a portion of Augustin's account of his own conversion, at the same time explaining it in Arabic to some of the spectators. A few Jews came in, and were present at the closing part of the exercises.

15. Hab. eb, a servant of the chief emeer, came to visit his relatives in the

* The same who visited England, some years since.—Ed.

lower part of my house. Having heard that he had seen Asaad in Cannobeen, I went down, and inquired of him what he knew. He said, that being in the vicinity of Cannobeen collecting rates for the prince, he called at the convent on passing, and spent the night there. It so happened that that very night Asaad made an attempt to escape. The patriarch immediately accused Habeeb of being privy to the matter, and threatened to take him in chains to the emeer. However, Asaad was soon overtaken and brought back, and when inquired of whether Habeeb had assisted him to get away, he replied, no. But Habeeb, to give further testimony of his own innocence to his Holiness, fell to beating Asaad with the rest. I asked Habeeb if he thought all this imprisonment, and chaining, and beating was right. He replied, in the usual careless way of speaking, and with a shrug of the shoulders,—“What can be done?” I asked if they beat Asaad badly. He pointed to his blue breeches, and said, his body was all the color of that.

16. The teacher of the school at Zahly, near Balbec, came to say, that the Greek papists of that village had manifested such a spirit of opposition to the school, that the [orthodox] Greeks were afraid to continue it. He brought us as a confirmation of his word, a letter from the priests, stating the same thing.—He has it in view to go and open a school in Merj Aioon, on the road from Sidon to Damascus.

28. A noted robber has lately been apprehended, (with his wife, also a robber, and the braver of the two,) and put to death at Tyre. The son of the man was first taken, who, to save his own life, betrayed his father and mother.

30. George Mba-rek, formerly a servant of Mr. Lewis, and lately of an English merchant of this place, some weeks ago received an order from the patriarch to quit the service of the English altogether. He evaded the order through the influence of a brother of his who is a priest; but to show that he is still a faithful son of the church, he has just been to the bishop of Beyroot to confess. The bishop inquired very strictly about the English, especially the missionaries, wondering what could be their object in coming to this country, and exposing themselves to so much fatigue and danger, and going to such unknown expense in printing books, &c. George, whose word is worth more than that of most Arabs, says he told him, that so far as he could discover, the object of all this was good—that they did this from love to the

Christians, to furnish them with the word of God; and that the protestants, though they did not follow “the church,” yet followed the New Testament, and were good Christians. Their books, he said, were probably correct, although, since they were under a prohibition of the patriarch, he would refrain from reading them, if the bishop chose. In fine, George has returned to the service of Mrs Dalton, with the full approbation of the bishop, he having given him a certificate of his good standing in the church.

7. A Greek cruiser came boldly into port, and sent her boat to visit two or three vessels that lay in the harbor. They accomplished their purpose without any opposition, though they came quite within reach of the guns of the wharf castle: some say that they were within pistol shot. They took money and provision from the vessels, and when on their return they were fired at from the castle, they answered by firing pistols into the air. The vessel is evidently a pirate, having done much mischief on the coast, without respecting the flag of any nation.

10. Joseph Leflufy, the brother of Mrs. Wortabet already mentioned, came from Sidon to remain in our employ. He is a youth of great boldness and decision, thoroughly convinced of the errors of his church, and delights in nothing more than in religious discussion. We hope to avail ourselves profitably of his services as a visitor of the schools. The priests of the sect to which he belonged in Sidon, (Greek Catholic,) had been laid under a sort of general excommunication, because they did not pay their arrearages to the bishop. This excommunication has lately been taken off, and the priests summoned before the bishop on the mountains, where they are still forcibly detained. The deacon before mentioned has disappeared, and Joseph knows not what has become of him. He expected to find him at Beyroot.—A Sardinian vessel lately arrived here, convoyed from Cyprus by a French brig of war, having on board eight or ten friars, and \$13,000 in specie for the Latin convents in this country.

16. By the arrival of the English brig Magnet, from Alexandria, we are favored with an interview with the Rev. Mr. McPherson, formerly Scottish missionary at Astrachan, now Wesleyan missionary at the former place. He has come to see what opening this country affords for his labors, should he find it expedient to retire from Alexandria in time of plague.

17. Mr. McPherson preached from

the words, "And confessed that they were strangers and pilgrims on the earth."

19. J. Lefluffy returned from a visit to the schools in and near Tripoli. His report is more favorable than we could have expected. The school in Tripoli-port, which by the last previous information contained only 30 boys and six girls, has increased to the number of 76 boys and 42 girls. The bishop showed himself extremely pleased with the school, and exhorted the parents to send their children. He also begged that similar schools might be established in the town itself.

22. Messrs. McPherson and Nicolayson set off for Der El Kamer and Safed, intending also to visit Tiberias, Nazareth, and perhaps Jerusalem.—News came of a terrible fire at Constantinople.

25. A relative of Shidiak, who a month ago entered on a plan for his liberation, has returned without effecting his purpose. A young Maronite, who often visits us, says that a neighboring priest has begged him to procure the priest a copy of Shidiak's statement, and that he would reward him by saying a mass for him gratis. This statement we have never yet made public, as it might increase the fury of the patriarch against his prisoner. We did not therefore grant the youth his request. He also told us, among other things, that the bishop of Beyroot had written a refutation of Mr. King's Farewell Letter, and promised to procure us a copy of it. A priest, he said, who had been staggered by Mr. King's proofs, had been saved from heresy by reading the bishop's refutation.

4. J. El B. who once sent a letter from me to Shidiak, enclosed in one of his own, (p. 173) was sent for on Friday last, by the emeer Abdalla, of G. a day's distance, and was hurried off without having time even to change his clothes. The emeer, on his arrival, says, "I am informed by the people of Beyroot, that you are in the habit of going to the houses of the protestants." "Yes," J. replied, "I go to sell them meat, and other articles, but I am not of their sentiments." "Is this your hand writing?" said the emeer, producing the letter which had inclosed mine to Asaad. "Yes," replied J. "but there is nothing in the letter but what the world may see." "You must go," said the prince, "and procure respectable evidences from the people of your neighborhood, that you are not a follower of the protestants, or harm will come upon you."

(To be continued.)

Sandwich Islands.

EXTRACTS FROM LETTERS OF MR. STEWART TO THE CORRESPONDING SECRETARY.

It is known to some of our readers, that a late number of the London Quarterly Review contained an article on the Sandwich Islands, in which great injustice was done to the American missionaries, who are faithfully laboring on those islands. The article in question is a review of a work entitled "Voyage of his Majesty's ship Blonde, in the years 1824—1825," prepared for the press by Mrs. Graham, from the notes of the Rev. Mr. Bloxam, chaplain of the frigate. The Blonde was the ship in which the remains of the king and queen of the Sandwich Islands were sent to the Pacific by the British government. See an account of her visit to the islands in *Mis. Her.* vol. xxii, pp. 68—70 and 110.

The errors and misrepresentations of the reviewer have led Mr. Stewart, lately a missionary at those islands, and who was there during the whole of the visit of the Blonde, to address six letters to the Corresponding Secretary, in which the more important of the unfriendly allegations in the review are considered, and shewn to be founded in a misapprehension of facts; and often, in a misapprehension so gross and unnecessary, as not to be excusable in those who write for the instruction of the public.—These letters have been published in the Boston Daily Advertiser for July 23d—31st.

It is not thought necessary formally to notice in this work the review above mentioned; nor shall we attempt to give even a summary of Mr. Stewart's statements.—A variety of extracts from his letters, however, will be proper.

Mrs. Graham had asserted, that Christianity "was planted at the Sandwich Islands by the spontaneous will of the natives, before any mission even of persuasion had reached them." The facts which she states in proof of this assertion, are, that Karaimoku and his brother Boki were baptised by the chaplain of a French ship of war before the arrival of the American missionaries.—The history of this occurrence is thus given by Mr. Stewart.

The French corvette *Uranie*, under the command of M. Freycinet, arrived at the island of Hawaii (Owhyhee,) on her voyage round the world, on the 8th of August, 1819; she sailed again on the

16th of the same month, and after a visit of a few days at the islands of Maui and Oahu, took her final departure from the group, and pursued her homeward course by Cape Horn.

The Roman Catholic chaplain attached to M. Freycinet's vessel, was in the practice of baptising natives at many of the islands visited by that navigator, from a belief that even uninstructed heathens, though utterly ignorant of the nature and design of the ceremony, would by it be rescued from endless perdition. It has been boasted of him, by persons holding the same religious creed, that he thus saved the souls of many thousand islanders during the voyage. On his arrival at the Sandwich Islands, the same motive led him to baptize many there. Karaimoku, though still in all the darkness and degradation of open idolatry, was of the number. A minute account of this baptism is given in the voyage;—but no mention is made of any request, on the part of Karaimoku, for the administration of the rite; nor is it intimated that he appeared in the least impressed with the importance and solemnity of the ordinance. On the contrary, it is expressly stated, that not one of the chiefs present, manifested much interest in the transaction. And M. Arago, after exhibiting the whole ceremony to his readers as a religious farce, adds a comment on the performance, sufficiently indicative of its character, in the following words:—"After exchanging presents with M. Freycinet, the minister Pitt took his leave; and, furnished with his *passport to Paradise*, went home to his *seven wives*, and to *sacrifice to his idols!*"—See Arago's Letters on M. Freycinet's Voyage.

The reasons which induced the missionaries to adopt a new mode of orthography in respect to the name of the principal island in the group, have never been so fully stated in this work as they are in the following paragraph: the remarks upon the alphabet now in use at the islands, are worthy of special notice.

One important and salutary consequence of establishing a Christian mission at the Sandwich Islands, has been the introduction of letters; and a first effort of the missionaries was the reduction of the language to a written form. As soon as practicable, an alphabet containing the requisite number of letters, was chosen from the Roman characters; and, instead of the English sounds of the vowels, those given to them, in the principal lan-

guages of the continent of Europe, were adopted. It was made a radical principle of this alphabet, that each letter should have but one invariable sound; in the oral language it was ascertained, that every syllable ended with a vowel. And following these three simple rules, the missionaries, in writing the name under discussion as spoken by the natives, necessarily and rightly spelled it *Hawaii*—a word of three syllables, accented on the second: *Ha* pronounced as in hazard, *wai* as wi, in wild, and *i* as ee in bee.

The *o*, which had previously been attached to the name, was satisfactorily discovered to be only the sign of a case, and not a part of the proper noun. The islanders were heard to say, *No Hawan*, *I Hawaii*, *Mai Hawaii*, as well as *O Hawaii*: making the regular declension of the noun Hawaii,

Nom. O Hawaii, Hawaii.

Poss. No Hawaii, Of Hawaii.

Obj. I and Mai, To and from Hawaii.

The missionaries had but slender helps in forming their alphabet. The labors of Professor Lee, of Cambridge, England, were not known to them; and Mr. Pickering's alphabet for Indian languages was not published. It is a sufficient proof of their intelligence and judgment in this matter, that the Hawaiian alphabet is formed precisely on the same principles as the alphabet of the New Zealand language, proposed by Professor Lee, one of the most distinguished philologists in Europe. The vowel sounds are the same, also, as those in Mr. Pickering's alphabet, which he formed for writing the Indian languages of the American continent, and which, as I am informed, is strongly approved by Mr. Duponceau, of Philadelphia. These three alphabets, viz. Professor Lee's, Mr. Pickering's, and that of the American missionaries, were formed independently of each other; and yet they agree substantially, if not perfectly—all their vowel and diphthongal sounds, at least, are the same. On this subject, I speak with freedom, as the alphabet was in use previous to my arrival at the islands.

The visit of Kapiolani to the great volcano of Kirauea, which forms the subject of Mr. Stewart's third letter, is briefly described at p. 41 of Miss. Her. vol. xxii.

The facts in relation to the *phantasmagoria*, in the fourth letter, we pass by for the present, to leave room for extracts to be made from the two last letters in the series.

The following are from letter 5th.

We are next presented with a series of allegations, supported by the name and letters of Capt. Beechey, commander of H. M. sloop of war, Blossom. This officer visited the Sandwich Islands in May 1826, on his way to Behring's Straits, and as the reviewer says, writes to England in the following manner: "The efforts of the few zealous missionaries are tending as fast as possible to lay waste the whole country, and plunge the inhabitants into civil war and bloodshed. Thousands of acres of land, that before produced the finest crops, are now sandy plains. Provisions are so extremely scarce, that not long since the king sent to beg a little bread of the American consul: the fishery is almost deserted, and nothing flourishes but the missionary school."

Captain Beechey's visit at the Sandwich Islands was limited to a period of about ten days; and it is not probable that his report of the condition and prospects of the nation was the result of extensive personal observation. He has the reputation of being an intelligent and scientific man; but in this single instance, at least, he must have permitted his better judgment to be imposed on by the misrepresentation of others, and must have yielded the sense of seeing entirely to that of hearing, in forming his opinion of the state of the islanders. He could not have been on shore an hour at the port of Honoruru, where he came to an anchor, without having the fullest proof that the king at least was in no danger of starvation.

But to the charges of his letter in their order.—He states that the country is becoming a desolation from the influence of the missionaries—that thousands of acres of land, that before their efforts produced the finest crops, are now sandy plains. In the year 1804, sixteen years before the arrival of the missionaries at the Sandwich Islands, Mr. Shaler, a gentleman of respectability and information, at present American consul at Algiers, was at that group in the Pacific. His journal was published, and a copy of it was politely put into my hands by Dr. Mease, of Philadelphia, shortly after I saw this account of Capt. Beechey. Mr. Shaler notices the same desolate plains as bearing marks of former high cultivation, which caused the commander of the Blossom so much alarm; but he attributes their appearance to a much more rational cause—the despotism of Tamehameha. He remarks, "it is well understood that no relief of the least consequence can reach any where but near the person of the monarch; and as he migrates

through his dominions, he draws after him a train more destructive than locusts. Every thing is abandoned to follow the sovereign; and the country, deserted by all who have an interest in its cultivation, and in the improvement of the lands, becomes of course neglected. I have observed many fine tracts of land lying thus neglected, even in the fertile plains of Lahaina—the ruined enclosures and broken dykes around them, were certain indications that they were not always in that state."

I well recollect on landing at Oahu in 1823, to have had the uncultivated plain, to which Captain Beechey probably alludes, pointed out to me by one of the older of the foreign residents, as an evidence of the rapid deterioration of the country since the accession of the young king Rihorihō. While Tamehameha lived, he said, that extensive tract was covered with potatoes and melons, sugar-cane and bananas; but since his death every thing was going to ruin. The mission at that time had scarce become firmly established. Little change had then been effected on the habits and pursuits of the people; and it was too early to bring a calumny against them through this channel. But now, when thousands of the natives have become interested in learning to read and write, and have been prevailed on to devote the hours of every day, which they once spent in games and dances, to their schools, it is very easy and very convenient for the opposers of our instructions to say to a visiter, from whom the engagedness of the islanders in the objects of the mission cannot be concealed, "It is true the schools and churches flourish, but look at the desolation of that plain—it is all in consequence of the influence of the missionaries—the whole country is going to ruin in the same manner!"

The true cause of the appearances in many parts of the country of a more extensive cultivation and improvement of land formerly than is seen at present, is two-fold. They arise first, and principally, from the rapid depopulation of the islands from destructive wars and the crime of infanticide, which prevailed to a very great extent; and from the drunkenness and disease introduced by foreigners; and, secondly, from a custom among the natives of frequently changing the location of their cultivated grounds—forming a new plantation where there had not been one, and leaving that which they previously occupied, to go to waste. This they frequently do from various causes, such as that of securing greater advantage of water, irrigation, &c. &c.

As to the scarcity of provisions mentioned by Capt. Beechey, and the extremity to which the young king, in consequence of it, was driven for a crust of bread, I have some striking illustrations in a few statistical dates put into my possession by a gentleman just arrived in this country, from a six years residence at the Islands, and who was at Oahu at the time of Capt. Beechey's visit.—Ships in considerable numbers, first began to frequent the Sandwich Islands for refreshments in the years 1822 and 1823. In 1822 the number touching at Honoruru was 33; and in 1823 it amounted at the same place to 57. The mission at that time had exerted no influence over the people in general; there were then but few religious services to call them from their work, and no school to interfere with the cultivation of their lands: but provisions were scarce, the prices were high, and the ships were not readily supplied with the refreshments they required. In the year 1826, that of Capt. Beechey's visit, the number of vessels that called at Honoruru, was 107: some remained a week, some a fortnight, others a month, and others again, three months. They were all abundantly supplied with provisions, such as hogs, goats, fowls, eggs, potatoes, taro, cabbage, onions, pumpkins, cucumbers, bananas, melons, &c. &c. while they remained in port; and each, on an average, carried to sea from 40 to 60 barrels of potatoes and other vegetables, besides live stock. The market was always full, and the demand so profusely supplied, that potatoes and taro instead of being \$3 per barrel, as was the case in preceding years, sold in the public market for \$2, and \$1.50, and could be procured at private sale for \$1—the rate of all other articles was proportionably lower than formerly.

As to the story about the young king and American consul, every person in the least acquainted with the despotic power of the government, knows that the whole nation would die with famine before the king's tribute would fail; and proof is not wanting that there never was a time in the reign of the present king, when he could not in one day have raised provisions for a thousand men.

From the sixth letter:

It was doubtless thought by the author a most happy circumstance, that just as the review was about to appear, a letter should arrive from the islands confirming the allegations against the American missionaries. This letter is introduced in a note, at the close of the

number, and is so important a document, that I will place before you the whole of it, as published by the editors, together with their introductory paragraph.

"Since the preceding pages have been struck off, we have been favored with the following literal copy of a letter of Boki, (which we pledge ourselves to be genuine,) confirming what we have stated with regard to the conduct of the American missionaries at the Sandwich Islands.

"Island of Woahoo, Jan. 24, 1826.

"Sir, I take this opportunity to send you theses lines, hopping the will find you in good health, as ples god the leve me at present. I am sorry to inform You that Mr. Pitt (Karaimakoo) has gon thro four opperashons since you sailed from here, but thank god he is now much better, and we ar in hops of his recovery, and I am verrey sorey to tell you that Mr. Bingham the head of the Misheneres is trieng evere thing in his pour to have the Law of this country in his own hands. all of us ar verrey happy to have some pepel to instruct us in what is rite and good but he wants us to be intirly under his laws which will not do with the natives. I have don all in my pour to prevent it and I have don it as yet, There is Cahomano wishes the Misheneres to have the whol atority but I shall prevent it as long as I cane, for if the have ther will be nothing done in thes Ilands not even cultivation, for ther own use. I wish the pepel to reid and to rite and likewise to worke, but the Misheneres have got them night and day old and young so that ther is verrey little don her at present. The pepel in general ar verrey much discetished at the Misheneres thinking they will have the laws in ther own hands. Captain Charlton has not arrived from Otiety which makes me think sumthing has hapned to him. Mr. Bingham has gone so far as to tell thesnatives that nether king George nor Lord Biron has any regard for God, or any of the English cheefs, that they are all bad pepel but themselves, and that there is no Redemson for any of the heads of the English or American nations. God send you good health and a long life.

"Mrs. Boki sends her kind love to Lord Biron and Mr. Camrone and the Hon. Mr. Hill.

(Signed)

NA-BOKI."

I have called this letter an important document, and I believe that you, sir, upon examining it, in connexion with one or two facts in my possession, will

be of the same opinion. The editor pledges himself that it is genuine—if it is meant by that term, that the original letter is the composition and writing of Boki, I do not hesitate on my part to pledge myself that it is *not genuine*; and being thus at issue, I will present the evidence on which I stake the case.

The proof I would offer is in the spelling of the proper names—Woahoo, Karaimakoo, Cahomano, and Otiety. All these words are in constant and familiar use—they are words of the native language, which Boki has had occasion to spell a thousand times since he learned to write; and yet, not one of them is here spelled correctly, nor are the mistakes committed, in any instance, those into which a native would fall. Every letter in their language has one sound only, and every letter is sounded. Consequently, their errors in spelling are all the omission, and not substitution of letters. These words, however, are spelled according to the orthography in use among foreigners. Boki would have written them thus—Oahu, Karaimoku, Kaahumanu, and Tahiti.

In the second place, the general spelling is such as no native writing in English would have adopted. The peculiarity of the native orthography is not betrayed in a single instance—which, in the midst of so much bad spelling, is truly singular. One great difficulty in such a case would have been, in stringing consonants together without the intervention of a vowel. In his own language every consonant is invariably followed by a vowel; but in this letter, in many instances, vowels are omitted where they ought to have been introduced, and a row of consonants put together, which no native could pronounce; for instance, in the word "*sumthing*."

The third proof I would present, is the general style, and idiom of the letter. In these respects it is exactly such a letter as an illiterate Englishman or American would write, and commences with a sentence which stands at the beginning of almost every vulgar letter in the English tongue. Had the letter been of Boki's own composition, this would not have been the fact. A national idiom would have been manifested at least occasionally. But from the beginning to the end, there is not a thought nor a phrase indicative of the Sandwich Islander.

But it is not necessary, sir, to have recourse to the internal evidences of the production to prove that Boki never wrote it. The point is at once settled

by the fact, that Boki could not at the time the letter is dated, either speak, write, or understand English, nor can he at the present time. In all his intercourse with English and American visitors he is obliged to resort to an interpreter, and even so recently as last December, was incapable of detecting the misinterpretation of a single sentence in English, spoken before him in an interview with Capt. Jones of the United States ship Peacock, and wrongly interpreted by design. The letter cannot be genuine, for without a miracle, equal to the gift of tongues, he could not have written it.

If he did not write it—it is a forgery. —If it is not the production of a native, and it is impossible that it ever could have been, then it is the attempt of a foreigner ignorant of the genius and idiom of the language of the islanders, to write as he might suppose a native, imperfectly acquainted with the English language, would write.—The manifest and only disguise of the whole piece is bad spelling: no man capable of writing at all, or who was ever taught to spell, could have fallen into the orthography exhibited. If it is an attempt at bad spelling, it is an attempt to deceive; and, if an attempt to deceive, it is a base forgery.

There are circumstances which make it highly probable, that the letter pretended to be written by him, was fabricated at this period, but ante-dated for reasons connected with the greater probable success of the imposition. At all events, the letter did not leave the Islands till about that period, for it was sent by a vessel of the British consul, which then sailed for Valparaiso, and was there put on board the Cambridge 74, to be carried to England.

The literal translations of letters from native chiefs, in the last number, will furnish specimens of the native manner of thinking and expression, but very unlike any thing in the letter purporting to have been written by Boki.

It was stated at pp. 203, 204 of the number for July, that the hostility to Mr. Bingham on the part of a portion of the foreign residents at the islands, is without any just cause.

Cherokees.

LETTER FROM MR. WORCESTER TO
THE CORRESPONDING SECRETARY.

Examination of the Schools.

Brainerd, July 4, 1827.

Very Dear Sir,—The annual examination of the schools at this station is

now past, and the task has been urged upon me of giving you some account of their appearance.

The examination was on June 25th. The assembly convened on the occasion was by no means so great as last year; owing chiefly, I suppose, to the fact, that people had been hindered in their farming by rainy weather till they were very much pressed with business, and to the appointment of a national council on the same day.

Of the examination I will only say that I think it did not fall below that of the last year. But I suppose I can give you a better view of the state of the schools by giving an account of a visit which I made to each a few days previously, when I took memoranda of what was done.

The girls' school I visited June 19th. Nancy Taylor, Nancy Reece, Betsey Taylor, Rachel Murphy, Margaret McDonald, and Eleanor North constituted the *first class*. They read a lesson in Genesis, given out the preceding evening; of thirty-nine questions on the substance of what they had been reading, all except two were rightly answered.

Lucy McPherson, Sally Reece, Ann Bush, and Lucy Campbell were the *second class*. They read in Acts xxii, and answered twenty-six questions relating to what they had been reading, with six erroneous answers. These two classes spelt in one. Their lesson consisted of nineteen words from Webster's table of similar words, with their definitions, (Ail, to be troubled,) errors in spelling or definition, seven.

Nancy Reece and Nancy Taylor recited from Woodbridge's Geography a lesson which they were preparing for examination. The number of questions proposed was sixty-two, many of which were very comprehensive: for example —The answers to four questions comprise the exact boundaries of the several United States. In answering these sixty-two questions, I noticed no error except in the southern boundary of a single State.

Eleanor North, Sally Reece, Lucy McPherson, Margaret McDonald, Ann Bush, and Lucy Campbell recited a lesson, which they were preparing for examination, consisting of sixty-four questions from Cummings' *First Lessons in Geography*, in which two mistakes were made. Then eighty-four questions were given, taken promiscuously from different parts of the book, in answering which six mistakes were made.

The *third class* were Polly Wilson, Susan Taylor, Elizabeth Shepard, Elec-

ta Vail, Christiana McPherson, and Anna McCollister. They read in the New Testament. Of twenty-five questions relating to what they had read, two were answered incorrectly by one girl, and three by another: the rest were correctly answered. They spelt from Webster's Spelling Book, Table 12 (difficult monosyllables,) thirty-six words; of which two were misspelt: recited in punctuation and abbreviations: errors eleven.

Fourth class. Maria [Tsi-na-su,] Eliza North, Catherine Bigbear, [Betsey,] and U-ta-yi, [Lydia Huntley,] They read (some of them with hesitancy,) in a little book entitled the *Raven and Dove*, spelt in Webster's Table 21, (achievement, &c.) eleven words; all correct.

All in these classes were in school when you visited it, except Betsey Taylor, who formerly attended at Spring Place. Where names have been altered I have given in brackets those by which they were then known.

Fifth Class. Nancy Cherokee, Kutta-yi, who entered the school Oct. 25, and Jane, Oct. 4, 1826, read and spelt two lessons of twelve words each, in Webster's Table 12, monosyllables. Two misspelt in the first lesson, in the second none.

Catherine Reece entered Nov. 15, 1826, read and spelt in Table 12, (difficult monosyllables,) ten words, all correct. These with writing and composition, were all the studies to which they were then attending in school. Nancy Taylor has made some progress in arithmetic.

The next day I visited the boys' school. *First class*, consisting of Thomas Witherspoon, Samuel Worcester, George McPherson, William Brewer, and Lewis C. Strait, read from one of Marshall's *Reading Lessons*, and recited in Cummings's *First Lessons in Geography*. One hundred and sixty-two questions were chosen promiscuously throughout the book, of which three only were incorrectly answered.

Second class, David Spears, William Reece, David Reece, Edward Hopful, John Emerson, and Vinson Gould, read in the book entitled the *Raven and Dove*: answered questions on the substance of what was read; correctly, seven; not correctly, twenty-one: spelt and defined from Marshall's Table of Definitions (words accented and explained) fifteen words, no error; recited Webster's Table of Abbreviations without error.

Third class, consisting of Richard Smoker, Ralph Wells Gridley, James

B. Wilson, Josiah Meigs, Moses Hoge, read in a little book entitled the *May Bee*, answered six questions; unable to answer eight: spelt from Marshall's Spelling Book, Table 32, (previous, special, &c.) sixteen words: answered without error a series of questions learned from Webster's Spelling Book, relating to the number and names of the months, days of the week, seasons, &c.; also tables of money, measures, &c.; and recited Webster's Table of Abbreviations without error.

Fourth class, consisting of John Knox Witherspoon, Adam Empie, Ti-saw-hwi-ski, and U-law-gaw-ti, read in the New Testament: spelt eleven words from Marshall's Table 9, (Luminary, &c.) recited from Webster's Spelling Book the same questions as the third class, all correctly. In reciting the Table of Abbreviations, six mistakes were made all by one individual.

Fifth class, Henry Dobson Reece, Martin, John Langley, and Taw-tsu-waw, the first of whom entered the school in November, 1826, and the other three in October preceding, read pretty well in the New Testament and spelt from Marshall's Table 17, (diaphragm, &c.) twelve words.

Sixth class, consisting of Andrew Mc Pherson and Charles Gillaspie, both having entered the school in Dec. 1826, read in the New Testament with tolerable fluency, and spelt six words from Table sixth, (Crucifix, &c.)

Seventh class, consisting of Wai-lu-ki-la and Kia-ne-na, both having entered Jan. 1827, read with hesitancy in the Testament and spelt four words from Table sixth. All these were the ordinary morning lessons of the boys. In spelling, no mistake was made by any scholar. No word was put out (to use the old school expression for pronouncing words for the scholar to spell,) except to the seventh class; but each scholar spelt in rotation from memory.

Perhaps I ought to state, in regard to the answering of questions on the passages which were read by the second and third class, that they have not been exercised in that way for some time past, and the questions were proposed this instance at my request.

The first class have attained a partial acquaintance with the ground rules of Arithmetic, and the first and second have attended to writing, and made some essays at composition. But these things may be stated by the teachers. The object with which I sat out, was to show how the schools appeared when I last visited them.

Yours as ever,

SAMUEL A. WORCESTER.

Choctaws.

REPORT OF THE MISSION SCHOOLS IN THE CHOCTAW NATION, FOR THE YEAR ENDING SEPT. 30, 1826.

MANY of the readers of this work are probably little acquainted with the character of missionary schools, the branches taught, the method of teaching, and the progress of the scholars. On all these points the following Report will furnish much information. It was compiled from the records of the several schools, and from minutes taken at the annual examination; and inserted in the *Alabama Miscellaneous Herald*, preceded by some remarks from Mr. Kingsbury, relative to the objects originally contemplated by the school establishments among the Choctaws, and the manner in which the missionaries have endeavored to accomplish those objects.

Preliminary Remarks.

First, the *objects*. These were—to give the children a common English education; to teach them the principles and duties of the Christian religion; to inure them to habits of industry and civilized life; to instruct some of them in mechanical arts; also, to instruct and otherwise benefit the adult population. Such were the objects contemplated by these schools.

Second. As to the *manner*, in which those objects have been accomplished.

It was necessary, especially at the beginning of our operations, to have *boarding* schools. The persons who wished first to enjoy the benefit of these schools, were so dispersed over the nation, that they could not be accommodated with schools, where their children could board at home.

In the Choctaw country, almost every article of living and labor has been, and still is, much higher than in the surrounding settlements: and generally double what the same would be in Tennessee or Kentucky. It was obvious, that to provide for the boarding and clothing, and teaching of a large number of children, under such circumstances, would be attended with great expense. For the accommodation and support of the schools, it appeared altogether proper and expedient, that there should be connected with them, a good plantation and stock, and, also, some mechanical shops. The plantation, while it would supply the Station with the most necessary articles of food, would present an example of industry and practical farming, that would be useful to the surrounding inhabitants. In the

mechanical shops, such articles could be manufactured, as were needed at the Stations: the natives around could be supplied with the most necessary farming tools; and some of their boys could be instructed in mechanical arts.

Having many articles of provision to purchase from the natives, we considered it would be better for them, to be paid in such articles as they needed, than in money; and that it would also be a saving of expense to the mission. In the same way, as far as practicable, we made our calculations to pay for hired labor. Various articles were purchased for the above objects, and charged to the schools at cost; and, when sold, were placed to the credit of the schools, at the price for which they were sold. Liberal supplies of clothing, bedding, books, &c. have been sent to these schools, as donations, by the particular friends of the missionaries, and others friendly to the object. A portion of these was not needed, either for the scholars or the mission families. Many of these articles were liable to injury, and some to become entirely useless, by remaining on hand. It clearly appeared a duty we owed to the donors, and to the nation, to dispose of all surplus property, in the best way we could; also, of all surplus mechanical work made at the shops, connected with the schools. All the receipts arising from the above, and every other branch of business, have been applied to the support of the schools. By means of these various sources of support, the cash funds appropriated for the support of the schools first established, have been relieved; and the surplus has been expended in the establishment and support of additional schools.

According to our understanding with the natives, at the time we accepted an appropriation of a part of their annuity, we engaged to establish *three* schools *only*, one in each district. There are now *six others* in operation; making nine in all. In some few instances, where the parents were able to clothe their children, and had promised to do it, we have taken pay for clothing; but, in most instances, so far as it has been furnished by us, it has been gratuitously. In 1819, about eighty cows and calves were given to the schools, by the Choctaws and white men residing in the nation. From these, and a very considerable number that have been purchased, there has grown a valuable stock, now belonging to the schools. What has been needed for provision, has been killed. Recently, fifty or sixty grown cattle have been sold, and the

proceeds applied to the support of the schools.

There is one point, on which I feel it a duty particularly to remark: it respects the services of the missionaries. These, so far as a pecuniary compensation is concerned, have all been gratuitous.—Seven, who, with one exception, came on missionary ground with vigorous health, and in the bloom of life, have finished their labors; and entered, as we trust, on their eternal rest. They sought, and they obtained, no earthly reward, either for themselves, their friends, or their children. The surviving missionaries have no expectation, that, in this world, they will, in any way receive a compensation for their services.

The missionaries receive food and clothing for themselves and families, and the means necessary for the prosecution of their work. But, least it should be supposed, that large sums are drawn from the funds, to furnish the missionaries and their families with clothing, bedding, and furniture, it must be stated, that, hitherto, most of the missionaries have been principally supplied, either from what was their own property, or from what has been furnished by their particular friends.

There are families in the Choctaw mission, containing from four to seven individuals, who have not expended from the funds of the mission, *twenty-five dollars a year*, for their clothing, bedding, and furniture. It may be further remarked, that the missionaries, in addition to their own services, have applied more than two thousand dollars of what was their own property before they joined the mission, to the establishment and support of the mission and the schools. Nor is there the most distant expectation, that this will be refunded. They have, also, made donations to different societies, to a still larger amount. It is with reluctance, I make these statements; but, on account of the erroneous reports and impressions that have gone abroad on this subject, I feel constrained, in justice to the cause of missions, to state things as they are.

We put in no claim for merit, on account of what we have done. It is no more than was our duty; no more than the spirit of the Gospel requires; no more than we owe to Him, who died for our redemption, and who enjoined it on his disciples, to “go into all the world,” and “teach all nations.” Nor is the sacrifice of doing this, so great as many imagine. All that any of us really need in this world, is the means of subsistence while we live in it. How

nany thousands, who have no higher object than this world's goods, labor hard all their days, and, at their death, leave nothing for their families? And how many thousands, to whom fortunes are left, would have been better without any? All the missionaries claim, is the character of honest men; of being influenced by a sincere desire to benefit a wretched and suffering portion of the human family.

Statement respecting the Schools at Mayhew.

The schools at this place have been taught a little more than nine months.	
Largest number of native children,	54
6 boys and 28 girls.	
Average number,	45
Seven belonging to the mission family	
were also instructed, making in all,	61

In the Boys' School.

Five were in the spelling lessons.

Fifteen read in the Testament. Ten of these have recited the tables of punctuation, abbreviations, &c. in the spelling book, also the multiplication table.

Six read well in the more difficult school books.

Two have ciphered through the compound rules; and two through the rule of three.

Four recited accurately the boundaries, rivers, cities and principal towns, population, governments, religion, &c. as delineated on Woodbridge's Atlas.

Thirteen write.

Eight write composition.

Six new members entered the school.

Sixteen, who attended last year, did not return;—of these,

Seven are at the Choctaw academy;

Three at the school at Col. Folsom's; and

Two at the school at Ai-ik-hun-na; the other four will not, probably, lose what they had acquired.

Labor of the Boys.

Three of the larger boys were employed, morning and evening, clearing ground; for which they were paid. Five were employed in harvesting wheat, oats, rye, &c. for which, they received 50 cents per day. They worked faithfully; and their wages, for the above labors, amounted to thirty-nine dollars.

The smaller boys were employed, under the direction of a larger one, in chopping wood at the door, and other labor.—The latter received five dollars per month, for three months, for this service.

Female School.

Two are in words of three syllables.

Five are in easy reading lessons.

Nine read in the Testament; four of them have committed various Scripture lessons.

Twelve read in the English Reader, Geography, and Bible; define the most difficult words; have recited the boundaries, most of the rivers, capital towns, soil, climate, and productions of the United States.—Two have attended to the Maps of the other portions of the globe, in the same manner. They have, also, extensively committed Scripture history.

Twelve wrote.

Eight wrote composition.

Labor of the Girls.

The girls, while out of school, have labored, principally, under the direction of one of the larger scholars, and a young woman, a native, and formerly a member of the school. The wages of the two amounted to 125 dollars.

There were made by the girls, 35 shirts, 66 pair of pantaloons, four coats, one cloak, 15 vests, seven hunting frocks, 69 dresses, 65 aprons, 30 pair of stockings, and a variety of smaller articles; also, 60 dozen of candles, and three barrels of soap.—The latter articles were for the use of the female school.

The girls of this school, have formed a Bible Society. The members contribute the avails of their labor half a day, every week, to furnish Bibles for the destitute in Ceylon; to be remitted to the Female Bible Society of that island.

Nine new scholars entered.

Thirteen, who attended school last year, did not return.—Four are married; two attend the school at Col. Folsom's. Some of the others will be benefited by the instruction they received; others will not.

The articles of clothing, blankets, books, &c. given to the scholars, amount to 495 dollars and 30 cents.

The exercises in all these schools are similar, and the account of one of them will show very nearly what the others are. The school at Mayhew, the state of which is here presented, contains a larger number of scholars than any other; but the scholars have not made greater progress than in other schools.

Summary of the other Schools.

There are in the Choctaw nation, under the patronage of the Board, eleven schools, at nine different stations

Whole number of scholars,	186
Average number,	147
Females,	65
Boarding scholars,	141
Number who attended last year and did not return,	41
New scholars,	28
3 read in the abs,	
10 " " " 2 syllables,	
29 " " " 3, 4 and 5 syllables,	
11 " " " Easy Lessons,	
69 " " " New Testament,	
53 " " " Old Testament, English Reader, &c.	
79 Wrote,	
23 Composed in English,	
24 Recited various lessons in Geography from Maps,	
18 Ciphred, and	
10 or 12 adults have learned to read their own language.	

Of the school at Ai-ik-hun-na it is remarked:

Experience in this school, has fully shewn the great advantage to scholars, who do not understand English, of a Choctaw translation.

A Sabbath School has been taught at this place, for the instruction of the adult Choctaws in their own language. It consisted of fifteen; including four children, who did not attend the day school. Seven of these can read the translations of the Scriptures, that have been made; and are beginning to write on slates.

Mr. Byington preaches on the Sabbath in Choctaw. The number of hearers varies from 15 or 20 to 40 or 50. Some of them give good attention.

Some account of the progress made in acquiring the Choctaw language, and of the preparation of books in it for the natives, was given in the number of this work for July.

Concluding Remarks.

The very great expense and labor, attending a large number of children, where they must be boarded in mission families, and the very great probability, while the state of society remains as it now is, that the full blood children, after great expense and labor have been bestowed on them, will leave the schools before they are permanently benefitted, have persuaded us of the necessity of going into the villages, to teach at their own houses, those who will not be benefitted at the schools. This persuasion is confirmed by experiments among other nations; and we might add, it is confirmed by some very limited experiments, among the Choctaws.

A retrospect of the past year presents many considerations, which call

for devout gratitude and thankfulness to God, as well as for deep humility.

With a few exceptions, we have been preserved from wasting and fatal sickness; have been supplied with the necessities and many of the comforts of life; and have been permitted, though under many discouragements, to continue our labors for the instruction of the people among whom we reside. These are causes for gratitude and thankfulness.

That we have done so little; that so few appear to be benefitted by our labors; and that so many causes continue to counteract and hinder our efforts, should greatly humble us; and make us feel, that "except the Lord build the house, they labor in vain that build it."

That there is an increasing desire among the Choctaws, for instruction and general improvement, is very manifest. —They have an Academy in Kentucky, supported at their own expense; in which are upwards of 50 Choctaw lads, receiving instruction. Some of them, who formerly attended our schools, are now well advanced in an English education.

The efforts made three or four years since, to suppress intemperance and some other evils, not being supported, on the part of the chiefs, by firmness and good example, failed of producing the desired effects. The chiefs, recently chosen, have commenced a system of reform, both as to the administration of government, and the laws to be observed; which, it is believed, will be both permanent and extensive. The progress of the Choctaws must, for a while, be slow: but, probably, not as slow as that of many tribes and nations, that have attained to a high state of improvement.

We believe, that the day is not far distant, when this nation will better appreciate the exertions now making in their behalf, and when the fruits of these exertions will be more perceptible.

Specimens of Composition.

The following pieces were written by two native scholars of the female school at Mayhew, and are inserted here as specimens of the improvement which has been made in composition. The first is an address to those who had assembled to witness the examination of the school in July 1826.—It was written by a girl about 13 years old, and spoken at the opening of the examination.

[To Col. Folsom.]

Respected Sir,—I am happy that I have the opportunity of saying a few

ords to you. We rejoice to think that we have a chief who is a friend to his people, and wishes their good, and favors the schools in the nation. Had it not been for you and the friends of missions, we think we should have been wandering about in the wilderness. We have heard people say the missionaries have done us no good; and now is the time for them to see if we are in the same situation that we were eight, or even four years ago. We think you will still be a friend, and help the schools still in your power; and we hope you will not be discouraged with your people. We hope God will make you instrumental of doing good to the nation.

Ladies and gentlemen, permit me to say a few words to you in behalf of the school. We thank you for coming here to attend our examinations: we hope you will not be disappointed in what we are able to perform. We know that we are very deficient, and we are just beginning to learn. Please to excuse all the errors you find in us. We hope you will consider that we have had but little opportunity to learn.

Now permit us as a school, all as one, to thank the mission family for their kindness to us: in sickness and in health, you have been friends indeed: you have treated us as your own children. We hope your labors will not be lost. Please to excuse our ungratefulness to you. We ask your prayers for us now and when you are absent, that we may walk in wisdom's ways, which are pleasant, and all her paths, which are peace.

The other is addressed to a clergyman, whom the writer justly regards as a patron and a friend. She is about sixteen years old; and at the time of writing this letter, had been in the school less than three years. Mr. Kingsbury mentions in a communication recently received, that she was admitted to the mission church on the first Sabbath in June, and that the writer of the preceding address was proposed for admission at the same time. This fact, in connexion with the seriousness and maturity exhibited in these pieces, must lead their teachers to hope much from their future example and influence.

Mayhew School, March 18, 1827.

Dear Mr. H., I take this opportunity of writing to you a few lines. Although we don't know each other, yet I hope we shall see each other in heaven. I think you would be glad to know that I began to think about God in December. I don't know what day it was. In March I thought I found the Saviour; but

sometimes I think that Satan was deceiving me; but sometimes I feel very happy, and sometimes I get into darkness. I think you will be interested to hear that some of the girls are trying to get the religion of Jesus. Mr. H. I want you to pray for us that we may not turn back to stupidity. Will you please to tell the good people there to pray for me earnestly. I wish I could go there and see and converse with you. I should be very glad to go and stay there; but we shall see each other in another world. I hope you will meet some of these girls in heaven, where they will live forever with God. Oh how dreadful will it be, if any of these girls who have heard so much about God, should at last sink down to hell, never to rise again; there to live with devils and damned spirits forever and ever.

It has been almost three years since I first came here to school; but I have been out some of the time.

My mother lives two days' journey from here. Last summer I talked a little to her about God, and she did not know any thing about her soul. She came here in February, and Mr. Byington talked to her in Choctaw about God, and she was very glad to hear. She never knew any thing till she came here. I think she will love God. I wish I could go and talk to her about God, and all my relatives; I do not want any to be left behind. O may we all be brought into the kingdom of Christ, who died for us. I want to go to heaven, and sing praise to God forever and ever. When you and Mrs. H. die I want to meet you in heaven. I think some of the girls here may be brought into the kingdom of Christ; and when they go home they can tell their parents about God. I do not know that one adult Choctaw has become a Christian. We all pray for them, but we cannot save them; and if they die, where will they go? I do not want any one to go to hell. May the Lord pour out his Spirit upon the poor Choctaw people. They do not know who made them, and they drink and kill each other. God is very good to send the missionary here to teach the poor Choctaws. I thank you for the name which is given me. I wish you would pray for me and for all the boys and for all the girls at this school.

I have one little sister here named Miriam: sometimes I talk to her, and pray with her, and for the little girls here. Please to write to me as soon as you receive this letter, and you will much oblige your affectionate

Rev. J. H.

A. H.

Foreign Intelligence.

Constantinople.

JEWISH CONVERTS TO CHRISTIANITY.

THE account in the last number, pp. 239 and 240, from the pen of Mr. Brewer, of a disposition to religious inquiry among the Jews of Constantinople, and especially his description of the sufferings and constancy of three Jewish converts to Christianity, must have awakened a desire in many readers to be more particularly informed respecting matters of so much interest. Copious extracts will, therefore, be made from the journal of Mr. Hartley, a missionary of the Church Missionary Society, (vol. xxii, pp. 360, 383,) by whom the three Jews were baptised: his journal is published at length, in the London Missionary Register.—The individuals, whom Mr. Brewer calls *Haim* and *Nisim*, are by Mr. Hartley called *Chaim* and *Misim*.

Oct. 13, 1826. A young Jew, Chaim Castro, called this morning on Mr. Leves, and intimated that he wished to become a Christian. We were delighted to find him in the utmost readiness to receive the truth; and he has engaged to call on me daily for the purpose of religious conversation. He said that he had many friends of similar sentiments; and that 200 Jews would become Christians, had they European protection.

15. The young Jew called again. I conversed with him concerning Jesus of Nazareth; and was glad to find that he was fully possessed of the idea that the death of Christ was a sacrifice for sin. Read to him Isaiah liii., Daniel ix., and other prophecies concerning the Messiah. He said, that his first impressions of the truth of Christianity were derived from an Armenian, who used to inform him, when a child, of the errors of the Jews.

21. Since my interviews with Chaim Castro, I have had the pleasure of becoming acquainted with two other Jews, who also believe in Jesus of Nazareth: their names are Jacob Levi and Mentish Baruch. Last Wednesday they were all with me, and avowed their clear persuasion that the crucified Man of Sorrows was the great Messiah, so long expected by their nation. I saw two of them again yesterday; and, on these occasions, I have endeavored to become better acquainted with their views and feelings, and to aid their faith and strengthen their determination: for which purpose we read together, "in the law and the prophets, the things pertaining to the kingdom of God." There is one well-known and important prophecy, which appears to have produced its appropriate effect upon them—the declaration of Jacob, that "the sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come." From this they had decidedly gathered, that the Messiah must long since have

appeared. When we hear, as we now do, of hundreds of Jews longing to become professed disciples of a Messiah whom they have so long execrated, but whose very lives are in danger of being sacrificed the moment they execute their resolution, how earnestly and with what perseverance ought we to implore God to impart that peculiar assistance to these Israelites which their very critical circumstances demand! Were we truly assiduous—"praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance and supplication for all saints"—effects, not to be impeded or controlled by the most active resistance of man, would undoubtedly follow. There is nothing, even in that adamant barrier which has been so long erected against the truth in the countries of the East, which can prove successful against the operation of a decisive faith in the Son of God. When once the clear conviction has taken possession of the mind, that "we have peace with God through our Lord Jesus Christ," the happy individual "rejoices even in tribulation;" he is glad when "men revile him and persecute him," and "say all manner of evil against him falsely, for the Son of Man's sake."

22. What interesting prospects are opening upon us in Constantinople! Already I know, personally, four Jews who are desirous of becoming Christians; and I hear of a multitude of others who cherish similar hopes. Those who visited me to day were Chaim Castro, Menahem Castro, and Jacob Levi; the second of whom I had not previously seen. We read together the twenty-seventh chapter of Matthew, and various prophecies of the Old Testament. They gave me the following information as a fact: Some time ago, 25 Jews subscribed a declaration of their faith in Jesus of Nazareth; and, in consequence, were thrown into prison by the Shapgee, a man of the greatest power and influence in their nation: they remained in prison six months; when the Shapgee himself being cut off by the Grand Seignior, they obtained their liberty: they also stated, that the same Shapgee, not long ago, bought up 55 copies of the Hebrew Testament and burnt them, not knowing that there were others on sale. Another story, and in truth a very melancholy one, is this: A very respectable Jew became convinced that Jesus is the Messiah; and was, in consequence, taking steps in order to become a Christian; the Shapgee accused him to the Grand Seignior, with the intention of procuring his death: orders were instantly given him to become a Mussulman, and he was weak enough to comply.

29. Yesterday I had to perform a very painful task. Chaim Castro and Jacob Levi, having been frequently with me, and having pressed me exceedingly to baptise them, I was constrained to inform them, that they must wait six months, in order that I might have opportunity of knowing them well, and of instructing them more fully in what regards the religion of Christ. I have had considerable anxiety since I made this communication to them, being fearful that it might act as a

discouragement; and have been led most earnestly to supplicate God in their favor. It is however unquestionably my duty not to act with precipitation in this affair. Of Jacob Levi, I feel considerable confidence that he has his heart, as well as his mind, interested in the faith of Christ: of Chaim Castro, my confidence is not equally strong; but he also gives every appearance of full persuasion that Jesus is the Messiah. The state of the Turkish empire is such, that I question if the truth will ever gain signal victories, till a readiness for martyrdom be evinced on the part of those who are enlightened.

About this time, I became acquainted with two other believing Jews, and was in habits of constant intercourse with them. One of them was David Bechas a Rabbi; the other, Missim Cohen, a youth of respectable connexions. I found the Rabbi well read in the New Testament; he informed me, that, upwards of a year ago, he had been presented with the Hebrew New Testament, and that it had been the means of his conversion: on one occasion he shewed me the book which had proved the instrument of such blessing to him, and it bore all the marks of having been well used.

Nov. 8. This has been a day of most painful interest. Missim Cohen and Chaim Castro called to inform me, that Jacob Levi had been seized, thrown into prison, and bastinadoed. This young man has displayed the true spirit of a Christian martyr: when they were conveying him to the Casa Negra,* a Rabbi, concerned in the transaction, exhorted him to declare himself "a good Jew," and he would suffer nothing. "No," he replied, "I am a Christian! the Messiah is come! If I were to be confined a thousand years in prison, still I would declare that Jesus is the Messiah!" Neither the bastinado itself, nor the barbarous threat "that he should eat it three times day," could move him from his steadfastness. In the course of the day, others were seized; and means were taken to apprehend David Bechas, Chaim Castros, and Missim Cohen: happily they have for the present escaped.

9. This morning I visited the three fugitives, and conversed and read with them. We are also taking means to ascertain the situation of Jacob Levi, in order to render him such assistance as shall be possible. The number of believing Jews who composed this party was eleven—nine men and two women.

10. A Jew, acting, I doubt not, as a spy of the persecuting party, called upon me: his message was, that "there were several Jews, friends of Missim Cohen, who wished to bear me company: I must tell him, therefore, where Missim was to be found, and he would induct them to him." This man failed, of course, in his design. He afterward went to Mr. Leeves, but had no better success. Mr. Leeves set out to day on a journey to Adrianople.

12. To day I have had the pleasure of baptizing the three Jews. Prior to administering this very solemn ordinance, I examined them

very carefully with regard to their faith, and their intended fidelity to Christ. Their answers gave me the greatest satisfaction; and I could not feel at ease, till I had, in their instance, complied with the injunction, "Go ye into all the world, and preach the Gospel to every creature, baptising them in the name of the Father, and of the Son, and of the Holy Ghost." It was to me a subject of much regret, that, in consequence of Mr. Leeves's absence, this duty devolved on me: I should otherwise have left the whole transaction to his judgment and discretion. A difficulty was presented by the diversity of language which it was necessary to make use of. I endeavored to obviate this inconvenience in the following manner:—I first knelt down and prayed with Mrs. Leeves in English: I then prayed in Greek; and a Greek who was present repeated the petitions in Turkish. Afterward I put questions to the following effect, to each of them—"Do you believe that Jesus of Nazareth is the Messiah, and the Son of God?"—"Do you believe in the Father, the Son, and the Holy Ghost, one God?"—"Is it your determination, by divine assistance, to be faithful unto Jesus Christ, in prison, in tortures, and even unto death?"—"Do you place your hopes of salvation exclusively on the merits of Jesus Christ?" They all answered these questions in the most explicit and serious manner. They then knelt down; and I went up to each of them, and poured water upon his head, in the name of the Father, and of the Son, and of the Holy Ghost. They were exceedingly affected, weeping most copiously; and the impression made on all present was, I believe, almost equally great. I then returned thanks to God, first in Greek and afterward in English, for the grace and favor bestowed on these converted Jews, and besought from Him that peculiar aid for which their painful circumstances called. I afterward delivered a short address to them, in which I set before them how awful would be their state, were they now to apostatise from Jesus Christ; and encouraged them to seek his assistance by assiduous prayer, and to stand ready for every trial to which God might call them. We all rejoiced exceedingly at having three Christian brethren given to us from among "the lost sheep of the house of Israel;" though our joy was greatly tempered by the recollection, that it had not been permitted to Jacob Levi to make one of their number: he has been torn from our hands, and is confined in a dungeon where no Christian minister can approach him, either to baptise him or to afford him the slightest consolation: he is, however, in the hands of his heavenly Father. May divine consolations support and cheer him!

Dec. 1. Melancholy day! This morning, early, G. burst into my apartment, with the intelligence "The Jews are taken!" Who has been the traitor we know not; but, last night, about an hour after sunset, the house in which they were lodged was surrounded by Turkish soldiers, and our poor friends were forcibly taken out and thrown into prison, together with the Armenian to whom the house belonged: on their arrival at the prison, the Turkish officer asked them a variety of questions; in answer to which they avowed themselves Christians, and asserted their allegiance to the Grand Seignior. This morning they were

* This is the term by which they designate a prison made use of by the Jews. It answers to our expression, "Black Hole." Of this place, the converts always expressed more apprehension than even of itself.

carried to the court of the Seraskier, or commander-in-chief. A young man, whom we sent to inquire after them, found it impossible to see them. Their trial does not take place to day, as it is the Turkish Sabbath.

2. This morning G. came hither, with the mother-in-law of Bagdasar, the Armenian. He informs me, that, last night, the converts sent word that they were determined to stand firm to the last extremity: they expected that it would be first proposed to them to become Moslems, and, in case of non-compliance, the alternative would be death, or the arsenal. May God strengthen them for the hour of trial! Our persecuted friends are destitute of all human succor. God alone can help them! About noon, I went myself to the prison to which they were removed this morning; and, as I thought it might afford them some encouragement to see me, even though I could not converse with them, I obtained admission: on this occasion I saw enough to convince me that there is a wide and essential distance between the theory and the experience of martyrdom: a warm imagination may contemplate a violent death, while it is at a distance, with triumph, and even with a species of ambition; but, bring a man into actual contact with prisons, chains, armed guards, examinations, stripes, and all the appalling pomp and parade of a public execution, and nothing short of a powerful and direct communication of divine assistance will impart the needful fortitude. Truly, in every Christian martyrdom, it is God who gives the victory, and it is God who claims the glory! In consideration of a few piastres, the Armenian was called up, and I was permitted to converse with him for a few minutes: the poor man was clearly suffering the greatest agony: I said all that I could to encourage him, but felt much regret at being unable to speak to our Jewish friends: the large room, which constituted the prison, was exceedingly dark, and they were at a distant part of it, I should barely distinguish a number of Jewish head-dresses. Thus were our friends surrounded by their most bitter foes, while I could not even obtain a sight of them: of me, however, they would have a clear view, as I stood in the light of the door. They have been interrogated in three different places; and, on each occasion, they have firmly declared themselves Christians.

8. In hopes of serving them, I went to the chief dragoman of the Porte, a man of considerable influence, and interceded in their behalf; making a simple statement of their case. He shewed me a letter, signed by four of the heads of the Jewish nation in Constantinople, in which they supplicate the death of "that accursed Chaim Castro;" and a friend of mine was informed by a Turk at the Porte, on whose word he places reliance, that the Jews have actually paid four hundred thousand piastres into the chest of the Grand Vizier, in order to accomplish their diabolical intentions! Thank God! they have been thwarted in their schemes. The persecuted converts have been sent to labor in the arsenal, a punishment from which I have reason to believe we shall see them soon delivered. This leniency on the part of the Turks is, probably, owing to the assistance of the dragoman.

10. The Jewish converts have appeared before the grand Vizier, the reis effendi, and the chief dragoman, not to mention inferior officers, and before all "they have witnessed a good confession." The day after their removal to the arsenal, John Cohen's father found access to him; and, declaring that he would much rather have seen him become a Turk than a Christian, offered him a large sum of money. The youth, regarding it as a bribe, would not receive the least part of it, even though he was at the time in great want. They have been loaded with heavy fetters; Peter the Rabbi and John Baptist Castro being chained together, and John Cohen and the Armenian.

13. An Armonian priest, who acts as chaplain in the arsenal, came to inform us how severely they are treated: they are still loaded with their chains; and the Armenian has been so much hurt, that he is obliged to wear his arm in a sling: to day, notwithstanding the heavy and incessant rain, they are compelled to be abroad at work.

The father and mother of John Cohen yesterday came to visit him, and attempted to bring him back to Judaism. He is still unmoved, though "making trial of such cruel sufferings." I am glad to find, from the priest's information, that they are comforting themselves in the best manner: their language is, "Christ our Saviour has said, 'Fear not them which kill the body, and have no more that they can do'—and when we die, we hope that we shall be received into heaven."

14. Wrote a letter of encouragement to the converts. G. learned to day from a Turk some particulars relative to Jacob Levi and Menahem Castro: he stated himself to have been present when they were brought before the Seraskier: a Jewish Rabbi appeared as their accuser, and offered a thousand purses to the Seraskier, if he would put them to death: they affirmed that their belief in Jesus of Nazareth was the only reason of their being brought before him; they were bastinadoed, and sent to the arsenal. I hear of a young Jew at Ortakeny, who has been delivered by his brethren into the hands of the Turks: he received 50 blows, and is thrown into prison. How many believe in Christ, and how many suffer for his sake, it is impossible for us to tell.

15. We are informed, that the Jews have divided 2,000 piastres among the Turks who have charge of the prisoners, for the purpose of obtaining their exertions in tormenting them to the utmost possible degree. Thus are our poor friends suffering a continual martyrdom! Happy would it have been for them, to have terminated their woes by the bowstring or the sword, in comparison of their perpetual torments. The object of the Jews is clear: they hope to wear out the constancy of the converts, by incessant sufferings: or, if that attempt should fail, to bring them to the grave. The whole system of Turkish proceedings is so utterly corrupt, that I see no prospect of a happy termination of this affair, except in divine interposition. "Let us fall into the hand of the Lord, and not into the hand of man!"

19. I was much struck with a Jew, whom I met to day on the quay. I conversed with him on the subject of the Messiah: instead of that angry and immediate opposition which

unbelieving Jews usually make, the tears were in his eyes; and he regarded me with a seriousness and a silence, which appeared little short of the language, "I believe."

21. G. informs me, that, yesterday, a Jew inquired very eagerly of one of the hawkers for a New Testament, and gave him orders for a copy. Thus we see, that all the fury of persecution has not been able to destroy the thirst for divine knowledge, which has been excited in the breasts of the people of Israel. I believe, that, by God's blessing, this disposition will, ere long, triumph over all opposition. The Armenian, Bagdassar, sent word last night, that if they were not soon released from their fetters, he apprehended the most fatal consequences. They have indeed suffered so much, that it is surprising that they have not sunk under it.

22. G. saw, this morning, our imprisoned friends. They are as steadfast as ever, but suffer greatly. John Cohen had a large present of clothes from his Jewish friends; but he thought it his duty to send them all back. They actually heard his father reasoning with the Turks, for not beating them more severely, and reminding them of the money which he had given them for that purpose!

From the correspondence of Mr. Leeves, agent of the British and Foreign Bible Society at Constantinople, we derive some additional particulars, which are here subjoined.

On one occasion, especially, their fortitude was put to the test; for the Jews, seeing that they could not work on them by promises, had it finally announced to them, that their fate was sealed, and that the next morning they would be led to execution: thus, for a whole night, they had the view of death before their eyes; and they spent it in reading the New Testament with weeping and prayer. Two other Jews were left in prison with them, whom John Baptist reproved for their unbelief in the Messiah; exhorting them to follow their example, and become martyrs for the name of Christ: these Jews, unmoved by their behavior and exhortations, wrote to the Rabbies to inform them that there was no hope of their ever returning to the Jewish religion, and that the only course to be pursued with them was to get them put to death.

The punishment of prisoners in the Bagnio consists in being chained, two and two, with heavy chains, and employed in the laborious works of the arsenal, under the superintendence of Turkish guards, who beat them if they do not perform the task to their liking: there are about 700 persons in this prison; of whom about 300 are Greek slaves, the greater part prisoners taken in the Greek war. The circumstances of this affair, having produced a general sensation and sympathy throughout the city, had penetrated within the walls of the arsenal; and the prisoners, when brought there, were kindly welcomed by the poor Christian slaves, who went in a body to the aga and officers, to beg they might be kindly treated and not put to severe labor. In consequence of this mediation, they passed the two first days unmolested; but, after this, several Jews came, and among them the father and intended father-in-law of the young man,

who, after another fruitless attempt to bring them back to Judaism, went and gave a considerable sum of money to the officers of the prison to put them to hard work, and to beat and torment them. They suffered severely under this persecution for five or six days; until the matter coming to our knowledge, our ambassador was so kind as to send his dragoman, and by representations, to procure the cessation of this wanton and cruel treatment, and the weight of their chains was diminished one half; although, being still in the class of chained prisoners, they have continued to labor with the rest. A few days ago, two of them were thrown down and bruised in working at a large wheel used for raising the masts and fixing them in the vessels of war; by a similar accident to which two men had been before killed before their eyes: they are now, however, recovered from their bruises; and will not, I believe, be henceforth employed in similar works.

I cannot resist adding one additional circumstance which I have just learnt concerning our three Christian Jews. During the time they were in concealment, they never entirely liked the idea of quitting Constantinople, though they thought they saw a necessity for it in the hot persecution which awaited them if they remained. They thought they could be more useful here than any where else, and their hearts were set upon proclaiming the Gospel to their brethren: they, therefore, often made it their prayer to God, that, if he saw it good, they might be found out and taken, and that they afterward might remain in Constantinople to be the evangelists to their brethren in error.

Interview, in behalf of the Jewish Converts, with a Turkish Officer.

Mr. Hartley, for the purpose of making a special effort in behalf of his persecuted brethren, sought an interview, early in December, with a Turk of considerable distinction. This man had once been a Jew, and informed Mr. H. that he was well acquainted with the New Testament, and also with the peculiar sentiments of the protestants, and that though he was a Mussulman, he was "a philosopher." Mr. H. gave him the history of the Jewish converts, and convinced him that nothing of a political nature was connected with the proceedings in relation to them; and the officer promised to do all that was possible for their safety.—The information which follows, is important, as it explains the probable reason, why the Turks have heretofore been prevailed upon to throw obstacles in the way of circulating the Scriptures.

This officer told me plainly, that the Turkish government were at a loss to comprehend the proceedings of the Religious Society in England, which was at such expense in printing and circulating books: they were well acquainted with the conduct of the Jesuits in China and in other countries, and also with the

enthusiastic superstition evinced by the Spaniards in former times; but they had always considered the English a nation free from superstition: they were led therefore to suspect that there was some political plot in these proceedings. I assured him that the Society, to which he alluded, was wholly unconnected with the British government; and that though there were, unhappily, Englishmen who were indifferent to all religions, yet the persons who composed this Society were men who did indeed believe that the Gospel was from God, and thought it therefore their duty to communicate so inestimable a gift to the whole world. He then indulged in some playful remarks on the impossibility of converting the world by books, alleging that St. Paul had been converted in a different manner, and that this was by no means the method of Moses. He asked me so very particularly what was Mr. Leeves's object in this country, that I am led to think Mr. Leeves has been for some time an object of jealousy to the Turkish government. I told him, that Mr. Leeves's object was, "to sell the Holy Scriptures." Much more was said as to religion; and I feel confident that the conversation removed from his mind all suspicions, that our proceedings have a political tendency, or that we are a plotting, Jesuitical fraternity. We became extremely sociable: he said that he would introduce me to other Turks, and take me to the school in which French and various branches of science are taught.

The whole of the scene was to me full of uncommon interest: I was come to rescue, if possible, from death, four persecuted Christians: I was in the building which contained the great offices of the Ottoman empire, and which is dignified with the appellation of the Sublime Porte: the domes and minarets of the mosque of Sultan Suleyman, one of the most magnificent structures in Turkey, were towering above my head: I had passed through spacious halls and passages, all exhibiting specimens of Turkish taste: I was encircled by numerous guards and attendants, arrayed in the splendid diversity of costume observable in eastern countries; and I was surrounded with all the pomp of oriental manners. The window of the room in which I found myself, commanded a view of the large court, in which were seen horses richly caparisoned awaiting their lordly masters, and in which objects wholly novel to a European eye were continually presenting themselves. "Do you see that officer riding out of the court?" said my Turkish friend. I observed a man whose dress and carriage denoted a person of considerable rank. "He is going," said he, "according to his daily custom, to the Sultan, to acquaint him with the affairs which have been transacted here." "Does the Sultan," I asked, "pay minute attention to business? Does he know this affair of the converted Jews?" "Yes, certainly," said he: "there is nothing that escapes his attention. In Europe you imagine that we are all barbarians; and that the Sultan does nothing all day, but loll on his divan and amuse himself: but it is far otherwise. The princes of Europe are far more effeminate than Sultan Mahmoud." He then made various remarks relative to the recent public events, which led me to suppose that the Turks have really been awakened to a

sense of their public interest, beyond what I had ever suspected.

I just notice other subjects of conversation, because it may serve to shew that the Turks have men in their service much better informed than is usually supposed. The following topics came forward: religious liberty in England—Roman-Catholic emancipation—the king of England, in his character of Head of the Church—Spanish proceedings in America—the existence of Greek manuscripts in the seraglio—conic sections—the site of ancient cities in Asia Minor—the Koran, &c. He informed me, that he was very fond of mathematics, and that he had translated from the French a treatise on conic sections. He also demanded of me, if Mr. Leeves had been concerned in the affair of the converted Jews: "Concerning myself," I replied, "I am willing to give you any information, but concerning my friend, I cannot, in honor, tell you any thing." "When you have made the whole world Christian," he asked, "what will be the consequences?" I replied, "When the precepts of Christianity are universally obeyed, there will be an end of envy, animosities, murders, wars, and of all the other causes of misery. We shall all be brothers: the greatest happiness will every where prevail." He appeared struck with this reply.

Ceylon.

RENUNCIATION OF IDOLATRY BY TWO BUDDHIST PRIESTS.

AN interesting supplement to the article in the last number (pp. 250—254,) on the state and progress of missionary operations in Ceylon, will be found in the following account—furnished by Mr. Clough, Wesleyan missionary,—of the recent conversion and baptism of a priest of Buddha, who was second in rank on the island; and also of the more recent awakening of another member of the same priesthood. Mr. C.'s communication is inserted in the Report of the Wesleyan Missionary Society for the past year.

With regard to the first mentioned priest, Mr. C. thus writes:

We have lately had the happiness to witness some cheering triumphs of the sacred Scriptures over heathenism and its perverting records. About a fortnight ago, our missionary brother, Mr. Sutherland, stationed at Matura, baptised a priest of Buddha, whose conversion may be chiefly traced to the effects of reading the New Testament; and is one of the most interesting conversions to Christianity ever witnessed. The district of Matura, I would just observe, is the most famed of any part of Ceylon, or perhaps of the world, for being the chief seat of Buddhism. The chief priest resides here, and here also is their chief college. I have been told by a missionary who had access to the public records of the district, that it contains 1,300 priests, and in fact they

nearly people all the district; and almost every inch of ground is considered sacred to Buddha. About six years ago, our assistant missionary, Mr. Lalmon, met this priest in the prison at Matura, visiting a native man condemned to die. The one had gone to impart the consolation of heathenism to the poor man, the other to recommend Christ the Saviour of the world. A little conversation took place in the cell between them, on the great question of a Saviour. The missionary at length challenged the priest to produce a single proof from any of their sacred books, that a Saviour for man was to be found in them. The priest, although young at that time, was a man of rising eminence, and a most notorious opposer of truth; having labored in every possible way to thwart the operations of the missionaries. On this occasion he felt highly indignant at the challenge of the native missionary, and went to his temple with a resolution to examine their books for proofs to contradict him, and continued his search for two years in vain. About this time he went to a village in the Galle district to meet the high priest of Kandy, who had come to perform some great ceremony on some important occasion. Here he met with another missionary, who presented him with a copy of the New Testament in Singhalese. This he took to his temple and read, but it was four years before the pride of his heart would allow him to divulge the struggle that was going on in his mind. The rank he held in the priesthood, being now second in the island, the high reputation he bore for his learning and acquaintance with their religion, and the influence he had among the people, were circumstances which induced him so long to resist that light and conviction which the reading of the Scriptures had conveyed to his mind. He ventured however, at length, to go to our missionary, Mr. Lalmon, and make a complete disclosure of all the workings of his mind. But repeating his visits, the thing was soon discovered, and the alarm soon raised. This being the case, he was compelled to fly from the temple, and take refuge in the house of the missionary. His intentions no longer remained a secret; and every means were used to frustrate his designs of becoming a Christian. The priests wrote a letter to him, which was signed by them all, stating the disgrace that would befall him all, if he became a Christian; that were such a calamity to happen, their religion would receive an incurable wound; and the priests be exposed to the contempt and ridicule of the populace. To this he paid no regard. A second document then came from them, making him an offer of certain temples and emoluments, provided he would abandon the idea of becoming a Christian. This produced no effect, when a third came, in which they declared that, if he became a Christian, they would, by some means or other take his life. This rather startled him at first, but, on consulting with the missionary, he resolved to be firm to his purposes, and run all hazards of the consequences. After remaining some time learning the way of the Lord more perfectly from the missionaries, he became the object of still more important convictions, and those that effect the mind and judgment; namely, convictions of his sinfulness, and need of a Saviour to pardon. Being thus

prepared, the missionaries thought him a fit subject for Christian baptism. It happened to be the time for preaching the missionary anniversary sermons for that station. On these occasions large crowds of natives come together, and it is usual for all the native chiefs, headmen, and principal native inhabitants to be present. This therefore was the time he chose, that he might have an opportunity of witnessing a more public confession of the name of Jesus. In order that no tumult might take place before the congregation had assembled, his baptism was kept a profound secret. And one of the largest and most respectable congregations that had ever been seen in the place assembled, when, after the reading of the Liturgy, the priest advanced towards the font, at the head of the church, in the presence of the people, disrobed of the priestly garment. Mr. Sutherland then asked a few appropriate questions, to which he gave very satisfactory answers; after which he stood forward, and addressed himself to the congregation, giving in detail his reasons for renouncing Buddhism, and the priesthood, and for embracing Christianity. As may be expected, this produced a wonderful effect. For it is well known that the greatest part of the people already referred to, although nominal Christians, yet are Buddhists in their hearts, and rigid supporters of that religion. However, many of them not only felt this unexpected event, but approved; and one of them came to the missionary after the whole was over, and requested that the king of England might be informed of it. The conversion of this man is so impressive an event, that it more than a thousand fold rewards us for all the toils we have had in translating and publishing the Scriptures in Singhalese.

Mr. C. next describes the manner in which the second priest was led to seek an acquaintance with the missionaries, and with the religion they inculcate.

But the good effects of distributing the Scripture, do not rest for proof on an individual solitary case; I could multiply instances that come under my own observation, and I am thankful to say, my colleagues and coadjutors are witnessing the same. I will detain you a moment till I just refer to another case equally, if not more striking than the former; for in this instance, the word of God, and that alone, led to the change. About a month ago, a very interesting looking priest as I ever saw, was introduced to me at my house here in Colombo; we were perfect strangers to each other, and this drew an apology from him, for his abruptness in calling on me. I first made a few inquiries as to his residence, &c., and found he came from a place about sixty miles from Colombo, quite away from all missionary stations. His errand to Colombo was, he told me, to perform, by special request and invitation from the inhabitants, a ceremony which is called Wasalakirima, which is one of great importance; and requires about three months to complete. But from his manner of conversation, I could evidently perceive there was something working in his mind, which he wished to divulge. However, while in conversation, he received a message from his en-

tainers, to go immediately to the spot, so we parted; but he requested permission to visit me again. This I of course readily granted; and he came according to his appointment. Now it would tire you to hear the whole detail of this interesting character's disclosure, but I will give you the substance. Some years ago, he met with a copy of the New Testament in Singhalese, and knowing it to be a part of our sacred book, and approving the style of it, curiosity prompted him to take it with him to his temple, for the purpose of giving it a careful private reading. The perusal of this book so filled his mind with light, that he soon discovered the glorious superiority of the Christian system over that of his own. The more he read, the more he became convinced of its truth, and alarmed at his own situation. But in this state of mind he had no one to fly to for direction, being remote from all missionary stations. No Philip was sent to this Ethiopian. He was afraid to quit his temple in search of instruction, lest, being discovered, he should thereby bring persecution upon himself, with the loss of all worldly good. He therefore continued in this conflicting state of mind, as you will perceive, for several years. At length he received the invitation to Colombo, to perform the ceremony which I have already mentioned, and immediately accepted it, with the hope that his journey would bring him in the way of

some Christian teacher. When he had arrived within two miles of Colombo, one of our schoolmasters met him on the high road, and put a slip of paper into his hand. These slips of paper, containing a passage of Scripture, or some short sentence or paragraph, we print, that, when our pious natives go along the road, they may give them to travellers; but chiefly those who are on the way to Porjava at the temple. The one put into the hand of the priest was entitled "News from Heaven," and the passage under it, "God so loved the world, that he gave his only begotten Son," &c. &c. On reading this, his heart began to beat, and he asked the schoolmaster, Who published this? The schoolmaster replied "the minister, Mr. Clough." The priest asked, Could you direct me to him? This was done, and this was our first interview already mentioned. But to be short, you will, I am sure, rejoice to hear that he has already thrown off his robes; and has renounced publicly the priesthood. The three months' ceremony which he came to perform is abandoned, and this interesting and intelligent man is now a candidate for Christian baptism. He is, I am happy to say, now under the instructions of my esteemed friend and coadjutor in the translating room, Mr. Chater, the Baptist missionary; and I doubt not he will do well, and prove a valuable auxiliary to us in our important labors.

Domestic Intelligence.

SECOND ANNUAL REPORT OF THE BOARD OF MANAGERS OF THE PRISON DISCIPLINE SOCIETY.

THE object of this Society is to collect, and lay before the public, facts illustrative of the causes and prevalence of crimes, and of the abuses and sufferings which exist in prisons. Simple facts, of however appalling a nature, do not commonly make a deep and lasting impression. We think there may be no others like them. But when we see a multitude brought together, and learn that the detail stops where it does, only because a continuation of it would be tedious, then the magnitude of the subject is seen, the feelings are excited, and the mind is roused to effort. The man who lives retired in the country, and hears at distant intervals, of one who is arrested for debt or for crime, —and even the citizen, if he does not inspect the records of the police office, nor visit the penitentiaries, has no adequate conception of the number or depravity, of those who lurk about in society, and obtain subsistence by committing depredations on their fellow men. Nor has he any means of knowing what scenes would be exhibited, if the interior of our prisons and jails should be laid open; or of judging how far the measures adopted by our magistrates to prevent and punish crimes, are consistent with humanity; or are faithfully

carried into execution; or do really accomplish their object. The prisons may be schools for the education of thieves and counterfeits, there may be thousands of recommitments; and after all the number of criminals be constantly increasing, and he not know it. But as the whole community are interested in these things, it is important that they should be acquainted with facts, that they may express their opinion and take measures with reference to them. The Reports of this Society cannot but be of great use to the public in this respect. Most of the facts contained in them were ascertained by the Secretary, while actually inspecting the prisons in the northern and middle States. Others were obtained from official reports made by the keepers of prisons, or by committees of different State legislatures.

The following are mentioned as the principal evils which have been found to exist in reference to prisons:—

Bad Officers: Great Expense: A Community of Villains: Unrestrained Intercourse: Corrupt Teachers: Arts of Mischief: Unnatural Crime: Combinations against Society: Imprisonment of Youth and Children: Imprisonment of Lunatics: Mortality in the Prisons of New York and Philadelphia: Causes of Crime: Inattention of the Christian Community.

Bad Officers.—Some have been intemperate; have furnished bills for alteration and materials for altering them, and other prohibited articles to convicts; have contracted improper familiarity with them, and aided in their escape, or connived at it: some have employed convicts to steal for them, and in other ways encouraged them in their depredations.

Great Expense.—The State of Massachusetts paid for supporting its prison nine years, from 1814 to 1824, \$78,328 44. The State of Connecticut paid for its prison, during the last 12 years, \$101,552 30. The State of New York paid for its prison in New York City, from 1803 to 1823, \$381,302 32. The annual expense of the old county prison in Philadelphia is estimated at \$30,000. Many other prisons, in proportion to the number of convicts in them, have been as expensive: some have been more expensive. This expense has been owing to bad management of some kind, for Massachusetts, instead of paying more than \$8,000 annually, has received from its prison during each of the last three years, nearly \$7,000 net income. A similar change has been effected in the prison of New Hampshire; and in some others.

In these prisons, supported at so great an expense, convicts are collected from all parts of the country, nearly one fifth of whom have been inmates of other prisons, and many have been repeatedly recommitted. The most experienced perpetrators of crime being thus brought together, constitute a community, where there is generally no restraint upon their intercourse. They assemble in the yards, the shops, the cook-rooms, night-rooms, and in other apartments out of the view of their keepers, converse freely together, devise plans of mischief, and encourage each other in courses of sin. In this way prisons become schools where villany is taught by the most experienced instructors. He who has grown old in crimes, and learned to perpetrate them skilfully by long experience and a thorough education in various prisons, becomes the associate and the teacher of younger and less experienced convicts.

Many of these men have been associated with gangs of counterfeiters, and are acquainted with their names, residence, principles of trade, language, and mode of operation. They can of course introduce their young pupils, when they leave the prison, to this world of iniquity. About 700 convicts, in Maine, New Hampshire, Vermont, and Massachusetts, about 900 in the city of New York, and about twice as many more in the States south and west, are admitted to an uninterrupted inter-

course with a community in which are teachers thoroughly acquainted with the art of counterfeit money. They who inspect prisons obtain the information to correct the evil: the young convicts to guide their lives.

To these prisons about one tenth part of all the convicts are sent on account of their having, in some way, been concerned with counterfeit money. Lists have been obtained of 237 kinds of counterfeit bills on the banks of 18 States and Canada. Most of this money is manufactured in prisons, and conveyed abroad by unfaithful keepers, or discharged convicts, and made by them an article of trade.

In the general search of the Massachusetts prison, in the autumn of 1825, bills already altered, bills in the process of alteration, and small bills suitable to alter, were found on the persons of the convicts. About the same time were found between twenty and thirty copper plate dies, prepared and neatly engraved for the purpose of altering bills; also an iron or steel press for stamping them.

There were at one time three men in this prison, who were capable of communicating, in this seminary of vice, to its three hundred inmates, more curious designs of mischief, from all parts of the world, than could probably be obtained in any other place in the State.

The other principal arts which are taught in prisons are counterfeiting coin, picking locks, and picking pockets. Regular combinations are thus formed against society. The convicts while in prison furnish themselves with the requisite knowledge, and the instruments with which to operate, and when they have served their time out, or are discharged, they go forth to execute their plans and reduce to practice the arts which they have acquired.

Another of the evils enumerated, is the imprisonment of youth and children. The facts which the Report contains under this head, show how important it is both to the community and to these young offenders themselves, that houses of refuge for juvenile delinquents should be provided.

In six prisons, it appears that the proportion of those committed to prison under 21 years of age, in all the prisons mentioned, is one-seventh part at least, and in some much more. It is sufficiently apparent, from the disclosure of the vices existing in prisons, how great is the evil of bringing so great a proportion of young offenders within the corrupting influence of this wretched community. About three hundred youth are continually in a course of education in these high schools of iniquity.

The greatness of the evil, if there is no injustice and criminality in it, of placing a child, and confining him there with strong bolts and bars, among a den of thieves, where he may be subject to any violence, and not be permitted to enter a complaint without the hazard of his

life, has surely not been sufficiently contemplated.

Another evil is the imprisonment of lunatics. In Massachusetts, about thirty lunatics were found in prison. In one prison, three; in another, five; in another, six; and in another, ten. The facts detailed under this head are of the most affecting character. Some of these unhappy individuals were confined in cellars, in damp and fetid dungeons, without fire, without clothing, exposed to the cold and storms, and had been in this situation ten years; others, more than twenty. The number of lunatics in jail in the United States, is estimated to exceed three hundred.

Under the head of *mortality in prisons*, it is stated, that in the State prison in New York city, the deaths from 1805 to 1823, were six per cent. The proportion of deaths in the old county prison in Philadelphia, during the last six years, has been the same among 600 prisoners. In the female department of this prison, during the last year, the deaths were 25 out of 100. In prisons well managed, the deaths have not been more than two per cent. In some much less.

Causes of Crime.—Intemperance, Counterfeit Money, and Character of the Colored Population.

This Report contains many important facts respecting intemperance, as a cause of poverty and crime. A table is furnished, exhibiting the name, time of commitment, time of discharge, time at liberty, of 28 subjects, who, during the last four years, were all committed to the House of Correction in Boston, for intemperance. Individuals were committed from two to eight times; and the time of their being at liberty varies from one day to two years. This is stated to be only a specimen from its records.

The superintendent of the Alms House and Penitentiary in New York expresses an opinion, that nine tenths who are brought to that establishment are brought there in consequence of intemperance.

The keeper of the Jail and House of Correction in Boston expresses an opinion, that three fourths, who are brought to that place, are brought there in consequence of the same vice.

The Society for the Prevention of Pauperism in New York say, this may be considered the most productive source of human wretchedness, in all its complicated forms.

It has been computed recently, that the number of drunkards in the United States is one hundred thousand, and that the deaths from this cause are annually ten thousand.

Another class of facts relating to this subject has been ascertained by inspecting prisons. In the prisons of Maine, New Hampshire,

Vermont, and of New-York at Auburn and Sing Sing, the experiment has been made of cutting off habitual drunkards, at once, from the use of spirituous liquors in every form, and confining them to cold water. The effect on their health has in all cases been the same. "A more hardy and muscular body of men cannot be found, in prison, or out of prison, than the cold water convicts in the quarry of the Maine prison." Not one has died from a natural cause since the prison was organized in 1824.

The present Report contains nearly the same facts respecting the condition of the colored part of our population as a cause of crime, which were noticed in the last; excepting that while the number of white convicts compared with the white population continues about the same, the number of colored convicts compared with the colored population is increasing. See *Miss. Herald* vol. xxii. p. 287.

The remedies proposed for the principal evils existing in prisons are—

Good officers; profitable employment; solitary confinement at night; hard labor by day; means to prevent evil communication; means of instruction; houses of refuge for juvenile delinquents; a jail delivery for lunatics; attention to health; attention to the causes of crime; combined and powerful Christian effort.

Officers should be temperate men—of unceasing vigilance—of pure and chaste conversation—of great benevolence—and men who fear God.

In respect to solitary confinement by night, great improvements have been made, and are now in progress, in several of our prisons; and there has been a corresponding improvement in the conduct of convicts while in prison, and at their discharge, and a surprising decrease in the number of recommitments from those discharged from such prisons.

Some have advocated solitary confinement night and day. Experiments relative to this have been made by the advocates of the system in the Maine prison, and in the New York prison at Auburn. The results were such that it has been discontinued.

At Auburn, N. Y. the experiment was tried in 1822, by the friends of solitary confinement day and night, on eighty convicts, for a period of ten months. Concerning these results, it is sufficient to say, that they were unfavorable to this mode of punishment, and it was accordingly abandoned in that prison. It was found in many instances to injure the health; to impair the reason; to endanger the life; to leave the men enfeebled, and unable to work, when they left the prison; and as ignorant of any useful business, as when they were committed; and, consequently more productive of recommitments, and less of reformation than solitary confinement at night, and hard labor by day.

Some of the reasons in favor of hard labor by day are the following:—it is productive; it is healthy; it teaches convicts how they may support themselves when they leave the prison; it is reformatory; it is consonant with republican principles.

Very little attention has hitherto been paid to the religious instruction of convicts. The whole work of reforming them has been entrusted to the strong arm of the law. This can check a criminal in his career by confining or executing him; and punishment experienced or apprehended, may deter him from future crimes, but it cannot produce in him genuine repentance, and an abhorrence of crime. The thing to be aimed at is, to implant within him such moral principles that he shall not need the restraints of law, because he has a law within him.

During the last year, a resident chaplain has been introduced at the Auburn prison. A Sabbath school has also been formed among the convicts. A chaplain is also employed in the new prison at Sing Sing, who not only attends services regularly on the Sabbath, but reads the Scriptures and prays with the convicts every evening. Convicts are frequently visited by the chaplain in their cells and in the hospital. The keepers of these prisons, though previously opposed to the introduction of a chaplain, have, since witnessing the result of the experiment, given to the measure their decided approbation, and spoken strongly of the striking and salutary effects which have been produced. The commissioners of the legislature, in their report respecting the Auburn prison, remark—

We believe the labors of the present excellent chaplain have had a most happy effect on the minds of the prisoners. He at once enjoys the good will of the prisoners, as we found by their almost unanimous declarations, and at the same time strengthens the hands of the keepers. It seems to be the effect of truth, plain dealing, and a sincere desire for the good of the convicts.—In the Sabbath school we find the prisoners attentive to their lessons, anxious to learn, and grateful for the care bestowed upon them. We look to it as a great means of reformation.

Very important suggestions, and affecting appeals to the justice, the humanity, and the religious principles of the community, are made respecting the jail delivery of lunatics, attention to the health of prisoners—and attention to the causes of crime; but they must be passed over here for want of room. It is hoped that they will be perused and seriously considered by legislators and magistrates. The concluding part of the Report gives a view of a large number of prisons which have

been visited by the Secretary—their construction and government;—the evils experienced or prevented in them;—the number, employment, and instruction of the convicts;—and how far these prisons answer the purposes for which they were designed. Facts are here furnished from which all who are engaged in building prisons, or in improving their construction, may derive most important information, by which to guide their efforts.

Respecting the prisons in the southern and western States but few facts have been collected. These prisons, however, are generally constructed on the old plan, and experience all the evils of large and crowded night-rooms, irregular employment of the convicts, unrestrained intercourse among them while at their work, want of religious instruction, and the practice of many vices.

Most of what has been said has had special reference to State prisons. It has been ascertained, however, that in the county jails and houses of correction evils of a similar kind exist. Great numbers are confined in the same room. Little attention is paid to cleanliness, health, or the instruction of prisoners, or to any suitable classification of them; the veterans in crime being associated with the young and comparatively uncorrupted. The whole penitentiary system seems to need the immediate attention of our legislators and the Christian public.

It is gratifying to see how much attention the subject has already excited. So great has been the call for the first Report of this Society, that four editions of it have been printed. Five hundred copies of it were purchased by the legislature of Massachusetts, 300 copies by that of Maine, and 250 copies by that of New York. Committees have been appointed by the legislatures of Maine, Massachusetts, Connecticut, and New York, specially to investigate the condition of the prisons in those States, and report the result, together with such measures as seemed necessary to be adopted. These reports have been published, and have attracted much attention, as have many other valuable documents on the same subject, which have been called forth during the year.

Other official measures to improve prisons and prison discipline have been adopted. New buildings on the plan of the Auburn prison, or on other plans designed to produce the same result, are in progress at Charlestown, Mass., Weathersfield, Conn., New York and Sing Sing, N. Y., Philadelphia and Pittsburgh, Pa., and at Washington city. But much more needs to

be done, both in constructing prisons, and in properly superintending them afterward; especially in furnishing prisons with religious instruction, so that their discipline may be truly reformatory.

We wish to see an association of the people of God for this purpose, in every State in the Union, and in every city and village, where there is a prison. The moment these associations are formed, and the members of them enter upon their duties, light will shine upon some of the darkest places in the earth. And before they shall have been in existence many years, crime and punishment will be greatly diminished; extensive combinations in villany broken up; penitentiaries no longer seminaries of vice; their officers men who fear God and hate covetousness; the heavy burden of their support borne by the hard labor of the convicts; evil communication among them prevented; means of instruction afforded; children and youth and lunatics delivered from prison and provided with a refuge; causes of uncommon mortality explained; intemperance, counterfeit money, and the colored population, less productive causes of crime; and evidence conclusive of the approach of a better day for the most depraved and wretched of our race, IN CONSEQUENCE OF THE BLESSING OF GOD IN ANSWER TO PRAYER, ON COMBINED AND POWERFUL CHRISTIAN EFFORT.

Funds.—The amount received is \$2,238 18. The amount expended is \$2,430 79.

Miscellanies.

NOTICES OF MISSIONARIES.

Return of Missionaries.—The following English missionaries have returned home on account of ill health, since the commencement of the year:—viz. Rev. John Raban and Rev. John Gerber, of the Church Missionary Society, from Sierra Leone; Rev. Joseph Fenn and wife and six children, from the mission among the Syrians, India; and Mrs. Wilkinson, wife of Rev. Michael Wilkinson of Gorruckpore, India, and her three children: Mrs. Rowe of the English Baptist Society, widow of the late Mr. Rowe, of Digah, India, and three children; her voyage was delayed till she could make arrangements for returning without expense to the Society: and Mr. and Mrs. Edmonds, of the London Missionary Society, also from India.

Departure of Missionaries to Stations among the Heathen.—The Church Missionary Society has sent forth—to Ceylon, Rev. G. S. Faught and wife, and Miss Stratford;—to Western Africa, Rev. Thomas Davey and wife, on their return;—to Allepie, Rev. T. Norton and wife, on Mr. N.'s return;—to the Mediterranean, Rev. Christopher Fred. Schlieuz and Rev. Christian Lewis Korck, M. D.;—to North India, Rev. John Latham and wife;—to South India, Rev. Paul Pacifique Schaffter;—to New Zealand, Rev. William Yate, and Mr. Charles Baker and wife.—The London Missionary

Society has sent—to Madagascar, Rev. Joseph John Freeman, late minister of Kidderminster, and Rev. Mr. Canham and wife, on their return;—to Caffraria, Rev. Fred. Gottlieb Kayser and wife;—to Nagracoil, Rev. W. Miller and wife;—to Singapore, Rev. S. Dyer and wife;—to Quilon, Rev. J. C. Thompson and wife, and Rev. W. B. Addis;—to Cuddapah, Rev. H. Crisp and wife;—to the South Seas, Rev. H. Nott, on his return, and Rev. Alexander Simpson and Rev. Aaron Buzacott;—to Chittoor, Rev. Robert Jennings and wife;—to Malacca, Miss Newell;—also Rev. W. Reeve and wife and children, on their return to India. The Directors remark—

“Perhaps at no period of the Society’s history, since the sailing of the ship *Duff*, have the Directors ever sent out so many laborers together: within a month, thirty-one persons, including families, have launched forth upon the deep, destined to far distant shores. These numerous embarkations, while they have produced a very extensive outlay, evince the disposition of the Directors not to slacken their hands in the important cause in which the Society is embarked; but to go forward, relying on the co-operation of its numerous friends, and, above all, on the effectual blessing of Him, who has said, “The silver and the gold are mine,” and whose “also is the greatness, and the power, and the glory, and the victory.”

GERMAN MISSIONS.

THE London Missionary Register contains the following extracts from a letter dated Basle, March 3d.

“Our Society will begin, this spring, a mission to Western Africa, with six brethren, at two different places. One of these will be the Gold Coast, in the colony of the king of Denmark: his majesty readily gave permission for that purpose, and that even without any limitation, except the sole condition, that the missionaries sent thither should understand the system of Mutual Instruction. The other station will be in the American colony of Liberia, at Cape Mesurado, below Sierra Leone: our committee received letters from thence, so very inviting and encouraging, to undertake a mission there, that they resolved to send thither three brethren—Messrs. Handt, Jessing, and Hegete; who will spend some months, if possible, in England, with Mr. Cunningham, in order to perfect their knowledge of the English language; and will depart next autumn for Liberia, to preach the salvation of Christ to those negroes who earnestly pray for teachers.

“A new missionary society for Greece, formed here in Basle, is going on prosperously. Two missionaries of the German Missionary Society, Messrs. Kildner and Major, have set off from Ancona to Corfu.”

QUARTERLY JOURNAL OF THE AMERICAN EDUCATION SOCIETY.

THE first number of a publication with the above title has been issued by the Directors of the American Education Society. It is an octavo pamphlet of one sheet, or 16 pages, and is to be issued in July, October, January, and April, as soon after the quarterly meet-

ings of the Board in those months as circumstances will permit; and will be furnished to subscribers at 50 cents a year, or \$5 for every dozen copies taken by a responsible agent. To individuals, or associations, paying not less than \$5 a year into the treasury of the Society, it will be furnished gratuitously.

"The Quarterly Journal will contain, original communications, addresses, and occasional extracts, upon any subjects interesting to the friends of the American Education Society, calculated to enlighten the public mind, and to secure general confidence and support. It will devote a few pages to miscellaneous matter, consisting chiefly of literary notices, and of facts, intended to promote the cause of Christian piety and of general benevolence. The department of intelligence will exhibit a detailed view of the operations of the Society and of the Board of Directors, including a complete quarterly list of donations of every kind to the Society."

THE CHRISTIAN ALMANAC.

THE 8th number of this useful manual, adapted to the year 1828, and to various meridians in the United States, has been published by the American Tract Society, and may be had for sale at their various depositories, and of the booksellers generally. The calendar occupies twelve pages; directions to farmers, four pages; and a concise and very useful survey of benevolent operations, twelve pages more. The remaining pages are devoted to notices of courts, &c. &c. This work is likely to have the great circulation, to which it is entitled by its pre-eminent value. See *Miss. Her.* for Aug. p. 258.

AMERICAN BOARD OF MISSIONS.

REINFORCEMENT OF THE MISSION AT THE SANDWICH ISLANDS.

THE friends of missions will rejoice to learn, that preparations are in forwardness for sending aid to their brethren at the Sandwich Islands. A contract is made for the passage of the missionaries, and the freight of such articles as may be necessary for their comfort, and the comfort of those, who are now in this interesting field of labor. It is expected, that at least four ordained missionaries, a physician, and a printer, all of them married, will embark from Boston, on this great and arduous service, about the first of November. It is probable that two or three individuals will be added to that number, beside three or four natives of the Sandwich Islands, who have resided several years in this country, and are now thought to be pious.

No one, who has attended to the recent history of that mission, can doubt, that the contemplated reinforcement is highly necessary. It is now almost two years since Mr. Stewart took leave of his brethren; and, about a year afterwards, Dr. Blatchely, the only physician,

and Mr. Loomis, the only printer, were obliged to follow him. In the first case, the departure from the mission was merely an attempt to save Mrs. Stewart's life, which happily succeeded; and, in the other cases, the health of Dr. Blatchely and Mr. Loomis was such, as to preclude the hope of usefulness; it being impossible for any man, in feeble health, to render such active and efficient services in either of these departments, as the state of things imperiously required.

In the mean time, the openings for evangelical labor have been wonderfully multiplied; and the demand for books is increasing every day. All the people are desirous of instruction; and there are many reasons, why the great work of reformation should be pushed onward, with all the energy that can be brought to bear upon it.

During the last year, the missionaries were kept in most trying circumstances, for a period of ten months, in consequence of the persecution of foreign visitors and residents; which persecution originated from hostility to the purifying influence of the Gospel. Mr. Bingham's life was once attempted, and often threatened; and the mission houses were in danger from violence. It is most painful and humiliating to add, that this disorderly state of things was promoted, instead of being checked, by some, who were bound by their official station, as well as by all the ties of humanity, of a common country, and of religion, to place themselves in the attitude of benefactors and friends. It may be hoped, indeed, that the manly and decided conduct of Capt. Jones, of the Peacock, will operate by way of example to prevent similar outrages in future. But the fact, that the labors of our beloved brethren were thus impeded, their benevolent plans interrupted, their strength exhausted, their retirement invaded, and their lives put in jeopardy, should induce their brethren at home to sustain them cordially, promptly, and as long as they shall need co-operation and aid.

As our churches are about sending forth some of their members, as representatives of the body of the faithful here, and as living epistles of Christ to the newly converted islanders, it is proper that constant prayer be offered in their behalf. Their fellow disciples should solicit for them much of the spirit of their Lord;—his meekness and gentleness, his patience and self-denial, and his submission to the will of his Heavenly Father. They should go forth with the spirit of martyrs; for though they may not experience the same persecu-

tions, which have fallen upon their brethren now at the islands, yet they should be prepared for arduous trials, as they must be supported under them, by their own holy lives and the intercessions of their brethren. The trials of missionaries, as well as of more private Christians, are always changing; but trials there will be, in some form or other, sooner or later. Happy the man, or the woman, who cheerfully meets them, and courageously passes through them unhurt.

It is obvious, that considerable expense must be incurred by this reinforcement. Beside the passage of the missionaries, their outfits for the voyage, and provision for their support after their arrival, materials for more comfortable habitations, than most of the missionaries have yet enjoyed, must be shipped; and for this and other purposes, a large portion of the vessel must be occupied for the mission. On these various accounts, the immediate expense of the reinforcement cannot be much less than *fifteen thousand dollars*. This must be considered in the nature of an extraordinary expense. It is five years since the last reinforcement was preparing. The friends and patrons of the Board will not consider it an unreasonable request, therefore, if they should be asked to make a larger and more liberal contribution, than in any former year. If they could have visited the missionaries in the course of the recent troubles, there are many generous minded men, who would have given hundreds instead of tens, with the greatest cheerfulness, if, by doing so, they could afford immediate relief. But pecuniary means are not less necessary now, than they would be, if the members of our churches could pay a personal visit to the missionary stations. Will not many, in making their annual donation, which is soon to be called for, throughout the limits of several auxiliary societies, give at least double what they have given at any previous call of the collectors? Does not the blessing of God upon past exertions demand this service at their hands? Do not the cries of perishing multitudes loudly plead for it? Will our great and powerful Christian community leave it for a moment doubtful, whether the Board is to be sustained, or not, in these extending efforts for the honor of the Saviour, and the salvation of souls?

ANNIVERSARIES OF AUXILIARIES.

MASSACHUSETTS. The *Auxiliary Society of Berkshire County*, held its second annual meeting at Great Barrington on the 13th of June. The Reports of the Secretary and Treasurer

were read, and addresses were made by James W. Robbins, Esq. of Lenox, Rev. Mr. Dow, of Tyringham, Rev. Mr. Field, of Stockbridge, Mr. Lee of Sheffield, E. A. Newton, Esq. of Pittsfield, and Rev. Dr. Hyde, of Lee.—Rev. W. A. Hawley, of Hinsdale, *Secretary*; James W. Robbins, Esq. of Lenox, *Treasurer*.

FORMATION OF ASSOCIATIONS.

VIRGINIA. Richmond. First Presbyterian church, Gent. and Lad. Association. Rev. W. J. Armstrong, Pres. James Caskie, V. Pres. David J. Burr, Sec. John N. Gordou, Treas. 7 male and 7 female coll. April 12.

PENNSYLVANIA. Fayette co. Brownville. Gent. and Lad. Asso. Joseph Thornton, Pres. George Hogg, V. Pres. Daniel N. Robinson, Sec. Nathaniel Isler, Treas. 4 male and 4 female coll. June 1.

Dunlap's Creek. Gent. and Lad. Asso. Enoch French, Pres. Thomas Wilson, V. Pres. Freeman Lewis, Sec. and Treas. 4 male and 4 female coll. June 2.

Tent Congregation. Gent. and Lad. Asso. Wm. Nixon, Pres. Moses Nixon, V. Pres. Eliet Freeman, Sec. Matthias Crane, Treas. 4 male and 4 female coll. June 3.

Uniontown. Gent. and Lad. Asso. Rev. Henry Bascom, Pres. Henry Ebert, V. Pres. Dr. Hugh Campbell, Sec. Isaac Beeson, Treas. 4 male and 4 female coll. June 3.

George's Creek. Gent. and Lad. Asso. Rev. John Patton, Pres. Rev. A. G. Fairchild, V. Pres. James Caldwell, Sec. James W. Nicholson, Treas. 4 male and 4 female coll. June 5.

Laurel Hill. Gent. and Lad. Asso. Rev. James Guthrie, Pres. Rev. Arthur Palmer, V. Pres. Col. James McClelland, Sec. John Hamilton, Treas. 4 male and 4 female coll. June 7.

Connellsville. Gent. and Lad. Asso. George Maththiot, Esq. Pres. William Mafford, V. P. Dr. Joseph Trevor, Sec. Daniel Rodgers, Treas. 4 male and 4 female coll. June 8.

Green co. New Providence. Gent. and Lad. Asso. David Veale, Pres. Dr. Lediie, V. Pres. Henry Jennison, Sec. William Armstrong, Treas. 4 male and 4 female coll. June 6.

Alleghany co. Lebanon. Gent. and Lad. Asso. Rev. Thomas Baird, Pres. Thomas Snodgrass, V. Pres. John Snodgrass, Esq. Sec. Jonathan Walker, Treas.

Beaver co. Mount Pleasant Congregation. Gent. Asso. Rev. Thomas Hughes, Pres. Enoch Marvin, V. Pres. Hugh Martin, M. D. Sec. George Dilworth, Treas. 4 coll.—Lad. Asso. Mrs. T. Hughes, Pres. Mrs. McClymonds, V. Pres. Mrs. E. Marvin, Sec. Mrs. W. Frazier, Treas. 4 coll. June 25.

Alleghany County. Beulah. Gent. and Lad. Asso. Rev. James Graham, Pres. William McCrea, V. Pres. Thomas Davison, Sec. John McCrea, Treas. 8 coll. Formed May 12.

McKeesport. Gent. and Lad. Asso. Rev. Alexander McCandles, Pres. William Sills, V. Pres. Dr. George Huey, Sec. Hugh Rowland, Treas. 6 coll. May 13.

Round Hill. Gent. and Lad. Asso. Alexander Irwin, Esq. Pres. Major Elisha Peirce, V. Pres. Andrew McKinley, Sec. Col. James Scott, Treas. 8 coll. May 28.

Indiana Co. Saltsburgh. Gent. and Lad. Asso. Rev. Joseph Harper, Pres. Daniel Ray, V. Pres. Wm. Spet, Sec. Wm. Ray, Treas. 4 coll. May 21.

Blairsville. Gent. and Lad. Asso. Aaron Daring, Pres. John Barber, V. Pres. W. G. Davis, Sec. John Cunningham, Treas. 4 coll. May 22.

OHIO. Columbiana Co. Pleasant Valley. Gent. and Lad. Asso. Rev. Robert Dilworth, Pres. David Hanna, V. Pres. Isaac Early, Sec. Rev. Peter Mahansmith, Treas. 4 coll. June 28.

Longs Run. Gent. and Lad. Asso. Rev. William Reed, Pres. Isaac Montgomery, Esq. V. Pres. Daniel Harbert, Sec. Alexander Young, Treas. 8 coll. June 29.

New Lisbon, Gent. and Lad. Asso. Elderkin Patterson, Esq. Pres. John Hamilton, Jun. Sec. Rev. Clement Vallendighan, Treas. 8 coll.

MASSACHUSETTS. *Middlesex Co.* Groton, Lad. Asso. Mrs. M. S. B. Todd, Pres. Mrs. Mary Farnsworth, V. Pres. Miss Elizabeth Farnsworth, Treas. and Sec. 6 coll. July.

NEW YORK. *Tompkins Co.* Ithaca, Gent. and Lad. Asso. Augustus Sherrill, Esq. Pres. Arthur S. Johnson, Esq. V. Pres. Benj. Johnson, Esq. Sec. James Nichols, Treas. 5 gent. and 5 lad. coll. July 31.

Lansing 1st Pres. ch. Gent. and Lad. Asso. Rev. John Bascom, Pres. Oliver West, V. Pres. Josiah Todd, Treas. Levi Palmer, Jun. Sec. 4 gent. and 3 lad. coll. July 8.

Ludlowville, Dyar Foote, Pres. Benjamin Jay, V. Pres. N. Townly, Sec. Calvin Burr, Treas. July 16.

Cayuga Co. Scipio, 2d Pres. ch. Gent. and Lad. Asso. Col. Joseph Petit, Pres. Uriah Benedict, V. Pres. Rev. G. R. Rudd, Sec. Frederick Gildersleeve, Treas. 3 gent. and 3 lad. coll. July 15.

Onondaga Co. Skeneateles, Gent. Asso. William Thomas, Pres. Thaddeus Edwards, V. Pres. Rev. A. M. Cowan, Sec. Osman Rhoads, Treas. 3 coll.—Lad. Asso. Mrs. Thaddeus Edwards, Pres. Mrs. Joseph Rhoads, V. Pres. Mrs. Dr. J. Hopkins, Sec. Mrs. Samuel Rhoads, Treas. 3 coll. July 29.

Marcellus, 1st Pres. ch. Gent. and Lad. Asso. Dan. Bradley, Esq. Pres. Dea. N. Haley, V. Pres. Harvey Rhoads, Sec. William F. Bangs, Treas. 2 gent. and 2 lad. coll. July 29.

Pompey, 1st Pres. ch. Gent. and Lad. Asso. Rev. E. S. Barrows, Pres. Jahiel Stearns, M. D. V. Pres. Rany Howe, Sec. Samuel Baker, Treas. 3 gent. and 2 lad. coll. Aug. 5.

Donations,

FROM JULY 21ST, TO AUGUST 20TH, INCLUSIVE.

I. AUXILIARY SOCIETIES.

<i>Franklin co.</i> Vt. H. Jones, Tr.	
Fairfield, Gent. 23,30; la. 31,46; (of which to constitute the Rev. BENJAMIN WOOSTER an Honorary Member of the Board, 50;)	54 73
<i>Hempden co.</i> Ma. S. Warriner, Tr.	
Chester, M. f.	5 06
Longmeadow, Wes. miss. so. 16,74; gent. 30; Mon. con. 5; a friend, 5; 56 74	
Ludlow, An indiv.	4 00
Springfield, Fem. char. read. so. 50 00—115 80	
<i>Hartford co.</i> Ct. J. R. Woodbridge, Tr.	
Av. of ring,	83
Berlin, (Worthington so.) La. benef.	
so.	18 10
East Windsor, N. so. La.	81 00
Hartford, N. so. Mon. con.	9 49
Suffield, 1st so. Mon. con.	10 00
	89 13
ded. expenses,	5 00—84 13

<i>Northampton and neighb. towns,</i> Ma.	
E. S. Phelps, Tr.	
Northampton, Mon. con.	103 80
South Hadley, Mon. con.	10 00—113 80
<i>Old Colony</i> Ms. J. Bourne, Tr.	
Balance.	39
Berkley, Gent. 34; la. 34,	68 00
Carver, Gent. 10,50; la. 20;	30 50
Fairhaven, Gent. 10; la. 23,89,	33 89
Middleboro', 1st par. Gent. 143; la. 101,34,	244 34
2d par. Gent. 12; la. 13,16,	25 16
New Bedford, Gent. 83; la. 92,24,	175 24
Plymouth, 2d par. Gent. 23,80; la. 25,81; Mon. con. 4,28,	53 89
3d par. Gent. 120; la. 104,64; Mon. con. 61,45,	292 09
4th par. Gent. 25,70; la. 31,47,	57 17
Plympton, Gent. 38,12; la. 50;	88 12
Rochester, 1st par. La.	54 82
4th par. Gent.	35 40
Wareham, Gent. and la.	109 78
	1,268 76
Ded. expenses,	36 12—1,233 64

<i>Rockingham co. East,</i> N. H. T. H. Miller, Tr.	
Northampton, Juv. so. 4,53; gent. 12; La. 16,32; Mon. con. 8,85,	41 79
Portsmouth, Gent. 20; la. 129 07,	149 07
	190 77
Ded. expenses,	10 37—180 40

<i>Struttenville and vic.</i> O. J. Patterson, Tr.	
Reech Springs, Gent. and la.	86 86
Crab Apple, Gent. 61,23; la. 42,34,	103 57
Island Creek, Gent. 24,34; la. 22,31,	47 65
St. Clairville, Gent. 92,66; la. 85,81; m. box, 5,80,	183 67
Struttenville, Gent. 44,30; la. 81,30; Mon. con. 12,	180 10

Two Ridges, Gent. 50,44; la. 30,81,	81 25
	693 10
Ded. prem. for draft,	3 10—690 00
<i>West Jersey,</i> L. Stratton, Tr.	93 25

Total from the above Auxiliary Societies, \$3,406 43

II. VARIOUS COLLECTIONS AND DONATIONS.

<i>Albama,</i> J. H. Vincent, for Choc. miss.	5 00
<i>Albany,</i> N. Y. S. M. Hopkins, 30; a friend, for Greek youths, 20;	50 00
<i>Amherst,</i> Ms. Mon. con. in college,	14 00
<i>Amherst,</i> Ms. Misses A. and M. O. Woods, av. of a miss. museum, 2; Mrs. P. Farrar, for printing of the Scriptures and Tracts for the Sandw. Isl. 52,37; a friend, by Dr. Judd, 1;	55 37
<i>Bakersfield,</i> Vt. Rec'd at N. Y.	1 38
<i>Baltimore,</i> Md. Fem. mite so. for Central school in Ceylon, 120, and for John Summerfield, William Nevins, Stephen Williams and John Beckenbridge, in Ceylon, 80;	200 00
<i>Beavertown,</i> Pa. Coll. in Rev. W. McClain's cong.	16 20
<i>Berkshire,</i> N. Y. Mon. con.	12 00
<i>Bethany,</i> N. Y. Mon. con.	10 00
<i>Bethesda</i> cong. O. By Rev. R. Brown.	2 50
<i>Boston,</i> Ms. A friend,	30 00
<i>Brier Creek,</i> Pa. Fem. miss. so.	8 00
<i>Brackville,</i> U. C. Fem. benev. so.	12 00
<i>Brookfield,</i> W. par. Ms. Av. of "Barley Wood," by Mrs. Norton of Utica, N. Y.	4 00
<i>Brookfield,</i> N. Y. By Miss More,	1 50
<i>Cambridge,</i> N. Y. Mon. con. 20; Nelly Pruyn, 1;	21 00
<i>Canton,</i> A lady, by Rev. R. Brown,	31
<i>Charlestown,</i> Ms. A friend, for Sandw. Isl. miss. 1,50; a friend, for do. 4;	5 50
<i>Charlotte,</i> Vt. B. G. Root,	60 00
<i>Clarkson,</i> N. Y. Cir. pray. meeting,	3 28
<i>Clinton,</i> N. Y. A lady,	50 00
<i>Colchester,</i> Ct. Benev. Band, for the Colchester fem. school in India,	30 00
<i>Cornwall,</i> Ct. Rec'd from various sources, for buildings for fur. miss. school,	225 00
<i>Courtland,</i> Ala. A Blocker,	10 00
<i>Dearing,</i> N. H. Miss S. McPherson,	5 00
<i>Derry,</i> N. H. Mon. con.	16 31
<i>East and West Bridgewater,</i> Ms. Mon. con. 3 03	
<i>Flagtown,</i> N. J. Aux. miss. so. 20,45; mon. con. in Rev. Mr. Ludlow's chh. 4,36,	24 81
<i>Frederick,</i> Md. Fem. miss. so.	30 00
<i>Gainsville,</i> N. Y. Misses Bliss,	2 00
<i>Genoa,</i> N. Y. Fem. asso. 12; mon. con. 10;	22 00
<i>Germantown,</i> Pa. Mon. con. in presb. chh. 17; J. Rooker, 3;	20 00
<i>Gill,</i> Ms. Mon. con.	4 00
<i>Glenn's Falls,</i> N. Y. Frag. so. and a friend, 1st pay, for <i>Glorian Folson</i> at Mackinaw,	30 00
<i>Goshen,</i> Choc. ms. Dona.	2 00
<i>Hartford,</i> Ct. La. sewing so. for Nathan Strong in Ceylon,	20 00
<i>Honolulu,</i> N. Y. Pray. meeting,	6 15

Hudson, N. Y. La. so. 8th pay. for Benjamin Franklin Stanton, in Ceylon, 20; Bible class, 3d pay. for Fayette Shepherd at Mackinaw, 12; Sab. school, for school at Mackinaw, 30;	63 00
Hudson, O. A. Kilborn, for George Hooker in Ceylon,	12 00
Huntsville, Ala. Mon. con.	30 77
Indianapolis, Ind. Mon. con. (omitted last month.)	10 00
Ipswich, Ms. Fem. miss. so.	17 76
Jamaica, N. Y. Sab. sch. for ed. hea. chil. in Ceylon,	24 00
Jenaboro, E. Ten. Fem. miss. so.	25 00
Keene, N. H. Mon. con. 7,50; E. Metcalf, for wes. miss. 10;	17 00
Kingston, Ms. M. box of a friend,	3 35
Lenox, N. Y. Miss so.	22 25
Little Compton, R. I. Fem. benev. so.	19 33
Littleton, Ms. Mon. con.	2 00
Mayfield, N. Y. Mon. con. and sab. sch. for Elisha Yale at Mackinaw,	30 00
Mayhew, Choc. na. Fem. Bible so. for Ossage chil. 9; for distrib. the Scriptures in Ceylon, 9;	18 00
Mexico, N. Y. Char. so. 1; Mon. con. 5;	6 00
Middletown, N. Y. Sab. fees of a physician,	5 00
Monson, Ms. A. W. Porter, 5; Mrs. P. Brown, 1;	6 00
Morrisown, N. J. Mrs. C. B. Arden and Miss E. Woodruff,	50 00
Newburgh, N. Y. A friend,	10 00
New Columbia, Pa. Miss A. Moore, coll. on a m. card fr. S. C.; A. L.; D. C.; I. G. L.; S. B.; N. F.; A. M.; J. C.; D. F.; and S. M.; ea. 1; and from 16 indiv. Soc. ea.	18 00
New Haven, Ct. Mon. in Yale college,	22 86
New Ipswich, N. H. J. Brown,	5 00
New Lebanon, N. Y. Mon. con. in presb. chh.	12 00
New Utrecht, N. Y. Mon. con. for John Beatty at Mackinaw,	14 56
New York city, Mon. con. in Laight st. chh. 33,41; juv. asso. 13,51; coll. in brick chh. for Pal. miss. 45,44; Mrs. Broome, 10;	102 36
New York state, A minister's family, 25; do. intended for mon. con. 3,12;	28 12
Norwich, Ct. Mrs. H. Lathrop,	18 00
Ogden, N. Y. Mon. con.	10 00
Owego, N. Y. Mon. con. in presb. chh.	8 00
Paris, Ky. Contrib. in presb. chh.	20 00
Petersburgh, O. By Rev. R. Brown,	3 50
Petersburgh, Va. Gent. and la. asso.	94 82
Pisga, Va. Aux. miss. so.	30 00
Princeton, N. J. Mrs. S. Mershon, for Ceylon miss.	2 00
Randolph, Vt. The sum of \$18,25, ackn. in the Herald, for July, as from Royalty, was received from this town.	1 00
Richmond, Ms. A friend,	1 00
Rochester, N. Y. Mon. con. for August, in 1st presb. chh. 40; do. in 2d do. 43,51; do. in 3d do. 33,06;	116 57
Russia, N. Y. Fem. so.	3 75
Salem, Ms. Two indiv. for Nicholas Permunder, Nathaniel Niles, and John B. Lawrence, in Ceylon,	90 00
Salina, N. Y. Mon. con.	18 00
Sandyhill, N. Y. Mon. con. in presb. chh. 3d pay. for Luther Johnson at Mackinaw,	12 00
Savannah, Ga. A small school,	2 56
Sherburne, N. Y. Contrib. in West so.	14 39
Shrewsbury, Ms. Fem. char. so.	16 70
Sidney Plains, N. Y. Mon. con. in Rev. S. Orton's so.	12 00
Smithfield, N. Y. Mon. con.	22 10
Smyrna, N. Y. I. Foot, Jr.	4 00
Southold, Ms. Rev. J. Hunting,	50
Suffield, Ct. JOHN KENT, (which constitutes him an Honorary Member of the Board.)	1,000 00
Sunderland, Ms. Mon. con.	13 00
Townsend, Ms. Benev. so.	29 00
Troy, N. Y. Mon. con.	5 00
Utica, N. Y. Mon. con.	12 45
Walton, N. Y. Fem. cent so. 12; Catherine White, 3;	15 00
Westerlo, N. Y. Fem. cent so.	12 00
West Machias, Me. Mon. con.	4 00
Westminster, Ms. Mon. con.	15 00
Westmoreland, N. Y. Young la. so. to ed. a child at Mackinaw,	12 00
Wheatland, N. Y. Mon. con.	4 00
Wilkesbarre, Pa. Miss. so. 3,63; mon. con. 10,38; W. C. Gildersleeve, 27,40;	47 00

Windsor, Vt. Mon. con. in 1st cong. so. 13 70
Wythe co. Va. Fem. tract so. for Catherine Rawlings Brown at Brainerd, 15 00
Whole amount of donations acknowledged in the preceding lists, \$5,764 76.

III. LEGACIES.

Behany, N. Y. Mrs. Jerusha Peck, dec'd., by Rev. A. D. Eddy, 10 00
Williamsburgh, Ms. Abijah Hunt, dec'd. in part, by Rev. H. Lord, 5 00

IV. DONATIONS IN CLOTHING, &c.

Brookfield, N. Y. A bundle, 15 00
Chester, Ms. A bbl. fr. fem. friends.
Elliot, Choc. na. An iron kettle, 5 00
Ipswich, Ms. A bundle, fr. fem. miss. so. 6 03
Manlius, N. Y. Indiv. 8 bbls. flour, and 1 bbl. corn meal, for Sandw. Isl. miss.
North Mansfield, Ct. A roll of cloth, fr. Abigail Turner, 1 35
Russia, N. Y. Thread, yarn, &c.
Salem, Ms. A box, for Rev. W. Richards, Sandw. Islands.
Shrewsbury, Ms. A bundle, fr. fem. char. so.

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, to be used in publishing portions of the Scriptures, school-books, tracts, &c. at Bombay, and at the Sandwich Islands.

Writing paper, writing books, blank books, quills, slates, &c. for all the missions and mission schools: especially for the Sandwich Islands.

Shoes of a good quality, of all sizes, for persons of both sexes; principally for the Indian missions.

Blankets, coverlets, sheets, &c.

Fulled cloth, and domestic cottons of all kinds.

EXTRACTS FROM CORRESPONDENCE.

From the family of a clergyman in the State of New York—

Dear Sir,—I have for a number of years made you an annual family contribution of \$25. We feel this year that we ought to do more, and therefore now send you the same sum at the end of six months. We have certainly found no inconvenience in what we have done. And we think we cannot know that we shall find inconvenience in doubling the sum, unless we make the experiment.

Dear Sir,—The enclosed fifteen dollars is a small sum from a poor people. In February 1825, by great exertions, we obtained the stated preaching of the Gospel by the establishment of a minister among us, on a small salary. Since that time, in consequence of deaths, and removals, we have found great difficulty in supporting him. Still we feel it to be our duty to do something for those who are more destitute than ourselves. Having entire confidence in the operations of the Board of Foreign Missions, we cheerfully cast our mite into the Treasury, and pray the Lord to continue his smiles upon its missionaries.

June 15, 1827.

ANNUAL MEETING OF THE BOARD.

THE annual meeting of the American Board of Commissioners for Foreign Missions, will be held in New York City, on Wednesday, October 10th, at ten o'clock, A. M.

THE
MISSIONARY HERALD.

VOL. XXIII.

OCTOBER, 1827.

NO. 10.

American Board of Foreign Missions.

Palestine Mission.

**CONTROVERSY OF THE MISSIONARIES WITH
THE MARONITE PATRIARCH.**

THE readers of this work are aware, that the missionaries in Syria have been strongly opposed in the distribution of the sacred Scriptures. The opposition has, for the most part, come directly from ecclesiastics who are in connexion with the Roman Catholic church; and what has not come from them directly, has been, not without reason, attributed chiefly to their influence as the primary cause. Indeed, we now recollect but three instances in Syria, where the Catholics were not the sole agents in the open hostilities directed against the circulation of the word of God among the people. The instances alluded to are, the order of the Greek patriarch at Damascus against receiving the books of the missionaries, or attending their schools, (vol. xxi. p. 271;) the arrest and imprisonment of Messrs. Fisk and Bird by the Turkish authorities at Jerusalem, (vol. xxi. pp. 33—37;) and the firman of the Ottoman Porte, of which there has been frequent mention in past volumes.

The opposition from the Catholics has assumed a great variety of forms; but the one of most importance has been that of public proclamations from the patriarchs of the several religious communities, forbidding the people to receive the Scriptures from the "Bible-men," or to have any agency in circulating them, on pain of excommunication.

Two of these documents have come into the hands of the missionaries, and translations of them, made by Mr. Bird from the original Arabic, have been forwarded to the Missionary Rooms. One, issued in March 1825, by the Syrian Roman Catholic patriarch, was inserted in vol. xxi. pp. 378, 379. The other, from the Maronite patriarch, had a somewhat earlier

date, but came into the hands of the Corresponding Secretary at a later period. Repeated allusions have been made to it: see vol. xx. p. 215, and xxi. 315—318, 339, 340. To this circular the missionaries replied at some length in the Arabic language.

We shall lay before our readers the order of the Maronite patriarch, and such portions of the reply, of which we have a translation, as will comport with our limits.*

*Order of the Maronite Patriarch against
the Scriptures.*

The apostolic benediction and heavenly grace descend abundantly and abide plentifully upon the souls and bodies of our people and of our flock, the children of our community, the Maronites, who inhabit the towns and villages in every region and of every rank and condition. The Lord God bless them. Amen.

First—We desire, most earnestly, to hear of your wished for peace, and of your continued walk in obedience to God with all prosperity and peace.

Secondly—We inform you, that the artful deceiver and enemy of all good and of the human race never ceases diligently and laboriously to infuse his mortal poison into the members of the mystical body of Christ, i. e. into the faithful sons of the Holy Church; and by all the means in his power to sow the tares of corrupt doctrine in the field of the Lord of Hosts. This he does sometimes by himself, and sometimes by means of his followers, the heretics, the impious enemies of the Romish church, the mother and mistress of all churches, and their guide: and thus, by deceit of various kinds, he leads Christians astray, and guides the simple into error and mistake. And now (may

* In connexion with the documents above named, the reader, who is desirous of ascertaining the spirit of the Roman hierarchy, should peruse the letters from Rome, published at pp. 108 and 109 of vol. xxi. Ed.

God confound him) he has instigated in these days some persons of the English nation, called Bible-men, who arrived in this country not long since, and have come to the village of Antoorra under the character of missionaries of their corrupt faith, covered with sheep's clothing, but, within, are ravening wolves; and they have begun to travel among the Maronites of our community, pretending that they wish to amuse themselves and see the country, but their heart is full of evil and treachery; and they bring with them books of the Old and New Testaments, printed in various languages, Syriac, Arabic, and others. These are of different sorts, some of them replete with errors, and some of them correct in regard to what is printed; but they have omitted these seven holy and divine books; viz. Tobit, Judith, the Wisdom of Solomon, and the Wisdom of the son of Sirach, and Baruch that is united with Jeremiah, and the two books of the Maccabees; although these books omitted by them are received by the Romish church, and they who do not receive them as holy and divine are anathematized by the decision of the holy, general Council of Trent in its fourth session. Their object is to distribute these their books among our community of Maronites, whose faith is sound, founded on the rock of Peter, and who have never bowed the knee to the image of Baal. Their design in all this is nothing else than to cast the seed of doctrines subversive of righteousness into the minds of the simple, because they suppose that by this means they shall draw them, if possible, into their perverse design against the Christian faith. These deceivers know not that by the grace of God, the faith of our children of the Roman Catholic religion, founded upon the rock of St. Peter the blessed, cannot be shaken, though the winds of their corrupt doctrines beat against it. Therefore they do not desist from prosecuting to the utmost of their power their purpose, and that by various means and methods. At one time they make exhortations where they reside, and translate them into Arabic, and send copies of them to each of their friends. Now, they travel about among the people to deceive them; and now, they make a show of being charitable and compassionate to the poor, so that when they cannot effect their purpose by cunning, stratagem, and fraud, they think to effect it by money, (which may God prevent.) A thing which happens less frequently is, that they are engaged in buying up the Holy Scriptures of the Old and New Testaments printed in Rome, the

magnificent, (a thing quite insufferable,) and instead of these, distributing their books above mentioned, *gratis*, in order that, in the course of time, the true books of Scripture may no longer be found, and their books full of errors may remain instead of them. And not content with all this, they are continually going about, that, if possible, they may obtain some of the children of our people, and send them to their country, that they may there drink in the poison of these pernicious doctrines, and return to disseminate it among our people, the Maronites; and other things besides these, which we do not mention, for fear of being tedious.

When we heard of the arts and the blasphemous innovations of these deceivers, by which they degrade the Christian faith, and bring ruin to the Catholic religion and to the souls of men, fearing the increase of the error of these men, of whom the apostle says, "they will not endure sound doctrine, but after their own lusts shall heap to themselves teachers—and turn away their ears from the truth," so that souls are brought into danger of eternal perdition,—for this reason, we have been excited by our paternal zeal, and our pastoral office, which obliges us to be always watchful over the sheep entrusted to us by our Lord and Saviour Jesus Christ, and to meet this malady with an effectual remedy, since it needs the immediate application of medicine, for the strength of a violent disease does not admit of delay: for this reason, we say, being intrusted with the Lord's house, and desirous to cut off whatever causes perdition to men's souls, according to the words of the apostle, who says, "Put away from among yourselves that wicked person;"—we order and command, in accordance with the holy Council of Mount Lebanon, all our children of our community of Maronites, singly and collectively, of every rank and condition, whether ecclesiastics or laymen, monks or nuns, regular or secular, of whatever class, station, order, or place they may be; and we confirm this general decree by the word of the Lord, whose power is excellent; that from this time forward, let no one possess the books of these above mentioned persons, nor sell them, nor buy them, nor give them to others, nor look into them, nor read them from any motive or cause whatever it may be, even though we should admit that there are found among them correct copies according to that printed at Rome. And with whomsoever one of these books is found, whether of the Old Testament or the New, or books of

their prayers, or copies of their exhortations, or books of their society, or books composed by them against the Christian faith, we order that all these above-mentioned (books) be either burned in the fire by those who possess them, or be brought to us at the convent of Cannobeen, because we do not permit nor excuse their remaining with those who possess them. Therefore, we excite all our children individually and generally, and conjure them by the Lord, and warn them, that henceforth it is not permitted that any one of them should look into these books, or read them, or possess them, or sell them, or buy them, or give them to others, or esteem them as holy and divine, according to the sacred and universal Council of Trent, in its fourth session, and the sacred Council of Mount Lebanon, in the first chapter, 15th leaf, 11th line, and that to guard against false books, and the wiles of impious heretics as they have now appeared in this our country.

Neither do we allow any one, whoever he may be, of the children of our community, in any case to associate with the persons above mentioned in spiritual things, or in whatever concerns the Christian religion, as being present with them at their prayers, hearing their exhortations, or holding discourse with them in things that pertain to religion, and all things of this sort. Nor do we allow any one, whoever he may be, to study in their schools, or peruse their compositions.

And whoever shall audaciously act contrary to this our order ten days after its publication, and shall hesitate to comply with it, or shall hinder its execution, or shall retain the above named books, (which as we have heard were condemned by Pope Pius the VII, of happy memory,) or shall read the books of their society, or books composed by them against the Christian religion, or shall receive copies of their exhortations sent by them, or shall associate with them in spiritual things, or shall through obstinacy neglect to burn their books, or bring them to us, as we have ordered above, if he be an ecclesiastic, he is prohibited, *ipso facto*, from the exercise of his office, or if he be a layman, he falls under the excommunication, the absolution from which is reserved for ourselves: because against such things, occasioned by such persons, it is necessary to guard with the utmost vigilance, lest sound minds should be corrupted by these corrupt practices.

This is what it was necessary to explain to you, beloved, that you may

all be on your guard, lest strangers gain access to you who come to break up the fold of God. We well know the excellence of your piety, and faith, and obedience, and your indifference to the voice of strangers, particularly in such cases as this; and beseech the Most High that he will grant you all heavenly graces and gifts, that you may perform your several duties, and hear from his holy mouth that joyful sound, saying, "Come ye blessed of my Father inherit the kingdom prepared for you." This is what we wish for you, beloved, with cordial earnestness, and with all readiness we give you the apostolic blessing, doubly and trebly.

The Answer of the Missionaries.

A due regard to our limits will admit of only an abstract of the reply made by the missionaries, in Arabic, to the foregoing proclamation.

To the assertion of the patriarch, that the missionaries had come to Syria to distribute the Scriptures *at the instigation of "the enemy of all good,"* the missionaries pertinently inquire, whether "the enemy of all good" might be supposed to be friendly to the distribution of the Bible; and they quote Eph. vi, 11—17, to show that the Bible is the means appointed by God for withstanding "the wiles of the devil."

The allegation that the copies of the Scriptures circulated by the missionaries were "full of errors," is thus met in the reply:

Know then, that the Bible Society has begun a vast and glorious work. Its object is to present to all the inhabitants of the earth, in their own language, the word of God, pure, incorrupt, and free from all mere human compositions. The Bible Societies of England, Russia, America, Germany, France, and other countries, have printed within 20 years, about seven million copies of the Holy Scriptures, in more than 160 dialects, and they are now diligently engaged in preparing exact and faithful translations in all the remaining languages of the earth. In such an undertaking as this, it is not to be supposed that no mistakes should occur, especially at the commencement, but we can assure you that the Bible Society uses all diligence to render its translations perfect. In regard to the Arabic books which we have distributed in this country, the fact is simply this. At first the Bible Society purchased a few Bibles, supposing the translation, as it was an *ancient* one, was

also correct; but on learning that in the Old Testament there were mistakes, the Society resolved to reprint the Arabic Bible according to the edition printed at Rome in 1671.

At present, all the Arabic books which we distribute, whether Bibles, Psalters, or New Testaments, are exactly according to the above named Romish edition, and though there are errors in this translation, yet as it is received by the pope and the church of Rome, you certainly cannot reject it, unless you prohibit altogether the distribution of the Holy Scriptures.

Then follow their reasons for the omission of the "seven sacred books," or what are called the *Apocrypha*.

First; Christians received the books of the Old Testament from the Jews, and the Jews never received these books either as holy or canonical. Christ and his apostles often spoke to the Jews in favor of the Scriptures, i. e. without doubt, the books received by them as sacred, among which these seven books were never found.

Secondly; those books were not received by the first Christians as canonical. Jerome, who made the translation of the Old Testament from the Hebrew into Latin, which is now called "the Vulgate," and is the authorized version of the Romish church, says in his preface to this translation, (as printed at Rome by order of the pope, and reprinted at the royal press of France in 1653,) "The books received by us as sacred, are these; Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, Four books of Kings, I and II Chronicles, I and II Ezra, Esther, Job, Psalms, Proverbs, Ecclesiastes, Song of Solomon, Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zachariah, Malachi." After enumerating these sacred books, he says, "whatever there is aside from these, is to be reckoned in the *Apocrypha*. Therefore Wisdom, which is commonly attributed to Solomon, and the book of Jesus the Son of Sirach, and Judith, and Tobit, and Pastor, are not in the canon." In his preface to the book of Jeremiah, he says, "The book of Baruch, his scribe, which the Jews neither read nor possess, we have omitted." In his preface to the books of Solomon, he names "the book of Jesus the Son of Sirach, and another with a false title, called the Wisdom of Solomon;" and then says, "as the Church reads Judith, Tobit, and the Maccabees,

but does not receive them among the canonical sacred Scriptures, so these two books may be read for the edification of the people, but not for confirming the authority of ecclesiastical doctrines." In his preface to Daniel, he says, "With the Jews it contains neither the story of Susanna, nor the Song of the three children, nor the fables of Bel and the Dragon." If then the Bible Society has taken away from the Bible seven sacred and divine books, St. Jerom did the same.

In "the Apostolical Canons" we find the names of the sacred books. In Canon 85th it is said, "the holy books, which it is necessary for you all to possess both clergy and laity" are so and so. "Among them are reckoned to Solomon three books, viz. Proverbs, Ecclesiastes, and Song of Songs." But here is no mention of either Wisdom, or the Son of Sirach, or Tobit, or Judith, or Baruch.

We find another catalogue of the sacred books in the Canons of the Council of Laodicea. (See Nos. 59 and 60.) "It is not permitted to read in the Church, Psalms that are in circulation, but apocryphal, nor any other than the canonical books. The canonical books are those of the two Testaments, the Old and the New." "All the books which it is lawful to read from the Old Testament, are Genesis, Exodus," &c. But no mention is made of Wisdom, the Son of Sirach, Tobit, Judith, or the Maccabees, while all the books are mentioned which we receive, all which the Jews receive, and all which Jerome has pronounced canonical.

They next quote from Gregory the Theologian, Amphilosius, and Athanasius, and then proceed as follows:

If then, O patriarch, you blame us for omitting these seven books, you, at the same time, blame with us the ancient Fathers and Councils of the church. And why? That you may obey the decree of the Council of Trent, which was held only 300 years ago, which was neither an ancient nor a general Council, and which passed this decree in direct opposition to the primitive church, and the first Christians. Solomon has said, "Every word of God is pure. He is a shield unto them that put their trust in him. Add not thou to his words, lest he reprove thee and thou be found a liar." (Proverbs xxx, 5, 6.

The reply proceeds to notice the cardinal doctrine of the papists, that Peter was made supreme among the apostles, and the founda-

lation of the Christian church, and that the pope derives dignity and power from him, by regular succession, and a divine right: but he remarks upon this as well as several other points must be omitted. In the following extract, the reader is desired to notice the decree of the Council of Trent, which is a standing law in the Roman Catholic church.

Once more; in your Circular, you have forbidden your people to receive the copies of the Scriptures, even though correct according to the copies printed at Rome. At this we are not greatly surprised, for we well know that it is perfectly according to the sentiments of the Romish church. Among the decrees of the Council of Trent, we find the following. "Since it is manifest from experience that, if the Holy Scriptures are permitted in the vulgar tongue without distinction, more harm than good will, through the temerity of men, be the consequence: Therefore let this be left to the judgment of the bishop, or inquisitor, that with the advice and consent of the curate, or confessor, they may grant license to read, in the vulgar tongue, Bibles translated by Catholic authors, to persons whom they judge capable of deriving, from this sort of reading, not injury, but additional faith and piety—this license to be had in writing: and whosoever shall presume to read or possess these books cannot until he shall have given them up to the ordinary, receive absolution for his sins. All booksellers, who shall sell these books, or give them in any way in the vulgar tongue, without the above named permission, shall forfeit the price of the books, to be converted to pious uses by the bishop, and shall be subject to such other punishment for his faults as the bishop shall think proper. Even ecclesiastics may not purchase or read these books, except by permission from their prelates."

Thus speaks the Council of Trent; but what says our Lord Jesus Christ? When he was addressing—not priests, not his disciples merely,—but the Jews generally, when they rejected his doctrines, he said, "*Search the Scriptures:*" again he said, "*Ye do err, not knowing the Scriptures, nor the power of God.*" Peter says, "*We have a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place.*" "Blessed is the man," says David, "whose delight is in the law of the Lord, and in his law doth he meditate day and night." Paul says, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for in-

struction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." The Jews of Berea "were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and *"searched the Scriptures daily, whether these things were so."*

We beseech you, O patriarch, to give these suggestions a serious and impartial examination, and then to reconsider the assertions in your Circular. Do you love and desire to honor the Gospel of Christ? Be assured that to honor that Gospel, and publish it among our fellow men is the great object of our life. We are not ignorant that certain persons have endeavored to convince the people of the Levant, that the English have no faith, no religion. But let such persons know, that we constantly endeavor to regulate our faith and our practice by the Gospel of Christ, and to propagate Christianity, such as it was in the first ages and among the first disciples. We wish all men to know that they are miserable sinners, born in iniquity, by nature children of wrath, and that there is no salvation, except through the merits of Jesus Christ, and that in order to be saved we "must be born again, not of corruptible seed, but of incorruptible by the word of God." We wish not to destroy the churches of Christ, but to build them up in the most holy faith; for we can do nothing against the truth, but for the truth—knowing that we and they who cast out our names as evil, must all appear before Jesus Christ, "who shall judge the quick and the dead at his appearing and his kingdom;" who will render unto every man according to his deeds: to them who by patient continuance in well doing, seek for glory, honor and immortality, eternal life; but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath: tribulation and anguish upon every soul of man that doeth evil; but glory, honor, peace to every man that worketh good."

The Lord God, in his great mercy, prepare us for that day. *Amen.*

Beirut, Jan. 1, 1825.

Remarks.

In a letter accompanying the foregoing documents, Mr. Bird remarks as follows:

The Reply has opened the eyes of numbers, and excited the rage and opposition perhaps of more; but if a spirit of inquiry is stirred up by it, we shall

expect some good result. Many question whether the Fathers ever wrote such things as we have stated, and above all, whether the Council of Trent ever enacted such laws. We think the people generally are in opposition, in sentiment at least, to the prohibition of the patriarch, which forbids their receiving the Scriptures, *although according to the edition of Rome*. They cannot see why truth should not remain truth, although coming from heretics.

BEYROOT.

EXTRACTS FROM THE JOURNAL OF MR. BIRD.

Continued from p. 271.

Oct. 10, 1826. Phares says, that his brother Galeb set off last evening for Cannoben with the full intention of bringing his brother Asaad away. Mansoor, the elder brother, had written to the patriarch in the name of the whole house of Shidiah, requesting him to deliver Asaad to Galeb's care. Mansoor, however, still breathes threatening and slaughter against Asaad, if he should presume to return to us after being liberated. He urges against the protestants a new argument, viz. *their pride*; "for," said he, "they will have none but God himself to pray to, whereas we are willing to pray to the saints, and let them mediate for us." A youth, who once came here with Phares, but who did not so much as open his mouth on the subject of religion, has received from the patriarch a second letter of admonition and threat of excommunication on account of the circumstance.

15. Consul Barker arrived in the Seringapatam frigate from Aleppo, on his way to Alexandria.

16. Mr. Barker says, that the cases of Scriptures that were detained in the custom-house at Aleppo, two years ago, still remain there, but as a change is about taking place in the government, he hopes to succeed in obtaining their release. At the present time, no difficulty would probably be found in introducing them at Beyroot, could they but be brought hither. The vessel has brought a severe letter of reprimand from Constantinople to the pasha of Acre, for his false charges against consul Abbott, particularly in regard to the late visit of the Greeks.

The child of bishop Carabet is very sick, and we had this evening, for the second time, prayers in Arabic in his room, on that account. The bystand-

ers were addressed also on the subject of death, and appeared solemnly interested.

19. Galeb has returned from Cannoben unsuccessful. The patriarch's answer to the letter from the house of Shidiah is in these words (after the usual salutations.)

"We have received your epistle and understood all its contents. Your relation Galeb has also been here, and he too has informed us of your wishes. With regard to Asaad he needs no medical aid whatever as to his body, he being at the present moment in the most perfect health; therefore give yourselves no uneasiness about him in this particular. But as to other particulars, the Lord look down and pity. Our son Galeb has seen him with his own eyes. 'The blessing be upon you.'"

It seems that Galeb gave as a reason for Asaad's removal, that of his needing medical aid. In giving this reason he may have been sincere, since it has often been reported that he was laboring under a bodily, and especially a mental disease. Galeb says that his Holiness seemed embarrassed with the subject of the application, remaining often silent to his questions, sometimes consenting, and then again refusing to give up "the wretch." In fine, he put Galeb's baggage out of the room, shut the door in his face, and sent him off without suffering him to take leave of Asaad. It is well understood that Tannoos, though he joined outwardly with the rest in sending for his brother, yet sent a secret messenger to prevent Asaad's liberation. The patriarch is also under the influence of a certain priest of his, who is a half lunatic, a staunch bigot, and a bitter enemy of Asaad: this man told the patriarch that so many suspected youths had lately gone out from the college of Ain Warka, if Asaad should get his liberty, and spread abroad his poison, the pope would hear the news at Rome, and, thinking the fault was in the college, would send and break it up. Galeb seems to have returned with a spirit of decided opposition to the patriarch, and ready to take any measures to free his brother.

20. Mr. Nicolayson returned from his tour, leaving Mr. McPherson at Haifa, not having been able to proceed to Jerusalem on account of the disturbed state of the country.

25. Received a letter from a youth professing to have been much affected by the various exhibitions he had seen of protestant doctrines and wishing to be connected with us in some way in which he could be receiving further instruction. He closed his communica-

tion by begging me to send him a Bible under seal.

26. Galeb and his cousin Asaad have been to the emeer B. to represent to him Asaad's case, and beg his interference. They told him that Asaad was not mad, nor so bad as had been represented, but that he merely understood a few passages of the New Testament differently from the church. "What is that New Testament," said the emeer. "These English books are dangerous things. Asaad had better let them altogether alone." They presented the prince with a written statement of facts respecting Asaad's condition, saying that he had been put in chains, &c. beaten, and taken sick in consequence, and they could not tell what might next befall him. They therefore hoped the prince would grant their petition to set the prisoner free, under their united bond that he should not return to Beyroot. The prince would not accept their bond, saying it would be impossible for them to keep him. If he escaped two or three times from Cannobeen, how much easier would he find it to escape from Hadet, and let him once get to Beyroot, and perhaps not even the pasha himself could get him away. In short, he could do no more than to write a letter to the patriarch to keep a good watch over Asaad, and see that he was treated humanely.

Phares asked his brother Galeb, on finding he returned without Asaad how long the patriarch intended to keep Asaad in custody. He replied, "until the time should be out for which Bird has hired his house in Beyroot, when he intends to take measures to prevent his hiring another." When I expressed my surprise at so foolish an idea as the patriarch's preventing my hiring a house, Phares observed, "do you not know how much they strove to get you out of the house last spring? The bishop of Beyroot was here on that business, and was interrupted in his plan only by the coming of the Greeks." The infant of Carabet left this world, as we hope for a better.

28. J. Lefluy arrived from Hosbaia, where he had been to establish schools. This is a large village on the road from Sidon to Damascus, and within that pashalic. He found the Greeks, and even Moslem princes, greatly rejoiced at the idea of such a school as he proposed, and of their own accord they proposed to defray the expense of the house in which the school should be kept. A second school was established at Memas, in the same neighborhood. These, together with one which has

been in operation about two months at Jdady, make three in that vicinity, all under very favorable circumstances. We commend them to the Lord and to the prayers of his people.

Nov. 1. Phares writes that he wishes to leave his present situation, that his past life fills him with grief, and he longs for an opportunity of reading the Gospel openly in the sight of men.

2. The youth mentioned Oct. 25th, came on a visit. He read me a short composition he had written in the form of an address to the patriarch on the subject of the errors of the church. His mind seems open to instruction, but as yet he has made little progress. He thinks of coming to take a house in Beyroot.

7. Phares proposed to go to Acre and see if any thing could be done with the pasha in favor of his brother. He expressed an earnest desire to be useful in some way in spreading the Gospel; said he was disposed to sell all his little property, and give it, together with himself, to the society by which we were employed.

9. The youth of Thursday 2d, came again, and furnished an opportunity for a long conversation with him on the nature of the Gospel, and the way of salvation by the blood of Christ. To this grand subject we wish to direct the attention of every such visitor. We wish the people to understand that we came hither, not for the purpose of conquering in disputes, and setting up a party, but for the purpose of saving souls; not to proclaim that we are right, but that the Bible is so. Many came with suspicious motives, and say they wish to become *English*, as they term it. To such we generally reply; that all we want of them is, that they should go home, mind their business, read the Gospel, and walk according to it, shewing them, at the same time, some proofs from the Gospel that they are dead in sin, and must be born again, or be lost.

Paid a visit to the school in Beyroot with brethren Goodell and Nicholayson. A sermon was read to the boys by Asaad the Greek youth living with Mr. Goodell. This sermon Asaad had translated with our assistance from the English of Dr. Burder, and is entitled, "A new heart the child's best portion." During the reading, a Greek catholic priest chanced to come in, who, after making some little errand of business with one of the children, sat down and listened. He however, soon rose and left us, muttering some things apparently in token of disapprobation.

10. Visited with Mr. Nicholayson a

young Jew, who had just arrived from Damietta. A Jew of our acquaintance who informed us of his arrival, boasted of him as a man of profound learning, and whose sole business was study. He rose from his couch as we entered his room and conversed very civilly with Mr. Nicholayson in German, and with us both in Italian; shewed us some of his rabbinical books which he said contained a fund of wisdom that was inexhaustible; spoke of the great ignorance of men, especially of many who made high pretensions to wisdom, enlarged on his intimacy with the Swedish ambassador late of Constantinople, and the hourly calls and deep questions with which he was honored while at Damietta. He is to call and see us on the coming Sabbath, when we hope to have some more conversation with him.—We hear that Jerusalem has surrendered to the pasha of Acre.

12. The Jew came according to his appointment, attended by four or five other Jews from the city. It was near the time of our Arabic reading service, and as the Jews seemed a little shy of attending this service in so public a manner, Mr. Nicholayson conversed with them in a room by himself. The result was a painful one. The Rabbi seems to aspire at nothing higher than to be thought a philosopher; spoke often of the four elements and the connexion they had with the four divisions of the globe, and with the nature of the four classes of men inhabiting these divisions. He did not deny that the Messiah was to come, but denied that the salvation of men would be any part of his object in coming. When Mr. Nicholayson insisted on the wickedness of men as a proof that an atonement was necessary, he denied that this wickedness was so very extensive as he would represent. For his own part instead of needing any divine interference to make him love God with all his soul and might and mind, he found it impossible *not* to love him so. He has hitherto travelled chiefly or wholly by the help of the charities of his brethren, but he remarked that he finds the Jews in this quarter too poor to support him.

13. Held a meeting for prayer in expectation that Mr. N. will leave to-morrow for Safet, where he expects to spend the winter. We endeavored to commend him in earnest intercession and brotherly love to Him, who, we believe, has called him to this difficult and laborious work. He will have need of all that wisdom, and prudence, and patience, of which he seems to be endowed with an uncommon share; but with

all his discouragements, through divine grace we trust he will not labor in vain.

14. Phares returned from Acre, having entirely failed in the object of his visit.

15. Mr. N. set off this morning. He takes with him a Maronite youth, who gives us some proofs that his heart is affected by the truths of the Gospel.

Two men from Hadet brought as word that Tannoos and Mansoor, brothers of Phares, had discovered that he had gone to Acre, and were greatly enraged. The former had gone to Der El Kamr, with the object, it was supposed, of begging the chief prince to interfere in preventing Asaad's liberation.—For fear that harm might be done to Phares, should he go to his home, he will stay a few days with us. It might be expected, with all this settled spirit of opposition which Phares finds on every side, that he would be disheartened; but he seems rather the more established. "I bless God," said he to day, "for two things; first, that I was born a Christian, and not a Jew, or Moslem, or heathen; and secondly, that God has been pleased to send to this country protestant missionaries."

Moses the Jew, attended as usual our Arabic reading service, bringing with him one of his relatives, an intelligent boy, who translates Hebrew into Arabic with fluency. This man for some months has been very forward to cultivate an intimacy with us. He has brought us a number of purchasers of Hebrew Scriptures, has brought us cloths and other things to sell, has brought us Jewish visitors, and has come twice to visit us with his wife and children. We also, with wives and children, have, at his earnest solicitations, returned his calls, and been entertained with marked attentions. At almost all these interviews we have, more or less seriously, exhorted him to embrace the Gospel, and trust in the Messiah whom his fathers crucified. We cannot tell what object he has in view, nor what will be the end of this intimacy. He is excessively ignorant of the Scriptures, and strongly attached still to his superstitions; but instead of being shy, or irritable, when the subject of religion is introduced, he seems rather to solicit conversation, and furnishes us with every opportunity we could wish for explaining to him the truths of the Gospel.

19. The youth mentioned the 9th instant, came again to day. He says that a bishop has come down from Can-noben, probably about the affair of Asaad—"that a letter has been received from the brother Galeb, from which

it appeared that he had as yet accomplished nothing towards the liberation of Asaad, and that the brother who had been to Der El Kamr had returned, but it was not known what he had done by his visit. This youth, three days ago, sent back a Bible and two copies of the New Testament, which he had borrowed of us. The reason was that he was told by a relative of his, that his priest was overheard accusing him before the emeer of the district, of having in his possession some of the English books. The emeer replied, that he would send and search his house. A young Armenian, with whom we have before been somewhat acquainted, was a week ago taken sick in town, and as he was a stranger, Jacob Wortabet invited him up to his house that he might be better attended. He seems to have till a strong fever, and is very much reduced. To day, thinking he may not recover, he made a disposal of his little property, giving it to the use of this mission. He seems, moreover, to have been persuaded, through the conversations of his two countrymen residing with us, that the way of salvation is not by money, or priests, or saints, but by faith in Christ Jesus, to whose grace we can only commend him.

This young man died soon after the above date. Some account of him was inserted in the number for July, pp. 201, 202.

21. We have reading in the scriptures at my house every Sabbath, accompanied by prayer, in which about 20 natives are present, most of whom read, and all are at liberty to make what remarks and ask what questions they choose. Another similar exercise is held at Mr. Goodell's, close by, every evening, when all the Arab part of his family, and such of mine as can go, are present, and frequently four or five neighbors come in. This little circle often reminds us of the conference meetings we once enjoyed in America. Beside these, we have almost daily calls from neighbors and foreigners, to whom we have abundant opportunity of making known the glad tidings of the Gospel. When the time will come that we can venture to appear abroad as *field preachers*, we know not, but when the door shall be open for this sort of labor, I hope we shall have grace to enter it without delay.

EXTRACTS FROM LETTERS OF MR. GOODELL TO THE CORRESPONDING SECRETARY.

Mr. Goodell states, under date of Feb. 13th, that the wives of Carabet and Wortabet were

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admitted to Christian fellowship at the Monthly Concert in that month, making five natives of the country received into the church, during the year previous; that their enemies had come out against them in great wrath, endeavoring, though in vain, to cut them off from intercourse with the people, and from the necessities of life, and thus to drive them from the country; that, however, very many continued to hear them gladly; and that their prospect were never more cheering.

"The constancy and firmness of Asaad Shidiak," says Mr. Goodell, "have emboldened a few, who are connected with us; and if their boldness increase in time to come, as it has increased for several months past, we shall soon have to hold them back with both hands from martyrdom. Oh, it is good to see men not counting their lives dear, especially when we see so much reason to believe that the fires of persecution may soon be lighted here. The situation of our beloved brother Shidiak is said to be less distressing at present, than formerly, he being allowed a little meat once a day with his bread. The people cannot be persuaded but that we have used magic with him; for to beat him, they say, has no more effect upon him, than to beat a stone. The people also insist upon it, that we use some sort of enchantment with all who come to our houses; for, they affirm, that one visit to us is enough to change their whole mind in religion.

The word of the Lord has certainly been very powerful and full of majesty in Beyroot during the past year. There is, of course, great indignation. When those who are connected with us, go into the city, some spit in contempt of them; others point with their finger, and clap with their hands, and call them by all sorts of opprobrious names. And even we ourselves have to submit to the haughty silence and scornful looks of many in the lowest grades of society. But all this, together with the misrepresentations, and slanders, and base ingratitude of others, we bear, I trust, with some degree of patience, humility, and even joy, for the sake of Him, who "was wounded for our transgressions, and bruised for our iniquities, and withheld not his face from shame and spitting."

From a letter of Mr. Goodell, dated March 6th, and received since the above was sent to the printer, the following notices are derived.

Yesterday was the Monthly Concert. We made it a day of fasting, and com-

mémorated the death of our Lord. At nine in the morning, nearly 20 Arabs assembled at my house for prayer. We read the 1st chapter of Nehemiah, the 9th of Daniel, the 58th of Isaiah, and part of the 6th of Matthew, and remarked on the nature of true and acceptable fasting and prayer. Prayers were offered in Arabic by Wortabet, bishop Carabet, Mr. Bird, and Mr. Nicolayson. This was probably the first day of fasting observed in a serious manner, ever witnessed by the Arabs. "Behold in the day of your fast ye find pleasure, and exact all your labors,"—could never have been more true of the Jews of old, than it is of the nominal Christians who now inhabit this country.

The missionaries present on that occasion, besides Messrs. Bird and Goodell, were—Mr. Smith, American missionary, who had arrived on the 18th of February, having left Egypt on the 30th of January, and travelled across the desert to Arish, Gaza, and Jaffa, and from thence by water to Beyroot—Mr. Nicolayson, of the London Jews Society, who had been some time in Syria—Messrs. Gobat and Kugler, destined for Abyssinia, and Mr. Mueller, missionary for Egypt, all of the Church Missionary Society, and the companions of Mr. Smith, in his journey from Cairo. They were favored, also, with the presence of an Abyssinian, who had been sent to Egypt by the king of Abyssinia to procure a bishop for the church in that country, and had accompanied the missionaries from Egypt. Of this man and his embassy, we shall relate some striking facts on a subsequent page. Mr. Goodell says, "He is black, but comely," possessing, to appearance, the graces of the Holy Spirit."—The missionaries above named, all took part in the services of the day.

It was pleasing to reflect—says Mr. Goodell—that among those who surrounded the table of the Lord, were individuals who belonged or had belonged to the Episcopal, Congregational, Lutheran, Lutheran Reformed, Moravian, Latin, Armenian, Greek Catholic, and Abyssinian churches. Indeed we were from Europe, Asia, Africa, and America; spoke about as many languages as were spoken on the day of Pentecost; and represented almost all the principal denominations of Christians in the world. But though we were literally from the four quarters of the globe, and represented so many churches, and spoke so many languages, we were in all but sixteen souls.

Our enemies—he adds—continue to devise evil against us, and think it very strange that they, being many thousands, cannot counteract the influence of two strangers, who seldom go out of doors, and who can speak the language of the country only with stammering tongues; and also that they can find no means of destroying us.

It is written, "One shall chase a thousand, and two put ten thousand to flight." And whenever it pleases God to protect, by his Providence, and assist, by his Spirit, any of his faithful missionaries, their relative moral power among the enemies of truth and piety, will always be great. So it was with the apostles: so it was with Luther and his associates: so it was with Calvin and Knox: and so it has been, indeed, with the true Church in all ages. The enemy wonders that he cannot prevail against the little band: but were God to open his eyes, as those of the servant of Elijah were opened when that prophet was in the midst of foes, he would, perhaps, behold that little band surrounded, as the man of God was, by horses and chariots of fire. 2 Kings vi, 17. Surely the history of the Church as divinely written in the Bible, and its history ever since, and its present experience, and the experience of individual Christians, authorize us to believe in particular interpositions of Providence, for the aid and protection of the servants of God in the performance of their duty.

EXTRACTS FROM A LETTER OF MR. SMITH TO THE CORRESPONDING SECRETARY.

Account of Girgis, an Abyssinian.

In the preceding extracts from Mr. Goodell's correspondence, it was mentioned, that an interesting native of Abyssinia accompanied Mr. Smith in his journey from Egypt to Beyroot. His object in coming from Abyssinia, and his character, are there also noted; but they are more fully described in the following extracts from a letter from Mr. Smith, dated Beyroot, March 1, 1827.

Messrs. Gobat and Kugler were directed by their Society, after staying a while in Egypt for the purpose of learning Arabic, and if possible Amharic, to proceed by the first convenient opportunity to Abyssinia. In the mean time, God in his providence had given them a call almost as striking, as that which Paul received to go over into Macedonia. They had sought for a

teacher of Amharic in Cairo, until they despaired of finding one, and when I arrived in Egypt, were about leaving that country for Palestine, to see if one was not to be found in the convent at Jerusalem; indeed one of them, Mr. Kugler, had already gone to Alexandria, and the other was to follow in a few days. But just as he was leaving Cairo, he was told by a friend that there was an Abyssinian in the Armenian convent, who had come to Cairo for a patriarch, and was invited to call and see him. He did so, but found him reserved, and little disposed to talk. He however called again the next day, and presented him with a copy of the Gospels in Amharic. In this they read, and over it they formed their acquaintance. The Abyssinian immediately threw aside all reserve, treated Mr. Gobat as a most confidential friend, and invited him to accompany him back to his country.

It appeared, that the last patriarch they received from the *Coptic* church, for drunkenness and other vices had been expelled the country, and had provoked the nation to break off their connexion with the See of St. Mark, from which they had always received their patriarchs, and to apply to the *Armenians* to give them a head to their church, and that this man had been sent by the king on this business, with a present to the pasha of Egypt, and a request that he would protect them on their return. Thus, in company with him, there was an opportunity, such as rarely happens, of going in comparative safety, with all the advantage of being introduced to the nation by one in favor at court, and who had pledged himself to do all he could for them.

Mr. Gobat immediately took the Abyssinian to his house, and wrote to his colleague in Alexandria to return. Happening myself to be in that city at the time, I accompanied him to Cairo, and lived with them and their Abyssinian until we all left for Syria.

If this man is a fair representative of his nation, our brethren's lot is cast among a most interesting people. For frankness of heart, and strength of attachment, he excels even the idea I had formed of a simple hearted Abyssinian. His attachment to the Bible is very strong, and he is highly gratified to obtain any part of it in a language he can understand. It was very pleasing to hear him, when confined to his bed by sickness, call for his Gospels, and to see how diligent he was then, and at all other times, in reading them. Indeed, while with us, he has spent a great part of his time in perusing the word of God,

and so familiar has he become with it, that when any religious remark is made to him, he is very frequently ready with some parable, or some saying of our Saviour, to confirm it.* In his willingness to be taught, and readiness to believe, he has often reminded me of the Ethiopian eunuch. Whenever he is pleading for any of the errors of his church, which, however, he very rarely does, an appeal to the word of God always satisfies him, and closes the argument.

When asked one day by a friend, who had become much interested in him, whether all his countrymen were good like him, he replied with much simplicity, "Am I good? I am not good; Christ is good; I am wicked:"—a confession of personal unworthiness, almost never heard in these countries, but one which he has frequently made of his own accord; and his frequent declarations respecting the excellence of the Saviour are such as are rarely heard, except from those whose hearts are touched with his love.

One evening since he has been in Beyroot, we made him acquainted with the case of *Asaad Shidiak*. He knows but little of Arabic, and at first did not understand us; he would have it, the man was punished for *not* reading the Bible: but when he did understand, it was very affecting to see how strongly he felt. He could use but few words, but every feature spoke his feelings more eloquently than language could do. He seemed to lose all command of himself, and flew from one to another of us as we were standing about the room, laboring to express his abhorrence of such an unheard of persecution. "What," said he, "for whom was the Bible written? was it not written for all men? and is a man to be persecuted for loving and reading it? Such a thing I never heard of in my life before. Is it in this country such things are done? I will go back to my country tomorrow; there all may read the Bible.—*We must all pray for that poor man.*" He is much pleased with our frequent meetings for prayer and for reading the Scriptures. We deeply regret that he is so little acquainted with Arabic as not to be profited by them, and as to prevent our becoming fully acquainted with the state of his heart. Our brethren here say, he seems to be such a man, as they have in vain sought for in all this country, one who fears God, and is ready at once to receive his

*It is pleasing to learn from him, that the Amharic Gospels, as printed by the British and Foreign Bible Society, are perfectly in the dialect of his country. He finds not a word that he does not understand.

word with gratitude and joy. The name of this interesting Abyssinian is *Girgis*, (in English, *George*.)

I hope you will excuse me, Sir, for saying so much respecting one man. I cannot but hope many will be found in his country like him, and think that all Christians should take a deep interest in a mission designed to revive pure religion among so interesting a people. In attachment to the word of God, and reverence for it, I believe he is like many of his countrymen; strange as it may seem, considering that they have it only in a language that they do not understand, and of course are in great darkness respecting it. With this advantage, the missionary may, if God smile upon his labors, easily undermine the various errors into which this, in common with all its sister churches in the East, has fallen. They are represented as being fond of learning, and conceiving strong attachment to those who will teach them. Indeed strong affection and honest fidelity are the well known characteristics of the nation; at least well enough known to bear their regular premium in all the slave markets in the East—those horrid places where human qualities are placed upon a level with those of brutes, by being estimated in dollars and cents. At present, according to *Girgis*, about half the people can read, although they have no books except in *Ethiopia*, which to them is a dead language. He represents his countrymen as depraved and ignorant. It is well known, that polygamy is very generally practised among them. The king himself almost equals his pretended ancestor, king *Solomon*, in the number of his wives. The Church, however, acknowledges but one as a lawful wife. In their reverence for the Virgin, in the number of their saints, and the strictness of their fasts, they exceed even the Romish church. Some have gone so far as to declare the Virgin to be a fourth person in the Godhead; but it is pleasing to learn from *Girgis*, that this glaring error had given rise to an opposing sect, who say she ought not to be worshipped at all.

He himself, while with us, pays no regard to the fasts, and the name of the Virgin he had hardly mentioned. Once, indeed, he contended strenuously for her perpetual virginity, but when showed that the Bible left it doubtful, he allowed that it was a matter of no consequence.

It is a fact of considerable importance, that the intrigues of the Jesuits are not remembered to excite any jealousies unfavorable to our brethren; at

least this man, although he knows such men were once in his country, seems not to be acquainted with any of their iniquitous manoeuvres. He was not, indeed, aware, that such a person as the pope existed.

MALTA.

OBITUARY OF MRS. TEMPLE.

A notice of Mrs. Temple's death was inserted in the number for May, p. 164. Since her decease, which occurred on the 15th of January, Mr. T. has been called to bury his two youngest children. Under his repeated bereavements, he may be allowed to give utterance to some of the mournful feelings of his heart, and thus secure the consolations afforded by the sympathies and prayers of his brethren. From a letter to the Assistant Secretary, dated May 20th, the following passages are extracted.

Within the last four months, I have heard the voice of the Lord and felt the blow of his hand in another manner, than I had ever before heard the one, or felt the other. He has spoken to my heart: he has laid his hand heavily upon me. Death has swept away, one after another, one half of my family; and now, instead of seeing the cheerful countenance of my beloved companion, and having my children about me, I find myself in a house made desolate, and surrounded by walls whose very silence tells me in the most affecting manner, that the best friend I ever had is gone to sleep till the heavens shall be no more. You can easily believe me if I tell you, that I am sometimes sad; I am happy to say, however, that I am never disconsolate. You knew a little of my companion, and can therefore form some faint idea of what I and my two surviving little boys have lost.

But I would not dwell on this loss. I would rather think and speak of the infinite gain to her of being permitted so early to depart and be with Christ; which is so much better than to remain on earth. Her departure has made me feel more deeply than ever before, that this world and all that belongs to it is vanity. The glory of the earth has in some good measure faded away from my sight. I wish I could say, also, with truth, that the cloud which once hid the glories of heaven from my view, has retired, and left me to enjoy an open vision of that world, which keeps its gates open day and night to receive the redeemed as fast as death dismisses them from among us here below,

Mrs. Temple is well described by Mr. Jewett, in the following language: "She was a woman," he says, "*whose adorning, it may be truly said, was the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.*"

The brief account of the last days of Mrs. Temple which follows, is derived from the journal of her husband, transmitted for the perusal of her friends.

Her disease, which was the consumption, did not assume a very threatening aspect until the first of January, when she suddenly apprehended herself to be dying. On reviving a little, she desired Mr. Temple to read the passage of Scripture in which our Lord promises to manifest himself to his disciples as he does not to the world. This request she made because her mind, owing no doubt to the influence of disease, enjoyed not its usual light and consolation: but the reading of that promise afforded considerable relief. On the 3d of January, she wept abundantly while speaking of the supposed hardness and insensibility of her heart. The next day she said, that her strongest evidences of piety consisted in the love she had felt, for many years past, towards the children of God.

Jan. 7. She told me—says Mr. T.—that, during the last night, she had been favored with some consoling thoughts of Christ, while recollecting what he said about the last day, when he will call his people the blessed of his Father, and invite them into his kingdom, because they had shown their love to him in their kindness and attention to his disciples who were suffering on earth.

9. About one in the morning, she sent for me. I found her greatly distressed, both in body and mind. Appropriate medicines soon relieved the former: but she said, "all is dark." I offered many short petitions, which she repeated. After some time passed in this manner, I told her that God was particularly glorified, when we trusted in him without knowing what would become of us. Abraham trusted in God, when he was going into an unknown country, and Job said he would trust in God though he should slay him. I then repeated a great number of promises, both from the Old and the New Testaments, and besought God that he would enable her to embrace them by faith. This seemed in some measure to console her.

10. I read to her the declaration of our Lord, John iii. 14; "And as Moses

lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth on him should not perish, but have eternal life." She seemed to embrace this declaration with a most affectionate interest. In the afternoon she said, "I have been meditating on that hymn, which begins thus—

My soul, come meditate the day,
And think how near it stands;" &c.

She then desired me to read the whole hymn, which I did, while she listened with the most solemn attention.

12. In the afternoon, I told her I had just heard that six Jews at Constantinople had become hopefully pious, and that three of them had been baptized in the name of our Lord Jesus Christ, and that a great work seemed to be begun among them there.* I then asked her, if she did not rejoice at hearing such an agreeable report. After a few moments she said, "I do rejoice—I rejoice that the kingdom of the Lord is building up." I then asked her whether she was willing to die. She said "Yes;—but oh for one kind assuring word." She then desired me to repeat the words—

Oh if my Lord would come and meet,
My soul would stretch her wings in haste; &c.

and then, apparently cheered by a view of him by faith, she said, "I can rejoice in him: may I not forget myself, and rejoice in him?"

In the evening she seemed refreshed when informed that Mr. Jowett and Mr. Keeling* had come to unite with me in praying for her. She desired me to express her Christian love to them, but said she was too weak to see them.

13. About noon she said to me, "I wish to tell you what an interest I feel in Mr. Keeling's chapel, as a place where God manifests his presence, and where I trust many precious souls are to be born again." She had been reminded of this chapel, by the mention of some persons who attended there.—When it was said to her that one with whom she was acquainted had neglected the public ordinances of religion, "Tell her," said Mrs. T. "that she is preparing bitterness for her cup by living in this manner."

On the 14th, the day before her decease, the Lord's Supper was administered to her, in compliance with her request. Having mentioned this fact, Mr. T. adds:

* See pp. 239, 240, 282—285. Ed.

† Mr. Keeling is a Wesleyan Methodist missionary at Malta. Ed.

I spent the whole of this day with her in prayer, in reciting the great and precious promises of the Gospel, and in such conversation as seemed to me to be best adapted to promote her edification. When I had been enlarging on the glorious perfections of God our Saviour, his abhorrence of sin, his love of holiness, his love of sinners, and the mediation of Christ at the right hand of the Father, where he ever lives to make intercession for us,—she said, with emphasis and animation, “Speak to me concerning God as long as I live.”

15. Early in the morning, she expressed a desire to see Mr. Jowett. He had come yesterday afternoon, but she was not able to see him. He came again this morning as soon as I sent for him, and conversed with her some time, and then prayed. He spoke of Christ as the good Shepherd, who says, “My sheep hear my voice, and I know them, and they follow me, and I give unto them eternal life; and they shall not perish, neither shall any man pluck them out of my hands. My Father that gave them me is greater than all, and no man is able to pluck them out of my Father’s hand.” This conversation had a soothing effect on her mind; for she then felt herself to be a poor wandering and lost sheep, and the thought of Christ as the good Shepherd, and the assurance given by himself that nothing should, or could, pluck one of his sheep from his hands, seemed to carry a thrill of serene joy into her heart.

Mr. Jowett kindly repeated his visit in the course of the day.

About nine in the evening—continues Mr. Temple—the tokens of approaching dissolution became manifest. After a little time, I said to her, “My dear, I think you are dying.” She replied, “I know it.” I said, “Shall I pray with you once more?” She said, “Yes.” It was now near ten o’clock. I knelt, and in the prayer quoted the triumphant language of Paul to the Corinthians, “Oh death, where is thy sting? Oh grave, where is thy victory? The sting of death is sin, and the strength of sin is the law, but thanks be unto God, who giveth us the victory through our Lord Jesus Christ;” and then added a petition, that she might be enabled to use this triumphant language now she was passing through the valley of the shadow of death. I had no sooner uttered this petition than she said, with difficulty, but distinctly,—“*I thank him, he does give me the victory.*”—I then

gave, as I trust, hearty thanks to God for this great mercy.

From this time, until all evidence of consciousness and of life ceased, which was not long after 11 o’clock, her mind was preserved in a state of great tranquillity, which rested manifestly on faith in her Lord and Saviour.

Osage Indians.

LETTER FROM REV. W. F. VAILL TO THE
CORRESPONDING SECRETARY.

Mr. Vaill returned to Union from his late visit to the eastern States, near the close of April last, having been absent about thirteen months. This time he spent, as most of the readers of this work are aware, in visiting Auxiliaries and Associations, exciting the sympathies of the Christian public in behalf of the Indians, and promoting the general objects of the Board. The following account of the state in which he found the mission on his return, and of the principal events which had happened during his absence, will be interesting to his friends, and to the friends of missions generally.

Such afflictions and losses as those with which the Lord has seen fit to try this mission, should admonish his people that in evangelizing the world, they have undertaken a great work. They should calculate on encountering difficulties and meeting with disappointments. But instead of being disheartened, and quitting the service, they should be induced to increase their efforts as the exigency demands, and prepare to continue them as long as they shall be needed.

Hostilities among the Natives.

Union, July 14, 1837.

My dear Sir,

I left Union for the east, March 20th, 1826. The mission was never more prosperous. The school was increasing; and in May following, the number of Indian children amounted to 50. Its secular interests were also in a good state. But soon a series of reverses commenced.

The Cherokees were threatening the Osages with war when I left the country. That difficulty, however, was in a measure overruled through the kind interposition of Providence, and it seemed probable that the hostile feelings would subside; yet the

Delawares and Piankashaws, and others from White River and the south of Missouri, came and caused constant alarms. Several times the settlement at Hopefield was abandoned in haste, the settlers all flew for refuge to Union, and when they reached us, they were so full of fear that they would rush into our houses, push their way up chamber, and crawl under the beds for safety.

This they acted over several times, and then they would lie about our yard, and live on the mission, giving immense trouble. Add to this the Frenchmen who had Osage wives and some children in school, would also come with their families to the number of five or six at once, and spend whole weeks around us, fearing to go away, till col. Arbuckle kindly took them into the garrison. In this way the Indians were alarmed, and the mission annoyed, till they fled into the prairie and joined the main body of the Osages. This caused a diminution of the school.

Though they had repeatedly said that their children were safe at school, yet when they came to remove, the greater part took away their children; and the number was soon diminished from fifty to twenty. Nor are we to blame them greatly for this; for though they received assurances from us, that their children would be respected while with us, yet the enemy had already come and pillaged their settlement within four miles, had killed cattle and hogs belonging to the mission, and spies had even been seen within sixty rods of the mission houses, watching our movements. In all this we may perhaps find some apology for their fears.

Indeed it is hardly possible to conceive the fear and consternation in which these, and perhaps most Indians are, when hourly expecting the enemy upon them. Surely a time of war is not a time to benefit Indians. These alarms continued through the summer; and the children have not all yet been returned to school.

The losses sustained by the Osages, were the lives of several of their people. One of these, the father of a scholar in our school, was a blind man who had gone to the trading house for safety. He was sitting securely in the yard, unable to walk without a guide, when the enemy came silently and shot him. In all this trouble the Osages aimed to avoid an open war with their enemies, because it was the voice of their father the President that they should not fight.

Sickness in the Mission Family.

In the month of May, the family and school were all visited with the influenza, and so severely afflicted that business was suspended for three weeks. In the months of August and September they were again attacked with a disease which proved to be the bilious remittent in its most violent forms, attended in some instances with the dysentery. Nearly all were confined at the same time—members of the family, Indian children, and in some instances their parents who came here to seek medical aid; so that business was broken up, or performed wholly by hired help, there being none to nurse the sick, and for a season there was one burial a week. Four died: one adult, Mrs. Requa, a sister whom we had reason to lament; and three children. So great was the distress that the worship of the Sabbath was suspended, and hardly was there one to pray over the sick. One favorable circumstance in this prostration of strength ought to be noticed. Doctor Palmer was recovered before the family in general were laid aside. Thanks to God that so few were removed when so many were brought low.

In the mean time one of the plagues of our country, the prairie flea, became so mischievous, that the family were obliged for three months to let our large herd of cows take the range, and flee to the thickets, that they might preserve themselves and their calves. This of course cut off one principal means of subsistence, from the loss of which the family were not recovered through the winter. Now these flies have been an annoyance in the hop season every year since we came into the country, and we have always suffered some loss, by this means; but never half so much as the last summer. Our loss in horses, was never so great as the last season. On no animal do these insects prey so mischievously, as on horses. To the loss of horses we have to add that of ten head of valuable cattle killed by the Indians.

Destructive Inundation.

The whole summer might be called a rainy season. The season before was remarkably dry; the streams were never known to be so low as during the winter. About the first of March our river rose and overflowed its banks beyond any thing seen before. It swept away our large corn field which was near it. This

field was renewed, and thirty-five acres of corn planted, and never had the mission a better prospect of a crop. Hopefield was also overflowed for the first time to our knowledge. This also was planted and promised well. But through the summer the rains continued; the ground was wet and the air chilly; sudden changes were common, and may have had great influence in producing the sickness. The most appalling scene, however, was reserved for the month of September. It was in this month, about the middle, that the earth already overflowing, could no longer drink in the rain that came oft upon it. Fresh torrents from the clouds descended: the Neosho commenced its second great rise, and it was great indeed. Mr. Fuller, our farmer, was residing on the bank of the river, near the farm. In the spring, the water had risen four feet in his dwelling. They now, as then, placed their furniture in the chamber, and fled with only their wearing apparel to the mission houses. They returned and lo the water had swept away their house with their little all, and it was seen no more. The field of corn, the labor of a summer, was destroyed: all went before the flood. And also Hopefield; for there, the product of the toil and sweat of the poor Indians, their summer's work, and winters' dependence already gathered into the granaries, was swept away: their log-buildings which they had rolled together, their fields and fences, all were swept away in one night, and they escaped houseless to the hills. Our brother Requa, also, who superintends the settlement, and his family were residing there. Supposing the flood could not exceed that in the spring,* they remained till they had to escape for their lives. So rapid was the rise, that they too lost all their furniture, except the little they could take off in a small canoe. The loss sustained by the mission, the last year, in stock and in corn, but chiefly in corn, cannot be less than \$2,000. But the Osage settlers lost their all; at least, all they had gained as the fruit of civilization. It was all swept away as with the besom of destruction: yet when I returned to the mission, I found that they had not become discouraged.

Such, my dear Sir, have been the dealings of God towards the mission the last year and during my absence. Surely the scene of sorrow and distress has been greater than when we ascended the Arkansas river. Doctor Palmer speaks of it, and all speak of it, as appalling—as casting a dubious aspect on

* It rose ten feet higher than in the spring.

the horizon all around. It seemed to portend inevitable destruction. But God lives, and the mission is a little-reviving. We have about 40 promising Indian children, who fall at present, under my immediate tuition. We have a school house, 20 by 40 feet, partly completed, and we shall go on as prudently as we can in putting up some buildings, which we much need: for unquestionably our sickness last year was increased by the miserable state of our old log cabins. The health of the family this season thus far, has been as formerly, when we did not consider it sickly.

Most sincerely your affectionate
servant in the Gospel,

W. F. VAILL.

EXTRACT FROM A LETTER OF REV.
N. DODGE TO THE CORRESPONDING
SECRETARY.

Station at Harmony.

A letter from Mr. Dodge, under date of June 30th, briefly describes the state and prospect of the station at which he resides.—The last published account of this branch of the Osage mission was written on the 1st of January, and may be found at pp. 149, 150. A comparison of that communication with the following, will show that the missionaries find cause to be encouraged in their work.

The mission, with one or two exceptions, enjoys at present a comfortable state of health. Mrs. Jones and Miss Etris are occasionally troubled with fever and ague. To be prepared for the great work to which we are called, we greatly need an effusion of the Spirit.

We continue our usual efforts among the Indians. In May last, I visited the several villages of the Osages on the Neosho, spent a number of days among them, and preached in their several villages. Many of them appeared, for the moment, to give some heed to my preaching: among the rest was an old man, mentioned in a former communication. He came to us soon after we arrived, continued with us for the most part while there, went with us from village to village, and listened to all that was spoken. He manifested a great desire to hear about this new way, and when he caught an idea he seemed to embrace it as a treasure. He is an old man, has been a great "Brave," and stands in the first rank among the Osages as a leader in their superstitious rights and ceremonies. In these things they repose much confidence:

but these things he now testified to the Osages were all vain: he had thrown them away: he believed what he had recently heard about God, and he wished to obtain more knowledge of him. I have great hope that this man is under the influence of the Spirit of God.

The attention of the people is more encouraging at this time, I think, than I have ever before witnessed it. The

school is more flourishing than it has been for some time. There has been an addition of eleven children within the last quarter. The present number of Indian youth and children is 35. They are generally making good improvement in respect both to their learning to read and to work. Several of the Indian girls are employed in spinning cotton.

Foreign Intelligence.

New Zealand.

REVERSES EXPERIENCED BY THE WESLEYAN METHODIST MISSION.

For notices of New Zealand, and of the efforts made by Mr. Marsden and the Church Missionary Society to plant the Gospel in the three islands which go by that name,* the reader is referred to p. 60 of vol. xvii, pp. 298—301, 331 of vol. xviii, pp. 52—54 of vol. xix, and pp. 120—122 of vol. xxiii. An account of Shunghee, or Shonghi, the sanguinary hero of New Zealand, who visited England in 1820, will be found at p. 298—300 of vol. xviii, and pp. 53, 54, of vol. xix: and at pp. 265—267 of vol. xxii, is an obituary notice of Christian Rhangi, a pious chieftain of those islands.

The Church Missionary Society commenced its operations in 1815, in a large bay, called the Bay of Islands, on the northeastern coast of the northern island. They have now four stations:—*Rangheehoo*, on the north side of the bay, commenced in 1815; *Kideekidee*, on a river which falls into the bay, on the west side; 1819: *Pyhea*, in Marsden's Vale, on the south side of the bay, about 16 miles south-eastward of Kideekidee, and about 10 miles across the bay from Rangheehoo; 1823: and *Kauakana*, about 10 miles south of Pyhea, on the bank of a beautiful river falling into the bay at Pyhea: 1825. Two missionaries and ten assistants constitute this branch of the New Zealand mission.

The Wesleyan Methodists established their mission in 1823, in the valley of Wangaroa, to

which the name of Wesleydale has been given. The settlement of *Wangaroa* is seven or eight miles up a river which falls into the bay of the same name; and this bay is situated northwest of the Bay of Islands, about 25 miles distant from Rangheehoo by land, and 50 by sea. The mission consists of two missionaries, Messrs. Turner and Hobbs, and two assistants, Messrs. Stark and Wade. Mr. Wade and his wife appear to have joined the mission recently.—The site of the missionary station, and the character of the New Zealanders, are thus described by Mr. White in one of the publications of the Wesleyan Society.

The geographical situation of Wangaroa, is 35 deg. south lat. and 174 deg. east long. The mission house stands on the banks of a beautifully winding river: in front, and on each side, is a considerable extent of rich land, generally covered with small brushwood. To the right, and full in view, in the middle of the valley, stands a pyramidal mount, which is called "*e Pa*," or place of refuge; it measures about a mile in circumference at its base, and tapers gradually to a point at the top. On the sides, at the foot, and in the neighborhood of this pyramid, stand a number of native villages; these, together with the surrounding mountains, rising abruptly in broken ridges above each other to a considerable height and extent, and generally covered to the very top with a variety of fine timber, form a very romantic and beautiful scenery.

Much of the country to which any knowledge extends is barren; but the soil of the valley where we have fixed ourselves is capable of producing all kinds of European vegetables, grain, and fruits. The climate is most salubrious; the thermometer is seldom so low as 32°, in winter, and as seldom higher than 85°, in summer. The natives subsist chiefly on vegetables and fish, and are generally healthy and cheerful.

The New Zealanders have no idols, nor any notion of the existence of one only and true God. They believe in the immortality of the soul, but have no idea of a state of reward and punishment. They have not, as has been supposed, any sacrifices, except in offering food to departed human spirits, either to supply their lack of that article, or to divert the attention of some ghost from feeding on a living human body, which they suppose spirits often do, by entering them in the form of a

* "The islands of New Zealand are three in number. The most southern is called Steward's Island, in consequence of its having been discovered by Captain Steward that it was one of the three islands, whereas before, New Zealand was thought to be one. The middle one, which is the largest of the three, and but very little known to Europeans, is called by Captain Cook, '*Tu vai Punamoo*,' the native name; or more properly, '*Te wahi punamu*,' the place of green stone. The northern island is said, by the same celebrated navigator, to be called, '*Eahei no Maurae*,' or Maurae's Fire, from the circumstance of there being a burning mountain in the interior.—These islands extend from 34 deg. to about 47 deg. south lat., and from 166 deg. to 178 deg. east long."

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small lizard, and gradually consuming the person.

These savages do not, as Mr. Nicholas intimates, believe in one Supreme Being, and a number of inferior deities. The names mentioned by that gentleman, as designating their different gods, one superior and other inferior ones, are the names of certain deceased chiefs, and "*Mowheemooh,*" or "*mave mua,*" simply means, man first, or first man. The word *Atua*, which he mistakes for a general term from their deities, in its highest sense only means a departed spirit. Such spirits are, as they think, sometimes heard in the winds and waves, seen in lightning, and in the spouting of porpoises, &c. &c. into which they enter, and occasionally upset their canoes.

There is a class of people in New Zealand, called by the natives, "*Areekee,*" and whom we very improperly called *priests*. These men pretend to have intercourse with departed spirits, by which they are able to kill, by incantation, any person on whom their anger may fall; and it is a fact, that numbers fall a prey to their confidence in the efficacy of the curses of these men, and pine under the influence of despair, and die.

The language of the New Zealanders is substantially the same, as that which is spoken on all the islands of the South, as well as of the North Pacific Ocean, a circumstance of great importance, as affording the means of a very wide diffusion of the Gospel. The New Zealanders are capable of the greatest moral and intellectual culture, and are susceptible of the finest feeling, but are addicted to the greatest treachery. They have no confidence in each other, and treacherous and cruel murders are frequent. Infanticide sometimes takes place, and polygamy is common. Slavery exists, with this aggravation of the other evils of that condition, that the *lives* of the slaves, who consist chiefly of the captives of war, and their families, are constantly in danger from the caprice and cruelty of their savage owners.

The reader will be concerned to hear, that the Christian labors at Wangaroa, which were undertaken with much courage, and have been prosecuted amid many painful self-denials, have been suddenly brought to an unfavorable issue; the valley of Wangaroa having been depopulated by savage warfare, the mission establishment plundered and burnt, and the missionaries and their families obliged to flee for their lives. We shall compile a brief history of these events from the communications of the missionaries, as they are found in the Missionary Notices published by the Wesleyan Society in London.

Wesleydale, Oct. 15, 1826. Sabbath. After our service, in English, we went to Tipui's village, where were several natives, with whom we conversed with tolerable freedom. After dinner we visited Tipui's at the Pupuke, and remained outside the village till the natives come to us in a good number. On the way to Pupuke our boy Hika, informed us that Tama, a native chief lately deceased, before he died

sent for a slave of his in order to shoot him, that he might have a servant to accompany him to the invisible world, but that Waikato hindered him from doing the horrid deed; and that all his muskets were put into his arms just before he breathed his last, in order that he might carry the spirits of them into eternity, and possess muskets there.

17. To-night our natives are making a great noise amongst themselves. They report that the Bay of Islanders are on the eve of paying another visit to Wangaroa; and say that Shonghi has sent a message to our natives, to leave their food and fly into the woods, so that when he comes into the harbor he may not see one of their faces, lest they be killed.

22. We found to our sorrow, that Tipui had been laying violent hands on one of the natives, whom he had nearly killed with a hatchet. He justified himself, and seemed angry that we took so much notice of what he had done; and on our paying some attention to the poor wounded man, he said he would not pay so much attention to him, as we did to the *tai reka reka*, or slave. This has been a day of sorrow and vexation, from the view we have been led to take of the spiritual death that reigns around us. Unbelief often suggests to our fainting minds, "Can these dry bones live?"

23. Tipui has not only wounded a slave, as above stated, but has shot a near relation dead, in consequence of a quarrel which took place between them for beating the slave. The whole of this day has been a scene of confusion and distress in our valley. Tipui, whether he did what he has done under a powerful influence of passion, or not, has seemed like a man beside himself all day: raving, stamping, and causing the valley to ring with his vociferation. Inflated with rage, and no doubt stung with remorse for what he had done, yet hurried on by the overbearing pride of his nature, he said, "let us have a general massacre;" to which his friends replied, "Remember you go alone." The poor slave to whom I had thought of going with some dressing plaster for his wound, is now entombed in the bowels of our neighbors; having, almost immediately after Tipui shot his friend, been killed, cooked, and eaten!

23. Since Tipui murdered his relative, our natives have lived in constant dread; every little stir has excited their fears, and filled them with expectation of the executioners of vengeance coming to seek restitution upon some of them. Tipui does not expect to suffer himself, but some person entirely innocent of the crime it is thought will be killed. Thus are they as unjust as they are cruel! Tipui has visited us twice since the affair took place; he denies having intended to kill the man.

29. Sabbath.—At Tipui's village we met little to encourage us. Tipui entered with two muskets, for "terrors pursue him." After dinner we went to Pupuke, where we met a man who contended atheistically with us; affirming that man had been from all eternity, and that a succession of men would continue to all eternity.

Nov. 2. This evening the Rev. H. Williams, with Mrs. Williams and three children, and accompanied by Mr. A. Cunningham. (King's Botanist of New South Wales.) ar-

rived from Marsden's Vale; the former on a visit, the latter on scientific pursuits. Our friends came over from Kideekidoe.

12. Our natives are all put into a state of consternation and dread from a report having this evening arrived, stating, that a large party are coming against them to revenge the death of the chief lately killed by Tipui. They have taken up their quarters on the bank, at the back of our premises, it being a good post for observation.

19. Sabbath. Towards evening, a messenger arrived, informing our people that the *tawa*, or "fight," which they have been looking for all the week, and expecting overland, was coming by water, and had already arrived in the harbor; moreover, that they had there slain in with three of Tipui's slaves gathering shellfish, whom they had taken prisoners; and one of them, a fine young woman, they had killed. This report affected our people so much, that they immediately quitted our bank, and retired to the Pa, believing that by the morning tide the enemy would come up.

20. Shortly after breakfast, the *tawa*, or fight, (as the natives call it,) came up the river with the tide, and they no sooner arrived at the plantations, than they began their work of devastation in pulling up the kumera, corn, &c., which to them were of no use, as they were but just up above the ground. In the early potatoes they found a booty. Their number I judged to be about 300, and so us they appeared a formidable body, as they spread themselves over the plantations. Some made up for our premises immediately, and at once broke into our boathouse, and were taking away the rudder for the iron that was about it. Brother Hobbs ran down, and we followed. He seized the rudder, and succeeded in getting it from them. They had a complete scuffle, in which they took his hat from him, and carried it away. We were thankful, however, he was not personally injured by them, for they threatened to spear and shoot him. We had a good many fine potatoes growing in the garden, which we had planted for our domestics. These attracted their notice, and it was not long before the garden was filled with at least a hundred of this lawless banditti, whose appearance indicated them to be almost as ready to devour us as the contents of the garden. In order to come at the garden they had to pull down two fences, and pass through our wheat-field; in doing which they trampled much of it under their feet. We exposed ourselves to considerable anger in attempting to keep them out of the garden, but all to no use. They soon ran over the potatoes, onions, &c., and we were afraid they would then attack the house, but this they did not attempt. The greater part returned to their camp, but others remained in the garden and about our premises, picking up whatever they could find. Two wheelbarrows we had unfortunately left out in the yard; these they broke all to pieces for the iron that was about them. The wheels also, which were of cast iron, they carried away. Another party were rowing away the boat, but were prevented; though several of the arms they carried away, with other articles. Some of our fences they broke down and knocked to pieces for the nails. Soon after this, upwards of two hundred went over the

hills to the potatoe plantation of our people, and in a few hours all returned well loaded. Our natives all this time were at the Pa, and durst not move either to defend themselves or us. Tipui had concealed himself in the bush, expecting that if seen he should be shot.

In the afternoon a chief, with several others in his train, broke into our yard, and demanded from us a slave girl whom we had redeemed from him about eighteen months ago. We felt very reluctant to give her up; but as the man appeared quite furious, and had several armed men in his train, we durst not oppose. Mrs. Turner in this has sustained a great loss, for she was better to her than any two of the girls besides.

During the short absence of the strangers in the forenoon, one of our chiefs came up, and repeatedly assured us, that it was the intention of these ruffians to come upon us in the night, to break into our houses, and to carry away all we possessed. The brethren had also heard them say, that they intended to have our blankets and axes; and from their conduct towards us already, we considered it not at all unlikely. We viewed ourselves as placed in critical circumstances, but our help and refuge was in the Lord.

How little do our English friends know of the insecurity of our condition here. Before day-light we may be called to see our place plundered, and perhaps our persons treated with the greatest cruelty. Our tender females have none here to pity them but God, and the small circle of a mission family. Nor can any individual say to them, I'll protect you. No; God alone is our refuge and strength. O may we with the Psalmist be always enabled to say, "We will not fear, though the earth be removed, and though the mountains be carried into the midst of the sea."

21. That God who has even been better to us than all our fears, kept us and our habitation in peace during the night.

We were truly happy to learn, early in the morning, that our people and these strangers had made friends, and that they were going away when the tide came in, which report, to our great satisfaction, proved true; for, by the tide they left us.

Our female domestic, whom they forced from us yesterday, a useful girl, who knows how to read and write, as well as to sew, passed down with them, waving her hand to her companions of the school as she went along. Mrs. Turner is much affected at losing her.

Our people then ventured out, and went to see the extent of injury done them. I was much pleased to see one of our chiefs, who I thought had suffered the most in his crops, appear so cheerful. He expressed himself as glad that they had left him a part. Only one life had been lost, the female slave of Tipui, already mentioned, and two more of his slaves are carried away as prisoners. The slave was killed, (as before stated) down in the harbor, brought up by them in a canoe, baked in a native oven not far from our residence, and there eaten. This is the second instance of cannibalism near our dwelling within this month. The strangers being gone, we got up our fences, &c., and I hope the damage done to our wheat will not prove so great as we had expected; nor is the mischief done to the

garden very considerable. Our people, I think, will feel tolerably satisfied if no other parties come against them on the same account, but they are talking of two more whom they expect!

23. Nothing of note occurred to-day. Old Tipui came in the evening, and expressed his sorrow for the loss of his slaves, and assured us that the young woman was killed, and that her bones are now on the gravel beach below the Pa. He told us that he lay in ambush the day the war party came, with three loaded muskets by his side, and two natives; so that, if he had been attacked, he would have died fighting. He said two more war parties are expected, but whether they will come or not he could not tell.

December 4. At our missionary prayer meeting this evening, I read the heart-cheering intelligence from the Missionary Register of the great prosperity of the Sandwich Islands mission. O! when shall New-Zealand become such a praise in the earth. While such accounts as these fill my soul with praise and thanksgiving to God for what he is doing in other places, they at the same time cause me to feel much distressed in reference to our own mission. Here we are laboring and toiling, (and I trust with zeal and sincerity,) and yet nothing like real Gospel fruit appears. I feel that we have indeed need to be "followers of those who through faith and patience inherit the promises."

31. I am sorry to say that, at present, in reference to the natives, things wear but a gloomy aspect. Of late Shonghi (the warrior) has been suffering much from family circumstances. His son-in-law had been detected in carrying on an illicit connexion with one of his (Shonghi's) wives; and on its being found out, the woman hung herself; the young man shot himself, and has since died of his wounds; and another of Shonghi's wives has been killed as a satisfaction for the former. Several other persons have also been murdered in consequence of the affair. All has been disturbance and confusion amongst them, and the consequence is, that Shonghi has left the Waimate, his former residence, and is now, we believe, on his way, with his friends, to take possession of Wangaroa, or some part of it, for his future residence. Whether he intends killing or driving away the present inhabitants, or what may be his design, is unknown. We see ourselves in a precarious situation, and need much grace to enable us to do or to suffer the will of our heavenly Father. Thank the Lord, at present we are all in tolerable health of body and in peace of mind; and we commit ourselves and our cause into the hands of Him whose we trust we are, and whom we desire to serve.

The preceding paragraph was written on the Sabbath. In the course of the week Shonghi arrived with his Ngapuhi, or that part of the Bay-of-Islanders, over which he is the head. The Ngatepo, a tribe living on the harbor of Wangaroa, took refuge on the Pa, and for a short time stood on the defensive, but finally fled. On the 10th of January 1827, very early, a party of the natives

commenced plundering the missionary establishment. The missionaries, not doubting but the savages designed to strip them of every thing, made arrangements for leaving the place with all the haste possible, and fleeing to their brethren of the Church Missionary Society.

Knowing that we had a journey of twenty miles before us, if our lives were spared, before we could meet with an asylum, I urged the two girls who came in last night, to get a little tea ready, as the women and children could not travel without something. This was accomplished in a few minutes, and by this time we had got the children and all nearly ready to depart, should they break in upon us; for we had locked ourselves in the house. Like the Israelites in eating the passover, on the eve of their departure out of Egypt, some of us partook of what little we got in a position to be gone. At this moment four of our boys came up to the door, and we let them in. They saw our situation, and offered to go with us, for which we were truly thankful, for without them we should have found much difficulty with the children and the few articles we had judged it indispensably necessary to take with us. As they had not yet attacked the house, we embraced the moment in clothing the lads with some of our better clothes, by which means we saved them. The natives were now breaking in through all the windows, and had also got in at the back door; our boys and girls felt much for us, and urged us to be gone, saying, if we did not hasten, "we should get away with our skins only." We were now fully satisfied that nothing but destruction awaited all we possessed, and were glad to get away with our lives. Before I passed through the door I saw them taking away the bed, &c., from which I had not been roused more than an hour before. As the greater part of the people were on the back of the house, we passed through the front door and down the garden, making ourselves a road through the fences and over the wheat-field.

The party consisted of Mr. Turner, and his wife, and three children, (the youngest about five weeks old,) Mr. Wade and his wife, Mr. Hobbs, and Miss Davies. They were soon informed that a body of savages from Shkeanga were before them, on the way to attack the people of Shonghi, and were advised to conceal themselves until the *tama* (fighting party) was past, lest they should be not only stripped, but murdered. The danger seemed extreme, and their situation was trying; but they wisely resolved to advance. They met the party, consisting of about 200, and the greater part armed with guns and bayonets, but swayed by the influence of Paticone, a friendly chief: by him they were protected. Having advanced a considerable distance on their journey, they met with several brethren from Kideekidee, from whom they derived much assistance until they reached that place

35 miles from Wangaroa. From thence they proceeded by water to Marsden's Vale.

Jan. 12. This evening messengers arrived from the Kideekidee, with a letter from the brethren there, requesting that two boats might be sent off in the night to fetch away the principal part of their things, for they expect to be stripped immediately. The two chiefs on whom alone they can place any thing like dependence for protection are gone away to Wangaroa, to meet Shonghi, who is reported to be dangerously wounded. They told the brethren before they departed, that if Shonghi was either killed or dangerously wounded they would certainly be plundered of all they possessed, and that it will not be in their power to afford them any protection, for they shall be obliged to be away to protect themselves and property. Some of our friends are gone up, according to request, to the Kideekidee.

15. The boat returned from the Kideekidee this morning, bringing Mrs. Clarke and the children. All is well at present, but they are in hourly expectation of a party coming against them. All here are as busy as possible, packing and sending their property on board. I have learned to-day from Mrs. Clarke, that our buildings at Wangaroa are all burnt clear to the ground. Such is the pitiable end of our labor and toil at Wesleydale.

16. Ware Pocka and Waikato, who have been over to Wangaroa for potatoes, bring most distressing accounts of our station. The dwelling-house is burnt to the ground, and the various out-houses also. Our barn, containing what would have supplied us with a twelvemonth's flour, is utterly destroyed. They say there is nothing but the brick chimney standing; that Taniha danced in six blankets before Ware Pocka, and asked him if he would not go and look for some; and that Shonghi's wife is dead, and was buried in four of our blankets. Some say that Shonghi laughed when he heard what had befallen us.

18. A letter from the Kideekidee, received this evening, states that Shonghi is not dead, though severely wounded, a ball having entered his breast, and passed out close to the back-bone. He is now under the Pa of Mataupo, laying siege to it. The Kideekidee is yet untouched; but Shonghi's slaves say that if he dies, that place will suffer the same fate as Wesleydale; the Church brethren there are therefore in a state of anxious uncertainty. Tinana is reported to have himself killed nearly a hundred women and children of the Ngatipo tribe, among whom there has been dreadful slaughter, but the men have mostly escaped by flight.

Mr. Turner was advised to proceed with his family to Port Jackson, in New South Wales, and lay the case of the mission before his brethren there for their advice and aid.

No reader should feel that such events, in the early stages of a mission among a savage people, are not sometimes to be expected. They are to be expected, and when they happen should admonish, but not dishearten.

South Africa.

DESCRIPTION OF CAFFRARIA AND THE CAFFRES.

THE English Wesleyan Missionary Society have published, in their monthly journal, a short account of Caffraria and the Caffres, from the pen of Mr. Shrewsbury, formerly missionary in Barbadoes, in the West Indies. As this is an account of a land and people, which have long been interesting to the friends of missions, we transcribe the greater portion of it. It was written in December 1826.

Caffreland is a large tract of country, bounded on the south by the Great Fish River, on the east by the ocean, on the north by the tribes called Tambookies and Mambookies, while its interior boundaries are less accurately known. It is about 250 miles in length, and perhaps nearly 200 in breadth. It is a land of hills and valleys, much better watered than most countries of southern Africa, and in its appearance reminds me much of some descriptions of Judea, though I apprehend not equal to that ancient "land of corn, and wine, and oil." A great part of Caffreland is very fertile, and might be rendered highly productive by agriculture. But it is only occasionally that a traveller meets with cultivated land; chiefly the low grounds that lie along the sides of the rivers, or of some stream of water. This country is almost entirely pasture land, and cattle are the riches of the natives; they have no sheep, and but few goats. We have purchased a few sheep, and intend to encourage the natives in an attention to their increase. The chief support of the people is milk, which they never drink new; but putting it into skin sacks, it is kept till it becomes curdled and sour, when it serves them for food and drink together. The taste of the sour milk is extremely unpleasant to an European; perhaps when he has lived amongst Caffres some years, he may begin to like it. Occasionally a beast is slaughtered, and every man present in the kraal partakes of a part of it. There is a kind of rude hospitality towards each other invariably observed: a Caffre on his journey never takes any provision for the way; to whatever kraal he comes, or into whatever hut he enters, he sits down and eats and drinks of the sour milk as much as he pleases, and stays a day, or a week, according to his pleasure, being considered the whole time as one of the family.

The grain raised on their cultivated grounds consists principally of Indian corn, and a small, husky, but very productive grain, which is called Caffre corn. This is very good when boiled, sweetened with a little sugar, and new milk poured over it.

The land is cultivated by the women; the men look after cattle, and hunt the elephant and game. The mode of living and the civil government of the people are patriarchal. They are divided into tribes, and every tribe is sub-divided into families, much after the manner of the Jews, in the times of Moses and Joshua. They have inferior captains, and superior chiefs or princes; and these latter have

counsellors, without whom nothing of importance can be adopted. There are three principal chiefs in Caffreland; Gaika, Isambi, and Hintsa: the last is considered as the greatest man of all. They do not interfere in each others affairs, unless it be something of general moment; but much mutual jealousy exists between them, which has sometimes led to war.

It is not probable, however, from the present prospect of affairs, that war will be speedily known again in Caffreland. Never was there so much quiet and peace, so that, to use a Caffre mode of expression, "a man may travel in safety without his assagai."

Nothing is more extraordinary and unaccountable than that authority which the superior chiefs, and the inferior also, maintain over their people. They have no external shadow of authority; the chiefs but is not to be distinguished from the people's; he wears nothing but a kaross, usually however a tiger's skin, instead of the skin of an ox; he has no sceptre, no staff, no military attached to his person. The whole of the Caffre tribes are warriors, and one body of militia. When he holds a council, his throne is the ground, and branches of trees his canopy.

As to religion, the state of this people differs from that of all others that I have known. They may be said to be without any religion, true or false. Idolatry is wholly unknown amongst them. There is no idol, nor any worshipper of idols or of demons throughout the whole country: no sacred groves, nor venerated rivers, nor consecrated stones. But they are also without any knowledge of the Supreme Being, nor do they in any way worship Him. It is true, some of the people sing a native hymn to the praise of Utixo, or God; but this they have learned from an extraordinary man, named Links, who died a few years

ago, and was considered by the Caffres as a prophet. He was himself either a Caffre, or Hottentot, and from living with the Dutch Boors in the Colony, gathered some notions concerning God and Jesus Christ, which he propagated throughout this whole land; in particular he contrived to compose a native hymn, which in the main contains sound divinity, and having himself set it to a plaintive and very affecting air, he sung and taught it to the people. Wherever we have travelled, we have found a knowledge of Links' hymn and tune has been preserved. Yet Links himself was a polygamist, and otherwise an immoral man. He seems to have been a man of mixed character, and to have been influenced by a sort of ambition, when he found that his superior knowledge gained him credit amongst his countrymen. Yet it is the opinion of our brethren that this man was the means of scattering some rays of light in this land of darkness.

The Caffres, who are subject to the three principal chiefs mentioned in the foregoing article, are estimated, by Mr. Brownlee, a missionary among them from the London Society, at not less than 130,000 souls.

Missionary stations have been formed among this people by the Wesleyan, London, and Glasgow Societies. The Wesleyan Society has three stations, and each of the other Societies, one. At p. 231 of vol. xix, is an article shewing the acuteness and scepticism of the natives; and at pp. 218, 219 of vol. xxii is another, containing very interesting proof of the ascendancy which the Christian religion is likely to attain among them.

Domestic Intelligence.

THIRD REPORT OF THE AMERICAN SUNDAY SCHOOL UNION.

THIS Report was read at the annual meeting of the Society in Philadelphia, on the 22d of May.

Publications.—In the year which terminates with this anniversary, the American Sunday School Union have published 11,000 Tracts, 1,000 sheets of Hymns in sheets, 3,000 Teacher's Manual, 6,500 Select Scripture Lessons, 10,000 Alphabetical Cards, 2,500 Class Books, 2,000 Bible Questions, 484,000 Premium Books, 2,000 Teacher's Guide, 4,000 Testaments, 2,000 Teacher's Hymn Books, 23,000 Sunday School Magazines, 2,000 Reference Testaments, 2,500 Reports, 11,500 Decalogues, 606,000 Tickets, 17,000 Primers, 4,000 Catalogues, 10,000 Spelling Books, 2,250 Regulations, 48,000 Catechisms, 35,000 Hymn Books, and 289,250 other publications; making 1,616,796 publications, which, added to those issued by the Society in the two preceding years, make a grand total of 3,741,849.

The circulation of the American Sunday School Magazine has much increased, and the edition now consists of 2,500 copies monthly. Of the smaller magazine, 10,000 copies are

still published; and did the limits of this report admit of details, your Board could furnish most interesting proofs of the beneficent influence of this little publication.

There are now established in different parts of the United States, in whole or in part on the capital of this Union, 67 depositories for the sale and distribution of the Society's publications.

Auxiliaries.—On a review of the preceding we are able to state, that during the past year, 63 auxiliaries have been added to our list, making 463 auxiliaries recognised by the Board. Of these, 101 have either been discontinued, or united with larger auxiliaries. There are now connected with the American Sunday School Union, 362 auxiliaries, 2,600 schools, 24,307 teachers, and 174,191 scholars; showing an increase of 279 schools, 5,000 teachers, and 39,117 scholars. During the last year, 723 teachers, in these schools, and 758 pupils, giving a total of 1,481 persons, have made a profession of religion. This number exceeds the amount of converts in the preceding year, by 481. If we add 1,481 to the 4,000 before returned, as the first fruits unto God of our Sabbath schools in the United States, we shall have the glorious total of 5,481.

Society's House—Fourteen thousand dollars have been contributed by the citizens of Philadelphia towards the procuring of suitable accommodations for the Society's publications, the stereotype founder, printing office, bindery, &c. The land purchased for the purpose is situated in Chesnut-street, between sixth and seventh streets.

Agencies, &c—The General Agent, in discharging his duties, has already travelled more than three thousand miles, and has collected \$3,856 87, of which \$1500 have been left with the managers of local Depositories.—And besides, his labors have been eminently successful in awakening a new and lively interest in the cause of Sunday-schools in all the places he has visited, and the improved methods of conducting these establishments have been rendered familiar to thousands by his pulpit addresses and personal inspection of the schools.

The great benefits to the cause of Sunday-

schools, which have followed the employment of missionaries under the direction of the Board, have induced the Managers to continue their attention to this important part of their duty; with a firm purpose to omit no feasible measures, to extend the benefits of our system to every part of the land.

The Sabbath-school Concert of Prayer continues to be attended with lively interest in places in which it was formerly observed, and has been commenced in a large number of towns and congregations during the past year.

It is now common for Sabbath-schools to enjoy the benefits of an interesting and instructive library; and to contain Bible classes, composed of the best informed pupils, or the highest class of scholars, who prove and defend the great doctrines of the Scriptures, by the quotation of appropriate texts. To be admitted into one of these classes is an honorable distinction; and in this connexion, more than in any other way, we apprehend Bible classes are likely to be perpetuated, for the edification of the rising generation, in knowledge and true holiness.

Miscellanies.

EXTRACTS FROM SPEECHES.

In accordance with our annual custom, we make such extracts from the speeches lately delivered at anniversaries of benevolent societies in this country, as will comport with our limits. The number of speeches printed by the various societies during the present year, has been, it is believed, less than in some former years.

Importance of Religious Instruction.

In ancient times all knowledge was either experimental, traditional, or deposited in scarce and costly manuscripts. The power of public opinion was then confined within as narrow limits as the depositories and means of information. There was no system of general instruction to enlighten the body of the people, and there was no channel of information except the schools of philosophy and the seminaries of orators. The press had not then illuminated the world, and the great lights of the human race were either concealed or partially exhibited. But now that public opinion has an ascendancy co-extensive with civilization, and rules the rulers as well as the ruled, the throne as well as the cottage, and there is no man above or below the influence of this Archimedian lever, which moves and controls this world: it is important that the truths and principles of our holy religion should be infused into the movements and operations of a power so mighty and transcendent. Systems of general education, and a diffusive spread of Bible Societies, are therefore necessary for the tranquillity, good order and liberties of mankind. We are on the verge of events greater than the astonishing ones which have occurred within our times; discoveries vast and stupendous—institutions deeply connected with human amelioration, and events of unprecedented character may be expected. The fountains of intellectual,

moral and religious lights, which are now concentrated within comparatively narrow boundaries, will overflow the world, and humanity throwing off its fetters and rising above its incumbrances, will be ennobled as well as disenthralled.

[Governor Clinton, at Am. Bib. Soc. Ann.]

Scarcity of the Scriptures.

Before the establishment of Bible Societies the Holy Scriptures had never been printed in Turkish—a language spoken not only in Turkey Proper, but in Greece, Asia Minor, Macedonia, Moldavia, Thessaly, Egypt, Barbary, Palestine, Syria, Persia, and all the Tartar tribes. Nor in the common language of Russia, an empire embracing one twenty-sixth part of the human race. Indeed all the Bibles printed in that country from the hour of the Reformation, and which were in the learned languages of the country, amounted to but six thousand. If, therefore, in that long period not one copy had been lost or worn out, that six thousand divided among the ten generations which had passed away would give but one Bible to every sixty-two thousand people! No part of the Scriptures existed in the Modern Greek, so that it was not only inaccessible to the mass of that people, but to most of the priests themselves. Nor in Chinese, spoken by countless multitudes. Seventy millions of British subjects in India had not a whole Bible. All Burmah was destitute. And if we were to speak of the minor kindreds of the earth, our very list would be fatiguing by its length.

There was an awful scarcity even where it was known. In the Finnish there was not a perfect copy: one million three hundred thousand souls were thus destitute. In Iceland, Dr. Henderson saw a clergyman, who had for seventeen years sought in vain to procure a Bible! In France it could hardly be found in any bookstore. In all Europe it was a scarce book. Even in England the investigations of

auxiliaries disclosed awful deficiencies. In these United States six or eight hundred families have been found destitute in a single county.

Compared with the real exigency, the relief is but commenced. The whole number of Bibles and parts of Bibles issued by the British and Foreign Bible Society is about four million. By the American Bible Society less than six hundred thousand. The probable total by all other societies less than one million;—making less than six million. If four times as many have been issued by booksellers, (which is by no means probable,) then if these were all in being,—and no two copies were in any store or family,—we should have the nine hundred millions of our species supplied with but one copy to thirty persons. If we consider the destruction of Bibles and the irregularity of their distribution, the scarcity seems alarming. Whole kingdoms and continents remain almost untouched.

[Rev. H. Malcom, at Am. Bib. Soc. Ann.

We need not extend our views so far as the islands of the Pacific, or those of the West Indies, or our immediate neighbors of the southern continent of America: we need not even travel into those western regions, where our own countrymen are felling the forest, and struggling with all the difficulties of new settlers, to find a most distressing destitution of the sacred Scriptures. In the very city in which we are now convened—in most of the other cities, and towns, and villages of our country, every where, there is a mournful deficiency of the oracles of God. This is no longer a matter of conjecture. The commendable zeal of many of our auxiliaries has given to this statement all the certainty of fact. Wherever inquiry has been made from house to house, almost without exception, the want of the Bible has been found far greater than was previously imagined to exist. Indeed in many places where the examination has been commenced with the sanguine expectation of its resulting in the pleasing discovery of the neighborhood being amply supplied with the Word of Life, a condition the reverse of this has been disclosed, to an extent that has astonished every mind. We might venture to predict, that were the inquiry prosecuted with exactness and care by every auxiliary which has hitherto neglected it, there would scarcely an instance occur where abundant cause would not be found for much Christian sympathy, and for an enlarged charity in imparting to the destitute this best gift of divine beneficence to our fallen world. The facts detailed in your Report warrant this persuasion, and it might have included a far greater number of cases. Only yesterday, in our meeting of delegates, by a reverend gentleman whose post of duty is not far from this city, and in a district supposed to be remarkably well furnished with the Scriptures, we were told that he found, in a ride of one day, and within a few miles, seventy-five families whose dwellings did not contain this inestimable treasure.

[Rev. Dr. Milnor at Am. Bib. Soc. Ann.

Errors prevalent where the Scriptures are unknown.

The errors of the Heathen, both mental and practical, are such as almost to exceed cred-

ibility. Thousands of them are atheists, not only in practice, but also in theory. The majority of them, however, profess to believe in the existence of a Supreme Being; yet that Being they never worship. Their trinity consists of Brahma, Vishnu, and Sheeb, and to each of these they ascribe different qualities: to the first, truth; to the second, passion; and to the third, darkness. It would be reasonable to conclude that the first would be the object of universal adoration; but we find the reverse to be the case, and that instead of Brahma, Sheeb, who centres in himself the qualities of darkness and destruction, being an object of terror is almost universally worshipped,—and in every place you may find temples erected, in which he is adored under the most obscene and disgusting form. A system which in its theory is so dismal, must necessarily be attended with equal errors in practice. The whole of the ceremonies connected with it is a tissue of errors; and the days set apart for their observance, above all others, devoted to wickedness. Men cannot be expected to be superior to their gods. How dreadful then must be the state of that people where the worship and imitation of them has an invariable tendency to make men more depraved; the murder of infants,—the burning or burying alive of widows,—the piercing of their sides and tongues with iron,—the swinging with hooks in their backs,—and the throwing of themselves on spikes,—may be regarded as the legitimate consequences of such a system. To the burning of the widow, and most of these cruelties, I have been an eyewitness, and considering them all as arising from the grossest ignorance, I could not but exclaim, "O blessed book which saves us from these dreadful delusions!"

Did the things which the heathen believe affect them only in their religious ceremonies, their situation would be sufficiently deplorable. But, alas! they extend their influence over the domestic circle, and over every department of public and private life. Where lust unbridled can be sanctioned by the example of the gods and general practice,—and where women are degraded and treated rather as slaves than as wives and mothers,—it is not difficult to see what must be the result. The consequences are just what might be expected,—in the common walks of life unfaithfulness and disorder prevail to a shocking extent,—females of respectability are confined to their houses as to a dungeon, and never suffered to walk or ride abroad, and those blessings of social order and harmony enjoyed here are there totally unknown. In the enjoyment of these civil and religious privileges which distinguish us from the heathen,—if we allow ourselves to trace them to their true source,—the Bible would indeed appear to us an invaluable treasure. But it is one of the smallest advantages of this blessed book, that it raises the condition and increases the happiness of man in this world; it does infinitely more,—it opens to him the bright prospect of immortality. It has been emphatically said, that "life and immortality are brought to light through the Gospel; without it neither of them could have been known. Some heathen philosophers have indulged a hope of the soul's immortality, but it has been mixed with much painful un-

certainly. I have heard one of them say, that he would give all he was worth, to be able on natural grounds, to prove the immateriality and immortality of the soul. The Hindoos have no expectation of eternal life. Those who seek salvation by abstraction of thought, expect absorption in the Deity, which is, in fact, annihilation, or loss of individual existence. Those who seek salvation by their works, expect, if their good ones preponderate, that they shall enter into a sensual heaven when they die, and there receive a reward equivalent to all the merit they have treasured up on earth,—and when that stock of merit is exhausted, that they shall be sent back into the lower world, again to pass through all the miseries to which flesh is heir;—or if their evil deeds have preponderated, they have to look forward to an almost interminable succession of births, in the degrading forms of beasts and reptiles. "This," said the Saviour, "is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." The heathen are ignorant of both, and so far from expecting, they do not even know what is meant by eternal life, as revealed in the Scriptures.

I hold in my hand three books, which have been regarded as Bibles in different parts of the world. The first is the Geeta, a shastra of the Hindoos, which is greatly admired by that numerous race of people. I have read and examined it with care, and can testify from such examination, that it is more calculated to promote the misery, than the happiness of men. Here Vishnu is represented as teaching his disciple Arjun to enter on murderous deeds of war, and as enforcing his exhortations by arguments which destroy all human responsibility, and beget in the soul a morbid indifference to the nearest and dearest connexions in life. Here the god represents himself as the author of those bloody deeds which have spread desolations over the face of the earth, and at the same time teaches that these lamentable scenes ought not to be regarded as a matter of lamentation by a wise and steady mind. Infidels in Europe used to fancy that something noble would be brought to light, when the ancient works of the Hindoos should be known; lo! this is one of the greatest of those works, and how transcendently glorious does the Bible appear, when contrasted with such a system!

The second of these books is the Desatir, or writings of the ancient Persian prophets. It ascribes some perfections to God worthy of his character, but it teaches to worship the heavenly constellations, to consider them as intelligent beings, and to use them as intercessors with God. It was probably through the influence of this system that the Magi, or wise men of the East, were led to observe and follow the star which conducted them to Bethlehem. Much, however, as it has been admired by sages, it contains no information how a guilty sinner is to obtain pardon and eternal life.

The third book is the Koran, the Bible of the Mussulmans. It is viewed as a divine revelation by as many persons as the Scriptures; and by the ornaments upon it, you may judge how greatly it is admired. Its doctrines have made innumerable proud pharisees, but have never made one humble publican. The

best parts of it have been taken from the Old Testament; some of those which have not, are in direct opposition to the spirit of the Gospel. Christ has said, love your enemies; but the false prophet says, kill them (i. e. the infidels) wherever you may find them: the objects most to be pitied are thus devoted to destruction. What comparison will such a system bear with the Gospel of Christ? After a careful examination, therefore, of all the books I have met with in the East, claiming to be revelations from God, I would in reference to them all, adopt the language of Dr. Watts—

Should all the forms that men devise,
Assault my faith with treacherous art;
I'd call them vanity and lies,
And bind the Gospel to my heart.

[Rev. Mr. Yates, Baptist Missionary from Calcutta,—at Am. Bib. Soc. Ann.

Readiness to purchase the Scriptures in Central America.

There are a few facts which have come under my own observation, that I will take the liberty to relate, which, while they ought to excite our gratitude, should increase our exertions. In that section of central America, where I have had the honor and privilege of laboring, I have met with numerous applicants for copies of the Holy Scriptures, which, but for this, and similar institutions, it would appear difficult to conceive how they could have been supplied. Some few months since, a Roman Catholic called upon me. In the course of conversation I learned that though he had travelled many miles, mostly in the interior of the country, he had been destitute of a copy of the Scriptures. I accordingly presented him with one, for which he expressed his thanks, and offered his services gratis, to promote the distribution of the Scriptures in that region of the country where he usually resided, promising occasionally to correspond with me on that subject. About twelve months since I visited a Spanish port in the neighborhood of the settlement where I usually labored, and here also a number of applications were made for copies of the Scriptures; the priest in this place had sold several hundred copies of the Scriptures, but he being now removed, I arranged with a merchant of accredited integrity, who willingly engaged to act the part of an agent without any remuneration for his services.

A particular friend of mine, in visiting the city of Guatamala, had taken with him a number of copies of the Scriptures, with some tracts, and other religious works in the Spanish language; these had to pass under the inspection of the highest dignitary of the church in that place, and when they returned, it was with a request that this ecclesiastic also might be favored with a copy of each of these works, expressing his readiness to purchase them, and his favorable disposition towards them. During the residence of my friend in this city, he received almost daily visits from the priests for books.

[Rev. Mr. Bourne, Baptist missionary from Honduras,—at Am. Bib. Soc. Ann.

Increase of Religious Knowledge in India.

The question is, whether that book which has produced so much good among us, will not produce equal good among others, if sent unto them? Unquestionably it will, and from its past, we may, with safety, argue its future success. It has now been translated into many of the eastern languages, and though these translations have not been circulated so widely as could be wished, yet a happy commencement has been made. Many are now reading the wonderful works of God in their own language; in the native schools where the Scriptures were at first refused and rejected, they are now read without the smallest objection. In Calcutta there are now upwards of thirty native female schools, in most, if not all of which, suitable parts of the Scriptures are taught. The light is spreading in every direction: hundreds have seen the folly of idolatry, though they have not rejected it; many have rejected it, though they have not become Christians; some have become decided Christians, and are now spreading this book among their countrymen. Last year, by a native of some respectability in the suburbs of Calcutta, one of the idols was cast to the moles and the bats, and the temple in which it was worshipped, demolished. The heaven has begun to work, and it will operate till it has leavened the whole lump. From what has taken place we feel morally certain that the idols will all be smashed, and that the word of the Lord will have free, course, and run and be glorified. We are not left to conjecture on this subject, we have a sure word of prophecy, unto which we shall do well to take heed; and from it we learn that what we so ardently desire God has promised to perform. He has said, "as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater: so shall my word be that goeth forth out of my mouth, and it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it."

[Rev. Mr. Bates,—at the Am. Bib. Soc. Ann.]

Importance of Missionary Schools.

The names of *Elliot, Mayhew, and Brainerd* are justly placed among the benefactors of pagans on this continent. Their talents, piety, and zeal in the missionary work among the aborigines of our country are evinced by their unwearied labors, and by hundreds of converts to the Christian faith, which crowned their exertions. But on perusing the history of their success, the reflecting reader is led to inquire—Where are the churches, planted by these apostolic men? Alas, no traces of them can be found! We visit the banks of the Susquehanna and of the Delaware, where, but eighty years ago, Brainerd fed his pious flock, and we there find nothing to remind us that a Christian missionary ever labored among the native tenants of the soil. Where are the offspring of these churches? They are gone—they have not only left their fathers' sepulchres for wilds far to the west, but they have forgotten their pious example, and have mingled with their uninstructed brethren of the forest.

Why is it that no relics of these churches

exist, to bear up the names of their founders, and to co-operate with us in extending the boundaries of the Redeemer's kingdom?

Among other causes that might be mentioned, this, I believe, holds a prominent place:—These worthy missionaries were not furnished with the means of supporting schools for the education of children. Something indeed was attempted by Elliot and the Mayhews, in translating parts of the Bible into some of the Indian dialects; and some few youths were taught to read. But nothing of a permanent character, in this department, was attempted. The consequence is as I have already stated.

But in our missionary efforts at the present day, it is considered an object of special importance to institute schools among the heathen as soon as possible. This fact presents ground of special encouragement to the friends of the cause. It lays a foundation for perpetuating the religion which is taught.—When, by the providence of God, the voice of the missionary is silent in death, the work is not altogether suspended. If schools are in operation, in which the Scriptures are read, divine truth, like the leaven hid in three measures of meal, will silently diffuse a permanent and salutary influence.

When therefore we look to the West, among our missionary stations in the forest, and see school-houses multiplying around every chapel—when we look to the Sandwich Islands, and see almost the whole population, from the prince to the beggar, daily employed in learning the "*palapala*"—when we take a survey of our missionary stations in the eastern hemisphere, and see that no inconsiderable portion of missionary labor is devoted to preparing books and superintending schools,—we cannot but believe that we shall be ultimately successful.

The utility of schools among the heathen is not a matter of mere speculation: facts show that they are of immense importance. Look at the Society Islands.—Boys trained up in their missionary schools are now laboring as approved Christian teachers, in every section of Pomare's kingdom; and not only so, but they are sent abroad to the neighboring islands as Christian missionaries. Let me again point you to our mission on the island of Ceylon: there you may see four or five native preachers of the Gospel, who, less than ten years ago, were pagan pupils in the mission schools. This opens to us a cheering prospect—it presents to our view an important characteristic of the economy of that system of means, ordained by God for the conversion of the world.

The churches in what is now called Christendom cannot furnish teachers for every city and village in the unevangelized world. No: the detail of this great work must be performed by native hands. The churches must indeed send forth their ambassadors into every destitute region of the world; and in every place where they go, by preaching the Gospel and exercising the various functions of their embassy, they must draw laborers from the ranks of heathenism to cultivate the wastes around them. There is no way in which this can be so successfully effected, as by establishing schools as nurseries of literature and religion.

In no part of the heathen world are schools more important than in India. Not because the whole population are illiterate. Learned men are found in almost every village and neighborhood. All the Brahmins have more or less knowledge of the sciences: but seven-eighths of the other castes are held in ignorance. They are bound by their religion to believe the fables imposed upon them by the cupidity of their designing priesthood. The Hindoo religion, though it evinces great ingenuity in its founders, imposes the grossest absurdities upon the ignorant: it shuts up all the avenues by which the truth of natural science can shine upon them. The diffusion of science alone, will have a direct tendency to show them the absurdity of their own religion, if it does not convert them to Christianity.

Permit me, Mr. President, to descend to a few particulars, to illustrate my meaning. It is a well-known fact that the Hindoos number seven or eight millions of years since the formation of the world; and in this they are supported by their shasters.—Let the common people be instructed in the science of chronology, and they would at once see the absurdities of their sacred books on this point. Let the rudiments of geography be generally understood, and it would be vain for the Brahmins to tell the people, even on the authority of their shasters, of their seven Lokas, and their oceans of milk and ghee that roll between them. Let the principle on which eclipses of the heavenly bodies take place, be understood, as they are taught in our common schools, and the childish fables which the Brahmins teach, in relation to these events, would be exposed to the derision of all.

I have seen the whole city of Bombay in frantic commotion, because, according to the teaching of the Brahmins, a powerful demon was assailing the moon in her eclipse.—Brahmins flying in every direction, vociferously exhorting the people to mourn and pray—to bring their gifts and offerings to the temples, that the gods might interfere for her rescue. Great distress and agitation prevailed—consternation sat upon every countenance, till the moon emerged from the shadow of the earth. Then the praises of her deliverer were vociferated from ten thousand tongues.

On an occasion like this, I once expostulated with a Brahmin, much celebrated for his candor, liberality, and piety, on the wanton cruelty of which he was guilty, to impose such absurdities upon the credulous multitude, when he and every man of learning knew full well the real cause of such a phenomenon. "O," said he, "it is vain that one attempts to make the people believe in the revolution of the heavenly bodies—they will have some notion on the subject; and no matter what they believe, if they are but sincere."

Thus you see, sir, that aside from a religious character, missionary schools have a direct tendency to expose the absurdities of Hindoo paganism. But our missionary schools are something more than nurseries of science: they are Christian schools. The Bible and other Christian books are daily read and explained. Children who have enjoyed the benefit of a school but a few months, show a marked superiority above those around them. I have known lads in the mission schools, not

more than ten years old, exhibit arguments in opposition to idolatry which even the Brahmins could neither gainsay nor resist.

I am unhesitating in my opinion, sir, that among the means employed for the conversion of the heathen, none affords a brighter prospect of permanent success than the institution of schools. In preaching the Gospel to adults, whose religious principles are fixed, whose hearts are hard, and whose consciences are enfeebled, there seems comparatively but little hope of success. But let us have access, through the instrumentality of a school, to the tender minds of children, and what may we not expect? I might mention numerous instances, which have come within my observation, in which heathen children, thus instructed, manifest a moral sensibility, and a tenderness of conscience, unknown and unfelt by their fathers. Permit me, sir, to relate an anecdote illustrative of this. On an itinerating tour, I visited a certain school, in company with a respectable native. Some hours after leaving the school, I remarked to my Hindoo companion that I had left a glove in the school-room, and proposed to return after it. "O," said he, "the search will be in vain; for the boy who first lays his hand upon it will secrete it for his own property." I had but just returned to my lodgings, when a company of little fellows came running from the school, and one of them holding up the glove, said, it was not good for him to keep it; for the eighth commandment of Jehovah is "Thou shalt not steal."

Missionary schools afford the best means and the happiest opportunities for communicating religious instruction, not only to children, but to their parents and friends. You know, sir, how easy it is to obtain access to a parent, through the medium of a beloved child.

Could you go with the missionary, in his daily itinerations among the schools of his station—could you witness the silent attention, with which these children of pagans listen to his explanation of the Christian lessons which they recite, your bosom would swell with the most pleasing anticipations. In the immediate presence of idols and the multitude of their worshippers, hear them simultaneously repeat—"Thou shalt have no other gods before me"—"Thou shalt not make to thyself any graven image," &c.—"The idols of the heathen are vanity and a lie"—"Thou shalt love Jehovah thy God, and him only shalt thou serve"—hear them, in their own language and in their own airs, singing hymns of praise to Jehovah and his Anointed—follow them from the school-room to their homes—see them surrounded by their parents, grand-parents, friends and neighbors, each one curious to know what new lesson they have learnt. It is not uncommon to see a whole neighborhood assembled to hear school-boys read the Gospel of Christ. In missionary schools, sir, we see a thousand hands unconsciously employed in pulling down the strong holds of paganism.

[Rev. Horatio Bardwell, formerly of the Bombay Mission, at the Worcester Co. Central Aux. Ann.]

Why the Christian Church does no more for the Heathen.

It is delightful to witness the exertions which, at different missionary stations, are

made to fasten on the young mind the truths of the Gospel—to breathe upon the tender heart the spirit of Christian piety. What a harvest the seed thus sown may produce. Even now, it is our blessed privilege to know that in some cases it has brought forth thirty fold, in some, sixty, and in some, an hundred;—But it is not a pleasant thing to see pagan youth and children retire from the mission-house, *heavy-hearted*, because they cannot be taught the things they *must know*, or perish. And why is this? Why is *any* child, who is willing to be taught, turned away from the mission-school? And why are not these schools increased up to the utmost extent to which they *might* be gathered? Why? Because the Church will not bear out its missionaries, I am told, in thus improving every opportunity of doing good—in thus extending to the farthest limit, the sphere of their usefulness. The missionary fund is by no means adequate to the demand for Christian instruction which is made at almost every missionary station. Pagan youth and children must live and die in fatal ignorance, because professed Christians refuse to furnish the means of instructing and saving them!

It is almost painful thing to think of, that even now—so many ages since the Son of God went up in triumph to the mediatorial throne, a frightful majority of the human family are living and dying in utter ignorance of his redeeming power and tender mercy. And this, when scores of pious men may be found, who burn with desire to go forth and point them to his cross. Why, then, are they not sent forth, as angels of mercy to proclaim far and wide the truths of the Gospel? Because, I am told, the missionary fund is not equal to the exigencies of the case. The Church cannot *afford* to send forth such a “company of Christian preachers,” as the wants of the heathen world demand.

Had Paul heard the statements I have set forth, his great heart would have bled. He would have panted to multiply himself into a thousand missionaries, who “might spend and be spent” in extending the limits of the Church. And even I felt my heart ache within me. I ventured, for I could not help it, to fix my eyes upon the state of the Church, to ascertain, if I might, whether its *deep poverty* forbade it to afford efficient help to a needy, suffering world. The poverty, which I had been taught to expect, I did not find. Nay, I saw much of worldly enterprise and thrift. I saw, indeed, the tug of labor—but the tug of labor largely repaid by golden gains. As the fruit of wakeful industry and careful economy, I saw professed Christians, on the right hand and on the left, surrounded with plenty, indulging in the elegancies and luxuries of life, rejoicing in the smiles of a bounteous Providence.—And I said to myself: Is this the community which is so borne down with deep poverty, that they cannot pity and help the poor and needy, who without their charity must miserably perish:—so oppressed with feebleness, that they cannot urge forward the triumphal chariot of their sacred King? For what purpose do they toil, and thrive, and heap up gain? Silver and gold—much merchandise and cattle upon a thousand hills, I see in the possession of the Church: For what end were these treasures amassed, and to what

use are they to be devoted?—After narrowly examining this matter, I perceived, that one professed Christian, moved by the lust of lucre, was raking golden straws together through *ambition to be rich*. Another thought verily he ought to turn the key upon his rusty dollars against the demands of wet weather, when it should arrive. But the general end, for which property was industriously hoarded and anxiously guarded, was to provide an inheritance for beloved children. And many a man who seldom quoted a passage from the Bible for any other purpose, could tell you—promptly, flippantly, and with much assurance tell you, that, “he that provideth not for his own household, hath denied the faith, and is worse than an infidel.” And he feared to be guilty of such rank impiety, as that of filching from his own offspring a single dollar, to which on the ground of heirship, they might think themselves entitled—though that dollar were demanded by the will of the Son of God, and the wants of a dying world!

I clearly saw, in reviewing the state of the Church, that not the deep poverty, but the *worldly spirit*, of its members, prevented them from sustaining and cheering the weather-beaten, toil-worn missionary in his self-denying work; from multiplying indefinitely among the pagans the means of religious instruction and eternal salvation. *This*, I said to myself, is the cancer on the heart of the Church, which is wasting its life-blood and eating up its fibres. Men who confess that their lives were bought with the redeeming agonies of the Son of God, instead of devoting those dearly-purchased lives to his service, spend their days and nights in heaping up dust—in raking together straws of the dunghill. They can inquire about the markets, and study the interest table, and with tearful anxiety divide “their living” among their children, while the groans of a dying world are urged in vain upon their ears!

[Rev. Beriah Green, at the Rutland Co. Aux. For. Miss. Soc. Ann., Vermont.]

The Man of Christian Liberty described.

Thanks be to God, a few—the Lord increase their number a hundred fold—a few have begun to taste the luxury of “doing good.”—Would you hear the story of a plain man of this stamp? All along, his reputation for Christian piety had been good and fair;—all along, he had given what he could *conveniently* spare, to promote the interests of Zion. It was a pleasant morning in the month of May, when his wife and children were gathered around him to hear him read a chapter in the Bible. It was the 28th of Matthew. When he had read the chapter, the sacred volume still lying on his knee, his family saw in his countenance the workings of a soul waked up to some new and most interesting object. At length the husband and the father—the priest of the domestic circle—spoke out the feelings of his heart—the new emotions which were agitating his bosom—the steadfast resolutions with which his soul was struggling. “I am,” he said, “no preacher; I claim no skill in sacred criticism; yet I plainly see that this last injunction of the Saviour extends its obligations to me. I am bound to do what I can, to bring all nations acquainted with the Gospel!”—

to extend to the going down of the sun, the limits of the Church. Hitherto I have neither understood nor done my duty. Henceforth, the great object for which I will exert my powers and expend my strength, shall be—bear witness, ye, who hear me speak—the extension and upbuilding of my Saviour's kingdom. Know, my sons and daughters, that henceforth when ye see your father labor and deny himself, it is not, that he may add field to field—that he may augment an estate to afford you the means of sensual gratification when he is lead—to be a bait, to lure your souls into a fatal snare. The improvement of your minds—the cultivation of your hearts, is a thing he may not neglect. He is bound to train you up for extensive usefulness in this world and for happiness in heaven—to exert your own powers, to act well your part, on the stage of life. Beyond this my obligations do not extend—beyond this I cannot go. Henceforth my time, my influence, my substance, are devoted to the cause of Christ—to the interests of the Church.”—This declaration made, he cast himself down at the Mercy-seat, and with his household sought in prayer the universal diffusion of Christian light. And when the petition—“Thy kingdom come, thy will be done on earth, as it is done in heaven,” fell from his lips, they fell as words of weighty import. There was a simplicity, a fervency, an energy in his supplications, which could not fail to give them power with God. As he went forth to his accustomed labors he thought his fields were clothed with a richer green than he had witnessed before; that never before had they sent forth so sweet a fragrance. When he wiped the sweat from his smooth and even brow, he felt it to be a privilege to toil for Jesus Christ. And when he filled his bosom with the golden sheaves, his harvest-joys were unspeakable. Now he exulted in the smiles of a gracious Providence, because he had learned to make those smiles subservient to the glory of his Master—to the upbuilding of the Church—to the advancement of his own eternal interests. No longer, did he make his benefactions a mere matter of custom or convenience. *He acted on principle.* His exertions were the result of deliberate design—of a well arranged system. To do good was his leading object—an object, to which other things were made subservient. And with him, it was as much a matter of calculation and provision, how much he should attempt to do for the Saviour's cause, as how much he should expend to support his family. *This man held in his way.* The pages of his history were one continued illustration of the Saviour's memorable words; “It is more blessed to give than to receive.” When he died; it was an easy thing to settle his estate. It had been sent on to Heaven and transmuted to eternal gold!

[Rev. Beriah Green, at ditto.

The Rev. Lyman Beecher, D. D. of Boston, Mass. is expected to preach the Annual Sermon.

SANDWICH ISLANDS.

In our last number, p. 293, the attention of the Christian public was called to the proposed reinforcement of the mission at the Sandwich Islands, which is expected to sail from Boston, in the ship Parthian, on the first of November. The reader of these lines is requested to turn back and peruse the article referred to.

It seems to be the unanimous opinion of the friends of missions, that their brethren at the islands should be comforted and strengthened, by the coming of fellow laborers to their assistance, and by having such supplies as shall tend to preserve their health, and impart new vigor to all their operations. An opinion, almost equally unanimous, urges to the support and extension of every other mission, and to the establishment of new missions. Encouraged by this support, the Committee have gone forward, without much anxiety, in preparations for doing what appeared so obviously desirable and necessary. But, though there is a gradual rise in the spirit of self-denial; and though there are instances of rare munificence; it seems proper to say, that the pecuniary means placed at the disposal of the Committee are not adequate to the imperious demands made upon them.

In regard to the reinforcement above mentioned, donations of stores for the voyage, and of various articles for use after the arrival at the islands, would save many purchases, which must otherwise be made with money. But as a general invitation to contribute in this manner would occasion too great an influx of some articles, it is thought best to make more private applications for them to certain towns and districts, wherever they can be most conveniently furnished.

All the friends of this cause will bear in mind, that great exertions are necessary to bring up the pecuniary contributions to such a standard, as reason and conscience will approve; and that a deep sense of personal responsibility in this matter needs to be extensively diffused. Unless this can be done, the labors of American Christians, in the great work of spreading the Gospel, must be painfully restricted; the stations now in existence must languish for want of vigorous support; and many heathen tribes must remain unvisited by the heralds of mercy. Moreover, in the view of him who searches the heart, there will be a great deficiency in the performance of duty, on the part of our churches,

American Board of Missions.

ANNUAL MEETING OF THE BOARD.

THE Eighteenth Annual Meeting of the Board will be held in the city of New York, on Wednesday the tenth inst., at ten o'clock, A. M.

and an accumulation of guilt; and the blessings, which we withhold from the heathen, we may be in danger of losing in a measure ourselves: for Paul may plant, and Apollos water; but God giveth the increase.

Anniversaries of Auxiliaries.

NEW HAMPSHIRE. The *Southern Auxiliary of Hillsborough County* held its third annual meeting on the 18th of September, at New Ipswich. E. A. Newton, Esq. of Pittsfield, Mass. and Mr. Elisha Loomis, of the Sandwich Island mission, were present as a Deputation. A sermon was preached by the Rev. Nathan Lord, of Amherst, the usual Reports were read by the Secretary and Treasurer, and addresses were made by the Deputation. Rev. Thomas Savage, of Bedford, Secretary; ———— Treasurer.

The *Auxiliary Society of New Boston and Vicinity* held its third annual meeting at Lyndeborough, September 19th. A sermon was preached by Rev. Nathan Lord, the Secretary and Treasurer read their Reports, and an address was made by Mr. Loomis, of the Sandwich Island mission.—Rev. N. Merrill, of Lyndeborough, Secretary; ———— Treasurer.

FORMATION OF AUXILIARIES.

NEW YORK. The *Auxiliary Society of Tompkins, Cayuga, and Onondaga Counties*, was formed at Auburn, August 16. The officers are as follows:—

Rev. James Richards, D. D. Auburn, *President*;
Rev. James Wisner, Ithaca,
Elihu Ewers, Manlius,
Dea. W. Bradley, Geneva,
Dea. Ebenezer Gould, Scipio,
Rev. M. Pomeroy, Cayuga,
Thaddeus Edwards, Skaneateles, } *Vice Presidents.*
M. D. Burnet, Esq. Syracuse,
Daniel Gilbert, Esq. Salina,
Henry Howe, Pompey,
Rev. R. G. Cooming, Otisco,
Dan Bradley, Esq. Marcellus,
Rev. D. C. Lansing, D. D. Auburn, *Secretary*;
Elihu Hills, Auburn, *Treasurer*;

The President, Secretary, and Treasurer, together with the Rev. J. Parsons, Marcellus; Richard Steel, Auburn; and Rev. S. Smith, Geneva, *Executive Committee*, Horace Hills, Auburn, *Auditor*.

NEW HAMPSHIRE. The *Northern Auxiliary Society of Cheshire County*, was formed, October, 1826. The officers are as follows:—

Rev. Joseph Rowell, Cornish, *President*;
Rev. Jonathan Nye, Claremont, *Vice President*,
Israel Newell, Plainfield, *Secretary*,
James Brock, Esq. Newport, *Treasurer*.

MASSACHUSETTS. The *Religious Charitable Society of Worcester Co.* held its 16th Annual Meeting at Ward, Sept. 19. The usual Reports were read, and business transacted: after which the Society voted to become auxiliary to the American Board of Foreign Missions. The officers are as follows:

Rev. J. Crane, D. D. *President*;
" Elisha Rockwood, *Vice President*;
" Enoch Pond, *Secretary*;
" Joseph Goffe, *Treasurer*;
Robert B. Thomas, Esq. *Auditor*;
Rev. Benjamin Wood,
" Loammi I. Hoadly,
" John Maltby, } *Directors.*
Dea. Dexter Fay.

PENN. The *Auxiliary Society of Uniontown*, embracing the Association in Greene and Fayette Counties, was formed at Uniontown, August 15. The officers are as follows:—

James W. Nicholson, Esq. *President*.
Rev. Henry H. Pfeiffer,
" William Johnston, }
" George Vanemmon, } *Vice Presidents.*
" John Phillips,
William Nixon,
James Robinson,
John Hamilton,
William Davidson,
Nathaniel Ewing, Esq. *Secretary*;
Hugh Campbell, M. D. *Treasurer*.

FORMATION OF ASSOCIATIONS.

NEW YORK. *Onondaga Co.* Syracuse. Gent. and Lad. Assn. M. D. Burnet, Esq. Pres. Heman Walbridge, V. Pres. Samuel Mead, Sec. Stephen Caldwell, Treas. 5 Gent. and 5 Lad. coll. Formed July 22.

Manlius. 2d Pres. Ch. Gent. and Lad. Assn. Rev. R. Cushman, Pres. Ebenezer Rowe and Elna Ewers, V. Pres. Thomas Moseley, Sec. Asa Rowe, Treas. 2 male and 2 female coll. August 6.

Salina. Not reported. July 23.
Otisco. Not reported. Aug. 19.

Cayuga Co. Cayuga. Gent. and Lad. Assn. Rev. M. Pomeroy, Pres. Doct. Jonathan Whitney, V. Pres. Thomas Mumford, Esq. Sec. Bradley Benedict, Treas. 1 male and 1 female coll. Aug. 12.

Auburn. Gent. and Lad. Assn. Horace Hills, Pres. Asa Munger, V. Pres. Miron C. Reed, Sec.—Clark B. Hotchkiss, Treas. 2 male and 2 female coll. Aug. 16.

Elbridge. Gent. and Lad. Assn. Dea. S. R. Curtis, Pres. Levi Clark, V. Pres. H. F. Mather, Esq. Sec. Nathan Munroe, Treas. 5 male and 5 female coll. Aug. 22.

Geneva. 1st Pres. Ch. Gent. and Lad. Assn. Rev. S. Smith, Pres. Doct. N. Aspinwall, V. Pres. Thomas Chadwick, Esq. Sec. Dea. Wm. Bradley, Treas. 7 male coll. Aug. 26.

MASSACHUSETTS. *Bristol Co.* Fall River. Gent. Assn. Rev. Thomas M. Smith, Pres. Dea. S. C. Allen, V. Pres. M. C. Durfee, Esq. Sec. L. P. Lovell, Treas. 3 coll.—Lad. Assn. Mrs. M. G. W. Smith, Pres. Mrs. Dorcas Ford, V. Pres. Mrs. Emma Morris, Sec. Mrs. Ann Glazier, Treas. 5 coll. September.

Norfolk Co. Dedham. Rev. Mr. Cogswell's Society. Lad. Assn. Mrs. Joanna S. Cogswell, Pres. Mrs. Nancy Morse, 1st Vice Pres. Miss. Abigail Guild, 2nd V. Pres. Mrs. Hannah C. Briggs, Sec. Miss Martha M. Guild, Treas. 5 coll. Sept. 12.

NEW HAMPSHIRE. *Amherst Co.* Nottingham West. Gent. Assn. Rev. Wm. K. Talbot, Pres. Capt. Caleb S. Ford, V. Pres. Mr. Jefferson Smith, Sec. Capt. I. Page, Treas. 4 coll.—Lad. Assn. Mrs. Mary Talbot, Pres. Mrs. Anna Blodget, V. Pres. Miss Eliza Talbot, Sec. Miss Elizabeth Field, Treas. 4 coll. Formed September.

Donations,

FROM AUGUST 21st, TO 31st INCLUSIVE

I. AUXILIARY SOCIETIES.

District of Columbia, M. Nourse, Tr.
Alexandria, Coll. in 1st. presb. chh.

40 50

Franklin co. Vt. H. James, Tr.
Fairfax, La.
St. Albans, Capt.
Hillsboro co. north, N. H. Part of coll.
in 1826,

10 78
58 04—69 02
36 00

<i>York co. Me. C. Williams, Tr.</i>	
<i>Saco, Gent. 35; 1st cong. chh. 38;—</i>	
<i>J. and E. Cogswell, 12; (of which</i>	
<i>to constitute the Rev. JONATHAN</i>	
<i>COGSWELL, an Honorary Member</i>	
<i>of the Board, 50)</i>	85 00
Total from the above Auxiliary Societies,	\$230 52

II. VARIOUS COLLECTIONS AND DONATIONS.

<i>Amherst, Ms. Mon. con. in S. chh.</i>	6 00
<i>Andover, Ms. M. L. Bigelow, av. of purses, &c.</i>	
<i>for Pal. miss.</i>	3 00
<i>Aven, N. Y. Gent. ass. 4; la. asso. 4;</i>	8 00
<i>Brainerd, Cher. na. Read. so. for hea. chil.</i>	7 00
<i>Bristol, Vt. H. Parmelee, av. of gold beads.</i>	3 75
<i>Canandaigua, N. Y. Gent. asso. 64.12; Juv.</i>	
<i>sewing so. for Mrs. Bingham at the Sandw.</i>	
<i>Isl. 13; Mrs. Hubbell, for do. 5;</i>	82 12
<i>Catskill, N. Y. O. Day,</i>	50 00
<i>Cincinnati, O. R. J. Ross, 1; fem. asso. in 1st</i>	
<i>presb. chh. 20;</i>	21 00
<i>Columbus, O. Asso.</i>	18 50
<i>Dedham, Ms. Mater. asso. for Ann Bates in</i>	
<i>Ceylon,</i>	20 00
<i>Dicks Creek, O. Asso.</i>	6 00

<i>Emmitsburg, Md. Jane Williams, 10; contrib.</i>	
<i>for Henry Martyn, by Margaret Wickerow, 12;</i>	22 00
<i>Groton, Ms. La. union asso.</i>	25 00
<i>Harmony, Oage na. Rev. NATHANIEL B.</i>	
<i>DODGE, part av. of property which he</i>	
<i>left in Vermont, (which constitutes him an</i>	
<i>Honorary Member of the Board,) 146 75</i>	
<i>Hopewell, N. Y. Rev. J. Merrill, for Moses P.</i>	
<i>Merrill in Ceylon,</i>	25 00
<i>Lyme, Ct. M. box of Miss C. Marvin,</i>	7 00
<i>New Lebanon, N. Y. R. Woodworth, a rev.</i>	
<i>pensioner,</i>	5 00
<i>Ogden, N. Y. Mon. con.</i>	10 00
<i>Palmer, Ms. Mon. con.</i>	8 92
<i>Pickaway, O. By J. Peablers,</i>	11 80
<i>Quincy, Ms. Fem. evang. so. for Cher. miss.</i>	20 64
<i>Richmond, Va. A friend,</i>	100 00
<i>Romney, Va. Mon. con.</i>	13 50
<i>Vergennes, Vt. Mrs. M. Wheeler,</i>	50
<i>Whitehall, N. Y. Juv. miss. asso.</i>	2 50
<i>Williamsburg, O. Asso.</i>	3 00

*Amount of donations acknowledged in the
preceding lists, \$358 20*

III. LEGACIES.

<i>Mayhem, Choct. nation, Mrs. Vina Hooper,</i>	
<i>late of the Choctaw mission, dec'd,</i>	356 37

FROM SEPTEMBER 1st, TO 20th, INCLUSIVE.

I. AUXILIARY SOCIETIES.

<i>Cheshire co. north N. H.</i>	
<i>Plainfield, Meriden par. Gent. 20; la. 20;</i>	40 00
<i>Hartford co. Ct. J. R. Woodbridge, Tr.</i>	
<i>Berlin, New Briton so. Gent.</i>	59 37
<i>Kensington so. La. 20.75;</i>	
<i>c. box, 1.81;</i>	22 56
<i>East Hartford, La. work so.</i>	12 00
<i>East Windsor, Gent.</i>	16 00
<i>Glastenbury, La. to constitute the</i>	
<i>Rev. SAMUEL H. RIDDELL,</i>	
<i>an Honorary Member of the Board, 50 00</i>	
<i>Granby, Salmon Brook so. Gent.</i>	18 53
<i>Hartford, A friend, for Sandw. Isl.</i>	
<i>miss. 50; first so. Gent. (of which</i>	
<i>from BARZILLAI HUDSON,</i>	
<i>which constitutes him an Hono-</i>	
<i>rary Member of the Board, 100.)</i>	
<i>321; la. 154; S. so. La. 33; N. so.</i>	
<i>La. 55.62; W. so. La. 14.92;</i>	628 54
<i>Hartland west, La.</i>	24 16
<i>Manchester, La.</i>	48 47
<i>Wethersfield, Asso. & fem. miss. so.</i>	76 62
	950 25
<i>Ded. c. note and discount,</i>	3 57—946 68
<i>New Haven co. west, W. Stebbins, Tr.</i>	150 27
<i>New London and vic. Ct. L. Allyn, Tr.</i>	
<i>Stonington, Gent. 27; la. (of which</i>	
<i>to constitute the Rev. IRA HART</i>	
<i>an Honorary Member of the Board,</i>	
<i>50;) 56.17;</i>	83 17
<i>New York city and Brooklyn, W. W. Ches-</i>	
<i>ter, Tr.</i>	125 00
<i>Tolland co. Ct. J. Barnes, Tr.</i>	
<i>Gilead, La.</i>	3 54
<i>Hebron, Gent.</i>	5 50
<i>N. Coventry, Gent.</i>	18 45
<i>Vernon, Mon. con.</i>	65—28 14
<i>Uniontown, Pa. H. Campbell, Tr.</i>	
<i>Brownville, Asso.</i>	80 00
<i>Cornellville, Asso.</i>	48 96
<i>Dunlap's Creek, Asso.</i>	80 00
<i>George's Creek, Asso.</i>	46 66
<i>Laurel Hill, Asso.</i>	128 36
<i>New Providence, Asso.</i>	57 77
<i>Trent, Asso.</i>	37 47
<i>Uniontown, Asso.</i>	51 66
	530 28
<i>Ded. expenses, 5 28—525 00</i>	
Total from the above Auxiliary Societies.	\$1,896 26

VARIOUS COLLECTIONS AND DONATIONS.

<i>Acworth, N. H. Mon. con. 17; av. of gold</i>	
<i>beads, 4 50;</i>	21 50

<i>Albany, N. Y. JOHN T. NORTON, for</i>	
<i>Sandw. Isl. miss. (which constitutes him</i>	
<i>an Honorary Member of the Board,) 100 00</i>	
<i>Northern miss. so.</i>	600 00
<i>Andover, Ms. M. box in Theol. sem. 2. 33;</i>	
<i>indiv. for Bombay miss. 2.25;</i>	4 53
<i>Argyle, N. Y. D. Stevenson, 5; widow</i>	
<i>McDougall, 5;</i>	10 00
<i>Berlin, Vt. Indiv.</i>	3 31
<i>Blue Hill, Me. La. Asso.</i>	14 00
<i>Bolton, Ct. Gent. asso. 24.25; La. asso.</i>	
<i>25.75; to constitute the Rev. CHARLES</i>	
<i>NICHOLS of Hebron, Gilead so: an</i>	
<i>Honorary Member of the Board,</i>	50 00
<i>Boston, Ms. A friend, for Bombay miss.</i>	2 00
<i>Catskill, N. Y. A lady, av. of needle work,</i>	
<i>75c. coll. of passengers in steam boat, 3.37;</i>	
<i>for Sandw. Isl. miss.</i>	3 12
<i>Charleston, S. C. Mrs. H. for Greek youths,</i>	10 00
<i>Charlotte, N. C. Mon. con. in Sugar Creek</i>	
<i>cong.</i>	12 00
<i>Charlestown, Ms. Fem. cent so.</i>	6 07
<i>Chenango Point, N. Y. Mon. con.</i>	24 73
<i>Chester, N. H. W. Paine,</i>	50
<i>Chillisquaque, Pa. Miss. asso.</i>	8 00
<i>Clinton, N. Y. So. for ed. hea. chil. for Axel</i>	
<i>Bachus and Isabella Graham in Ceylon,</i>	20 00
<i>Columbus, N. Y. By Rev. C. E. Avery,</i>	10 00
<i>Conway, N. H. M. box,</i>	1 29
<i>Danvers, Ms. La. in S. par. to constitute the</i>	
<i>Rev. GEORGE COWLES an Honorary</i>	
<i>Member of the Board,</i>	50 00
<i>Dedham, Ms. La. asso.</i>	12 00
<i>Dracut, Ms. Mon. con. 6; a friend, 1;</i>	7 60
<i>Ebenezer, Maumee miss. J. Barnett, a Wy-</i>	
<i>andot youth,</i>	3 00
<i>Eric, N. Y. Two lads, m. f. 2.50; ladies, 5.50;</i>	8 00
<i>Fayetteville, N. C. Rev. J. G. Hamner, 2;</i>	
<i>a lady, 1; a lady in Johnston co. 2;</i>	5 00
<i>Fort Covington, N. Y. Fem. char. so.</i>	13 00
<i>Framingham, Ms. I. Warren,</i>	1 00
<i>Frankfort, Ky. A gentleman, by Rev. A.</i>	
<i>Rand,</i>	10 00
<i>Granville, N. Y. Gent. juv. hea. sch. so.</i>	
<i>2d. pay. for Ebenezer Walker, Nathaniel</i>	
<i>Raymond, Benjamin Leavins, Nathaniel</i>	
<i>Parker, and Mary Dayton in Ceylon,</i>	120 00
<i>Greensboro, N. C. Fem. benev. so. 3d pay.</i>	
<i>for David Caldwell at Mackinaw,</i>	12 00
<i>Greenwich, Ct. Fem. miss. so. 52.22;</i>	
<i>young la. asso. for Elizabeth Stilson in</i>	
<i>Ceylon, 13.12;</i>	65 34
<i>Hanover, N. J. Fem. cent so. to constitute</i>	
<i>the Rev. AARON CONDIT (now a</i>	
<i>member for life of the U. F. M. S.) an</i>	
<i>Honorary Member of the Board,</i>	20 00

<i>Harpersfield, N. Y.</i> Fem. orphan and tract so.	16 00	<i>Belchertown, Ms.</i> A box, fr. fem. sub. school	
<i>Haverhill, Ms., La.</i> Jews so. for Jewish chl.		asso. for family at Candy's Creek.	70 07
at Bombay.	11 00	<i>Braintree, Ms.</i> A chest, from friends for	
<i>Holliston, Ms.</i> Fem. benev. read so. for hea.		Dwight.	40 00
chl. at Mayhew.	8 33	<i>Burkland, Ms.</i> A box, fr. Union work. so.	30 00
<i>Keene, N. H.</i> Mon. con.	6 40	<i>Cambridge, N. Y.</i> Three boxes, rec'd at Mack-	
<i>Lebanon, N. H.</i> Mon. con.	13 00	inaw.	
<i>Madison, East Guildford, Ct.</i> M. f.	12 00	<i>Chillicothe, O.</i> A box of clothing.	
<i>Miller's Place, Brookhaven, N. Y.</i> Fem. cent.		<i>Cincinnati, O.</i> Sundries.	6 00
society.	20 00	<i>Clinton, N. Y.</i> A box, received at Mackinaw.	
<i>Milton and vic. Pa.</i> Fem. miss. so. of Chillis-		<i>East Bloomfield, N. Y.</i> A barrel, rec'd at do.	
quaque chl.	13 00	<i>Elbridge, N. Y.</i> A box, rec'd at do.	
<i>Moffit's Store, N. Y.</i> P. Roberts,	3 00	<i>Erie, Pa.</i> Three boxes of clothing, 1 barrel dried	
<i>Monroe co, Miss.</i> Mrs. C. Adams,	2 00	fruit, and 2 barrels flour, for Maumee miss.	
<i>Montpelier, Vt.</i> Contrib. in 1st cong. 12.64;		<i>Fairview, Pa.</i> Nine barrels flour, linen, flannel,	
fem. miss. so. 37.18,	49 79	&c. for Maumee miss.	
<i>Nelson, N. H.</i> C. box, 6.37; a friend, m. f.		<i>Geneseo, N. Y.</i> A box, received at Mackinaw.	
1.80; a friend, m. f. 2;	10 17	<i>Glastenbury, Ct.</i> 103 pr. shoes.	
<i>Newark, West creek so. mon. con.</i>	78	<i>Greenfield, Ms.</i> A box, fr. la. in 2d cong. so. for	
<i>New Rochelle and West Farms, N. Y.</i> Asso.		Seneca mission,	60 00
to constitute the Rev. J. D. WICKHAM		<i>Greenburg, Pa.</i> Two boxes fr. Mount Pleasant	
an Honorary Member of the Board,	50 00	cong. for Maumee miss.	117 81
<i>New Utrecht, N. Y.</i> Mon. con. 3d pay. for		<i>Holliston, Ms.</i> A box fr. fem. benev. read. so.	
<i>John Beattie</i> at Mackinaw, 10 52; to consti-		for chl. at Mayhew.	21 67
tute the Rev. JOHN BEATTIE, (now		<i>Huntsville, Ala.</i> Various articles, fr. ladies,	
a member for life of the U. F. M. S.) an		rec'd at Hawes.	
Honorary Member of the Board, 20.	30 52	<i>Lancaster, O.</i> A box,	27 17
<i>New York city,</i> A lady on board steam boat		<i>Ludlow, Vt.</i> A box, fr. Mrs. M. Fletcher, for	
by Rev. C. S. Stewart, 2; a friend, 3.40;		Rev. A. Finney, Dwight,	41 67
mon. con. in Spring st. chl. to constitute		<i>Manlius, N. Y.</i> A box, rec'd at Mackinaw.	
the Rev. HENRY C. LUDLOW an		<i>New Lisbon, O.</i> Clothing for Maumee miss.	12 40
Honorary Member of the Board, 50;	55 40	<i>New York city,</i> A printing press and apparatus,	
<i>North Adams, Ms.</i> A. Chittenden,	50	to be established at Malta, for printing in the	
<i>Ogden, N. Y.</i> Mon. con.	10 00	Armenian language; from Knowles Taylor,	230 00
<i>Owego, N. Y.</i> Mon. con.	6 22	<i>Painville, O.</i> Cloth, flannel, &c. for Maumee	
<i>Paris, France,</i> For Greek youths, by Mrs.		miss.	
Wilks.	13 33	<i>Palmyra, N. Y.</i> A box, received at Mackinaw.	
<i>Paris, N. Y.</i> Fem. cent. so.	36 75	<i>Pickaway co. O.</i> One barrel pork, a box, and 2	
<i>Pelham, N. H.</i> Mon. con.	12 48	barrels flour.	
<i>Pequa, Pa.</i> Miss M. Patton.	5 00	<i>Pempey, East Hill, N. Y.</i> A box, rec'd at	
<i>Philadelphia, Pa.</i> Ladies in 1st presb. chl.		Mackinaw.	
for Lemuel Wilson in the Cherokee nation,	138 75	<i>Portsmouth, N. H.</i> Eight pr. shoes, fr. R.	
<i>Pittsfield, N. H.</i> Mon. con.	1 50	Kittridge,	8 60
<i>Pompey, N. Y.</i> Mon. con. in 2d presb. so.	4 50	<i>Rochester, N. Y.</i> A tierce rec'd at Mackinaw.	
<i>Rensselaerville, N. Y.</i> Fem. cent. so.	24 00	<i>Sandwich, Ms.</i> A box, fr. read. so. for Macki-	
<i>Rochester, N. Y.</i> Mon. con. for Sept. in 1st		naw,	30 00
presb. chl. 51; do. in 2d do. 47.04; do. in		<i>Sherburne, N. Y.</i> A box, received at do.	
3d do. 33;	131 04	<i>Slippery Rock cong.</i> Flannel and linen, for	
<i>Rush, N. Y.</i> Cir. pray. meeting.	6 06	Maumee miss.	39 25
<i>Salem, Ms.</i> Mon. con. in Tab. chl.	14 60	<i>Springfield, Pa.</i> A bedquilt and cloth, for Mau-	
<i>Saratoga, N. Y.</i> Fem. asso.	15 00	mee miss.	
<i>Saratoga Springs, N. Y.</i> Mrs. Walworth,	6 54	<i>Utica, N. Y.</i> A box, rec'd at Mackinaw.	
<i>Springfield, Ms.</i> Mon. con. in 1st par. 62.05;		<i>West Galway, N. Y.</i> A box, rec'd at do.	
J. Hooker, 10; coll. at pray. meet. 16.08;	88 13	<i>Wilkesville, O.</i> One barrel pork, flax, wool, &c.	
<i>Stoneham, Ms.</i> Gent. asso. 17.09; La. asso.		<i>Williamsburg, O.</i> Clothing.	9 80
24.59;	41 68	<i>Unknown,</i> Three barrels of flour and a box.	
<i>Sutton, Ms.</i> Mon. con.	43 25		
<i>Topsfield, Ms.</i> La. asso.	8 45		
<i>Trenton, N. Y.</i> Mon. con.	1 12		
<i>Troy, N. Y.</i> Fem. juv. unite so. for Jonas			
Coe at Bombay, 60; C. Peirce, 26.12;	86 12		
<i>Union, N. Y.</i> J. Taylor, m. f.	1 00		
<i>Utica, N. Y.</i> Mon. con. 29.11; la. asso. (of			
which to constitute the Rev. S. W.			
BRACE an Honorary Member of the			
Board, 50;) 85.75; gent. asso. 40.75;	180 61		
<i>A. Seward,</i> c. box for Bombay miss. 25;	12 81		
<i>Wallingford, Ct.</i> La. asso.	8 75		
<i>Watson, N. Y.</i> Rev. A. Bassett, 5; 2d cong.			
chl. 3.75;	46 42		
<i>Westfield, Ms.</i> Mon. con. for Sandw. Isl.			
miss. 45.42; W. Hooker, 1;	10 00		
<i>West Newbury, Ms.</i> Fem. Jews so. in 2d	10 00		
par. for Pal. miss.	12 00		
<i>Willen, N. H.</i> Mon. con.			
<i>Winchester, Ct.</i> F. H.			

Whole amount of donations acknowledged in the preceding lists, \$4,392.70.

III. LEGACIES.

Philadelphia, Pa. Cyrus Danforth, dec'd, (\$600 having been received previously.) by L. Jewell, Exr. 300 00

IV. DONATIONS IN CLOTHING, &c.

Adams, N. Y. A box, rec'd at Mackinaw.
Amsterdam, N. Y. A box, do. do.
Auburn, N. Y. A box, do. do.
Blandford, Ms. A box, fr. ladies, for Bom-
 bay miss.

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, to be used in publishing portions of the Scriptures, school-books, tracts, &c. at Bombay and at the Sandwich Islands.

Writing paper, writing books, blank books, quills, slates, &c. for all the missions and mission schools especially for the Sandwich Islands.

Shoes of a good quality, of all sizes, for persons both sexes; principally for the Indian missions.

Blankets, coverlets, sheets, &c.

Fulled cloth, and domestic cottons of all kinds.

EXTRACTS FROM CORRESPONDENCE.

Dear sir:—I send you enclosed fifteen *a-lars*, as a thank offering to God for his kind and merciful providence in discovering to me, that a fire, by carelessness, had kindled in my barn, and just at the moment when human aid could have been of any avail; by which the barn with all its contents of hay and grain was saved from destruction.

Also, I send you \$7.50, being the avails of ten bushels of rye devoted at the time of sowing;—it happening to be just one tenth part of the crop.

A. B.

MISSIONARY HERALD.

VOL. XXIII.

NOVEMBER, 1827.

No. 11.

American Board of Foreign Missions.

Ceylon

THIRD ANNUAL REPORT OF THE CENTRAL
SCHOOL AT BATTICOTTA.

AN abstract of the *first* Report of this school, was given at p. 166, 167 of vol. xxi; and of the *second*, at pp. 347—350 of vol. xxii. The *third* document of this kind, drawn up in January 1826, but not received until within a short time, will be interesting to such persons as wish to become acquainted with the plan, and conduct, and real utility of a higher missionary school among the heathen. Though rather long, we insert it almost entire.

Students.

In the last Report it was stated, that the number of students in the school was 35, and that these were divided into two classes, 18 in the first class, and 17 in the second. Since that Report was written, five have been dismissed from the school, and 22 received into it. The present number is 52. Three of the five dismissed, viz. David Yanapragasum, Leonard Woods, and Elias Cornelius, were members of the first class.

David, the eldest in the class, was advised by the examining committee to leave the school, in consequence of his irregular attendance. As his mother was a widow, he was often necessarily absent on business, and could not profitably pursue his studies with his class.

Woods, the eldest of a family of six children, was obliged, on the decease of his father, to return home to his mother's assistance. He now resides with her at Tillipally, and is employed as an assistant teacher in the boarding school at that station, where he acquires himself well. Woods is one of the first six boys received into the boarding school at Tillipally, which was established in January 1818.

Elias Cornelius, who was formerly a slave, but redeemed while in the school, is a member of the church. He felt himself obliged to leave the school, that he might do something toward the maintenance of his poor parents. He

was for several months engaged in the superintendence of schools at Tillipally, but is now employed in one of the mission families at Batticotta.

The other two boys, James Inglis and Asahel Hooker, were members of the second class. Inglis, an orphan, a small boy of uncommon capacity for learning, was suspended for bad conduct. Soon after his suspension, he was sent by his relatives to Trincomalee, and we have heard nothing from him since.

Hooker was a lad of respectable talents, had made a laudable degree of proficiency in his studies, and was several times the subject of special religious impressions. In consequence of ill health, and the undue influence of his friends, he was at three different periods absent from the school several weeks in succession; consequently he lost his standing in the class, and chose to leave the school. His father, when he committed his son to our care, obligated himself to defray the expenses that might be incurred for his son's board and tuition, in case he should leave the school without our permission. We did not, however, think it expedient to enforce our claims, as we wish the people to understand that we do not *desire* to retain any one in the school, who does not consider it a privilege to be supported and instructed by us.

Of the 22 youths received into the school in the course of the year, three, viz. Codman, Storrs, and Church, were admitted in June last, and joined the second class. The others, 19 in number, were received on the 21st inst. and are formed into a separate class. The 22 members of the school referred to, were all entered, after a particular examination, from the boarding school at Tillipally.

The following are the names of the youths belonging to the several classes.

First Class.

R. Bailey,
P. Christian,
G. Dashed,
J. Edwards,
J. B. Frazier,
J. Griswold,
J. Nicholas,
M. John,

J. Matthew,
M. Latimer,
J. B. Lawrence,
N. Niles,
I. W. Putnam,
M. Whelply,
S. Worcester.

Second Class.

T. Adams,
F. Ashbury,
L. Beebe,
S. P. Brittain,
D. Brainerd,
F. Brown,
S. Church,
W. Crawford,
J. Codman,

C. A. Goodrich,
A. McLelland,
S. Payson,
J. S. Rogers,
R. Storms,
T. Spencer,
J. S. Tappan,
E. Warren, 1st,
E. Warren, 2nd.

Third Class.

J. Avery,
C. Bachman,
J. Cleveland,
W. Coombs,
J. Day,
W. Hopton,
J. Hurd,
M. Hallock,
J. Huntington,
T. Hodges,

E. Hall,
C. Kingsbury,
A. Lovell,
H. Martyn,
J. Pringle,
L. Parsons,
H. Perkins,
L. E. Trask,
J. F. K. Menahav.

This classification relates to their course of study in the English language. The classification with reference to Tamul, is in some respects different, as will be noted in its proper place.

As the course of study in the school, and the daily routine of duty, mentioned in the last Report, have been steadily pursued through the year, much repetition may be prevented by referring the Committee to that Report. It will be the object of the present statement merely to mark the progress made in the prescribed course, and to make a few such notices as are suggested by further experience, and by the state of things around us in relation to the school.

English Studies.

The members of the *First Class* at morning recitation attended, for about two months, to spelling from the dictionary, and to the construing of the American Reader. On the first of March, they commenced the study of Cummings's *First Lessons on Geography and Astronomy*. Having first attended to the lessons as an exercise in construing, they repeatedly recited them in English. After finishing in this manner the 44 *First Lessons*, they commenced the study of Keith on the use of the globes. From this work they have copied, construed, and committed to memory most of the numerous definitions. The morning recitation is prepared on the preceding evening, and recited at half past six o'clock.

Eleven o'clock recitation. During one month, they attended to the critical remarks under Murray's last rules of syntax. When the last Report was prepared, they had proceeded in arithmetic through Reduction. From the month of February to the present time, they have daily attended to arithmetic from ten to twelve o'clock. They have proceeded through an approved

system of common arithmetic, omitting a few rules only, which are of little use to persons in this country. They attended with much particularity to Fractions, Progression, and the Roots. About a fortnight ago, they commenced the study of Logarithms, to which they are now attending.

The members of the *Second Class* have attended in the evening to spelling, committing to memory a vocabulary of Tamul and English words and phrases, and have finished construing the reading lessons in Picket's spelling-book. In the morning, from half past six to nearly eight o'clock, they have, as a class, proceeded through the compounded rules of arithmetic, and through Reduction, and the single Rule of Three.

Eleven o'clock recitation. English grammar, and translations from English into Tamul. At the time of writing the last Report, the second class had construed and committed to memory Murray's Abridgment, and parsed the several examples and exercises in etymology and syntax. On receiving a few copies of another edition of the Abridgment, containing most of the observations under the rules of syntax found in Murray's larger work, the class attended critically to those remarks. In May last, a supply of Lennie's grammar was received, and as it appears to be a very good substitute for Murray's Abridgment, large grammar, and book of exercises, the committee resolved to adopt it as a standard work in the school. The second class immediately began to study it in course, for the purpose of becoming more thoroughly grounded in the principles of construing, and increasing their knowledge of grammar. They have proceeded as far as the eighth rule of syntax. In correcting the numerous examples of false grammar, and in translating the exercises, they are now profitably employed.

The members of each class spend one hour daily in writing copies, phrases in Tamul and English, or in drawing maps, &c.

The members of the *Third Class*, who entered the school on the 21st inst. were first examined in different parts of Webster's spelling-book. They have been through the book several times attending to the various spelling and reading lessons, abbreviations, punctuations, and other characters used in writing. They have construed into Tamul about one third of the reading lessons in the spelling-book, and also one of the Gospels. They have committed to memory the principal parts of etymol-

ogy from Lennie's grammar, and have been exercised in some of the simple rules of arithmetic. Most of them are able to write a decent hand in English. The course of study on which they have entered is as follows:

In the morning, from half-past six to eight o'clock, arithmetic. They have commenced construing and committing to memory in English, the rules of Numeration, Addition, &c. in connexion with working questions on the slate.

From nine o'clock to ten, writing. From ten to twelve o'clock, English grammar. They have commenced the translations of Lennie's grammar, and are daily exercised in etymological parsing. In arithmetic and in grammar, both the English and Tamul languages are used by the teacher and pupil. One boy is often required to render in Tamul what is said by another in English, and the contrary.

Tamul Studies.

From two to half-past five o'clock in the afternoon, all in the school, nine youths excepted, are engaged in the study of Tamul literature.

First Class.

D. Brainerd,
J. Edwards,
J. Griswold,
J. B. Lawrence,
N. Niles,

J. W. Putnam,
T. Spencer,
S. Worcester,
E. Warren.

Second Class.

R. Bailey,
S. P. Brittain,
J. B. Frazier,
M. Latimer,
J. S. Ropes,
E. Payson,
E. Warren,
L. Beebe,
F. Asbury,
W. Crossfield,
J. Avery,

C. Buchanan,
J. Cleaveland,
C. A. Goodrich,
J. Hurd,
F. Hall,
M. Hallock,
T. Hedges,
C. Kingsbury,
A. Lovell,
J. Pringle,
I. E. Trask.

Third Class.

T. Adams,
W. Coombs,
J. Day,
J. P. K. Henshaw,
J. Huntington,

H. Martyn,
A. McLelland,
L. Parsons,
N. Perkins.

The members of the *First* class are pursuing the study of Nunnool, the standard Tamul grammar of the high language. They are now attending to the first section of the second part of that work.*

The members of the *Second* class are committing to memory Negundo, a large dictionary of synonymous words; and are construing Nierdatham, an epic poem. They also scan, or rather sing, without attempting to construe Parathum, another epic poem held in high repute among the people.

* See a subsequent article.

An ability to sing these and other poems correctly, even though the meaning of them be not at all understood, is an acknowledged proof of very considerable progress in learning; but if, in addition, a person be able to interpret them in plain Tamul, he does not fail to gain the respect and admiration of all around him. Few, however, make such laudable advances in their studies. The learned Tamulian, who teaches the members of the second class, is very jealous, lest his method of teaching, the only approved method that has been practised for ages, should be brought into disrepute. He is therefore diligent in his business, and anxious to prove that his pupils are making as great proficiency as the members of the first class. The subject relative to the method of studying Tamul, cannot be set at rest in the minds of the students, till a fair experiment of several years has been made.

The members of the *Third* class have commenced the study of Nunnool. They have entered upon the course which the first class are now pursuing. The first and third classes are under the tuition of Gabriel Tissera. John Griswold, a member of the first class, is assistant teacher to the third.

The following youths attend only to English studies.

P. Christian,
G. Doshel,
J. Nichols,
M. John,
J. Matthew,

S. Church,
R. Storr,
M. Whelpy,
J. Codman.

Of these, six are members of the first class, and three of the second.—While others are engaged in Tamul studies, these are reading English books, translating, drawing maps, &c. Several of them serve as monitors and assistant teachers.

Stated Weekly Exercises

The weekly exercises mentioned in the last Report, have with very few alterations been continued through the year.

On the *Sabbath*, soon after prayers, the church members, and others favorably disposed, hold a religious meeting for prayer and reading the Scriptures. From nine to ten o'clock, four of the church members in rotation are engaged in giving religious instruction to the beggars who regularly attend church for the purpose of receiving alms. The number of attendants on an average is seventy. Most of them are very aged persons of both sexes; whose emaciated appearance furnishes them with a sufficient claim upon our charity.

These are divided into four classes, and separately addressed, or conversed with by the native church members. In this way the miserably poor have the Gospel preached unto them, and we have some pleasing evidences that it is not preached in vain.

Soon after public service, which begins at ten o'clock, a church meeting is held at the mission house, attended by the two families at the station, and by all the native members of the church. The principal subjects considered at this meeting, are those relating to experimental and practical godliness, and to our obligations to instruct and warn the heathen around us.

At three o'clock in the afternoon, the native church members at the station, most of whom are members of the school, being divided into six classes of four each, go out into the six most populous villages belonging to the parishes of Batticotta and Changaany. Two of the four members visit the school in the village to which they are sent, and the other two go from house to house, or into the fields for the purpose of reading and distributing Tracts and conversing with the people. One in each division, on his return, enters in a journal the manner in which his time is spent, and also such occurrences as are worthy of notice.

On Sabbath evening, all the members of the school, forming one class, recite in course the substance of two chapters from the Old Testament. In July last, on receiving a partial supply of Old Testaments, they began Genesis, and have proceeded nearly through Exodus.

In consequence of the very great scarcity of the Tamul Scriptures hitherto, a majority in the school are, for the first time, reading in course the sacred oracles.

Monday morning continues to be the stated season for inspecting the monitor's bills. Here it is worthy of notice, that the general influence excited by the pious members of the school is of a most salutary nature. It tends greatly to promote that degree of order and regularity, which is highly gratifying to all immediately concerned.

The meeting on Tuesday evening for expounding Scripture has been continued through the year. This exercise is attended to by the two missionaries at the station, and by Gabriel Tissera, native preacher. Seventeen chapters of the Acts of the Apostles have been expounded in course. This is found to be a very advantageous method, both of explaining and enforcing the truths of the Gospel. A member of the

school, who has been several years under instruction, and made good progress in the knowledge of the Scriptures, recently remarked with reference to this meeting,—“Formerly I thought I understood the whole of the four Gospels, but now I find something in almost every verse that needs explanation.” It is a very common objection in the minds of the best informed heathen, that Christianity has no depth to it; that the most ignorant may learn the whole of it in a very short time; whereas in heathenism there are heights and depths, which cannot be fathomed! So little do they understand, that “the foolishness of God is wiser than man.”

As no recitations are prepared on Tuesday evenings, *Wednesday* morning is devoted to religious purposes. The native church members hold a meeting for reading the Scriptures, singing, and prayer. The principal of the school, accompanied by six students, usually goes to the large bazar (market) in Changaany, about two miles distant, for the purpose of distributing Tracts, and conversing with the people on religious subjects. The number of persons of all classes assembled at the bazar is from one thousand to fifteen hundred. The number of Tracts distributed in the course of two hours, varies from twenty-five to one hundred. When a new Tract is carried, many more are distributed. It is very noticeable at the bazar, that while multitudes of adults acknowledge their inability to read, many young men and boys, who have been taught in the native free-schools, come and solicit Tracts. These they often read aloud to by-standers who are willing to hear. Women occasionally solicit Tracts, saying, “My son will read.”

The bazar is an extensive field of labor, which will become more and more interesting, as the number of readers increases, and the object of missionaries becomes better known and appreciated. If there be a Nicodemus at the bazar, or in the district, he has a favorable opportunity for obtaining instruction, without going to the missionaries by night, and without exciting a suspicion in the minds of others, that he is favorable to Christianity. All feel at liberty to ask questions, urge objections, &c. The students often receive much abuse at the bazar for making exertions to propagate Christianity. Their conduct, however, when abused, is often an argument in favor of Christianity, which awakens the attention of the heathen.

The weekly fast on *Friday*, and the meeting at noon for the purpose of com-

municating religious intelligence, have been continued through the year. For several months past the students at this meeting have been reading in course the prophetic writings of the Old Testament. One object of this course of reading, accompanied with short comments, is to point out a few of the obvious connexions between the prophecies and those historical and passing events, which are well known to the members of the school, and thereby present one of the strongest evidences of the truth of Christianity; an evidence, which cannot be understood even by the learned heathen, who are ignorant of the past and present state of the world.

One object of the weekly fast is to enable the students to become members of the Bible Association in this place, by contributing weekly the value of one meal. This sum is credited to them by the steward of the boarding school, and paid over to the treasurer of the Bible Association quarterly. In this way the members of the school are furnishing themselves with the sacred scriptures, and giving encouragement to Bible institutions.

All the members of the first and second classes, who have been subscribers to the Associations from the time of its formation, have received one volume* of the Old Testament each, a copy of one of the Evangelists, and several scripture extracts from the Old and New Testament. They have a prospect of being gratuitously supplied with entire copies of the New Testament by the liberality and very timely assistance of the British and Foreign Bible Society, this Society having made grant of one thousand five hundred Testaments to the Branch Society at affnapatam, with which the Batticotta Association is connected.

On *Saturday* evening two religious meetings are usually held, one for the church, and the other for such persons as wish to be considered candidates for baptism.

The school is examined *quarterly* by two of the brethren annually appointed for the purpose. After each examination there is a vacation of about ten days.

On the thirtieth of September, an annual public examination was held, at which several gentlemen from Jaffna, and many natives who understood English, were present.*

A public meeting of the Batticotta Tamul Bible Association is held quarterly. On these occasions six or seven members of the school deliver appropriate addresses. This association is probably one of the remotest branches, or twigs of the British and Foreign Bible Society. It is established in a parish distinguished above others in the district as being a strong hold of heathenism. It is composed of seventy subscribers (including the members of the school) all of whom, excepting the two families of the missionaries, were formerly heathens, or Roman Catholics.

Religious State of the School.

At p. 350 of the last volume, it was stated, as it is in this Report, that the number of church members in the Central School was *twenty-two*.

The church members generally, give pleasing evidence that they sincerely believe the Gospel, and sacredly regard its injunctions. One member, however, was suspended from the church for the term of six months, which was subsequently extended to nine: he will probably soon be restored to his former privileges. We have witnessed the best effects resulting from church discipline. This appears to be even more necessary, if possible, in a heathen, than in a Christian country.

In the course of the year, the school has been favored with three seasons of special religious excitement. On these occasions, many have been awakened to a very serious attention to the concerns of their souls, and begun in good earnest to seek the Lord. The good impressions of some have been abiding; but those of others have been like the

2. The second class in arithmetic;—the simple and compound rules, Reduction, and the Rule of Three.

3. The first class in Vulgar and Decimal Fractions, Arithmetical and Geometrical Progressions, Practice, and Interest.

4. The first class in geography.

5. Both classes in Ostervald's Abridgment of the Bible, together with a short system of chronology.

6. The writing-books, manuscripts in arithmetic, books of phrases in Tamul and English, and outlines of maps, were produced for inspection.

The following is an extract of a letter received from Sir Richard Oley, Puisne Justice of the island, a few days after his attendance at the examination.

"My former opinion of the utility of your school is not only confirmed, but I entertain much more sanguine hopes of the progress of civilization amongst the natives, than I did previously to witnessing the examination of the pupils on Tuesday. I propose to mention the compendium of Algebra to Mr. Lambrie; and I hope he may be able to assist you. I would, however, advise you to begin with two books of Euclid, at least, before the entrance into Algebraical Calculations; and I should much regret to be informed that the boys, who have made such attainments in learning, had stopped at the point where they might with advantage enter the region of general reasoning and universal arithmetic."

* The Old Testament is bound in four volumes.

† The examination referred to was conducted in the following manner.

1. Both classes were examined in English grammar, and in rendering English into Tamul.

morning cloud, and early dew. During these seasons of special excitement, which usually continue several weeks, it often happens that those who had been previously awakened, but had become comparatively thoughtless, are again aroused, obtain clearer and more impressive views of divine truth, and give satisfactory evidence of genuine conversion. This was the case with some of those, who, in the course of the year, have been received into the church. Thus the *latter* as well as the *former* rain of the Spirit appears to be necessary before the good seed of the word can yield its fruit.

These occasional revivals are most salutary to the members of the church. All who are heartily engaged in the welfare of the mission, becoming actuated by a stronger faith in the promises of God, and by more raised expectation of witnessing still brighter displays of divine grace, redouble their diligence in the good work. This increased diligence and zeal on the part of the students not unfrequently attracts the attention of the surrounding heathen. Some of them are constrained to acknowledge, that these things are true and important; but others "gaze, and admire, and hate the change."

General Remarks.

At the close of this Report, it may not be improper to take a general review of the results of another year's operation of the school, and to inquire what has been done towards the accomplishment of the leading objects, for which the school was established. In doing this it will be unnecessary to theorise, or to speak of anticipated advantages; nothing more is necessary than to mention matters of fact and of daily occurrence.

The advantages of giving instruction in the school mainly through the medium of the English language, are found to be very great; they are most obvious, both to the pupils and to all acquainted with the state of the school. These advantages have been more obvious during the past, than in any preceding year. This is owing to the greater knowledge of the language which the students have acquired, and to the circumstance of their having entered upon more important studies. At their daily recitation in arithmetic, geography, and astronomy, on which subjects they make use of small treatises, or abridgments, in English, very frequent reference is made to larger works, from which passages are read, for the purpose of illustrating particular points

brought to view in the stated lesson. These larger works are in great demand, and are most profitably used by the best scholars.—Frequent use is made of the plain writings of any author, for the purpose of bringing before individuals, or a class, or the whole school, any particular subject that requires attention.

Short and interesting articles from the news-papers and periodical publications are often read by the students, and sometimes translated into Tamul for the information of those who are ignorant of English.

Their knowledge of English greatly assists them in understanding the Scriptures. Many passages are better understood in the English than in the Tamul version; some have begun to reap advantages from Scott's marginal references and commentary.

The members of the school are becoming a very useful medium of communication between the missionaries and the most learned and influential of the heathen. Hitherto learned natives have stood very much aloof, and regarded the school with contempt. Believing the only object of it to be the propagation of Christianity among the people, they would on no consideration assist the missionaries in procuring copies of their most valuable books on science and religion.* But the members of the school, by solving mathematical questions, and by inquiries of these men on various subjects, have greatly awakened their attention. In self-defence they are obliged to be communicative with the students, and their views respecting the school are in some respects altered.

The subjects proposed and the statements made on the subject of astronomy, create much uneasiness in the minds of some. It is a very common notion among the Tamulians, that the system of astronomy and religion are inseparably connected.

They suppose that their system of astronomy is sufficiently proved to be true, by their accurate calculation of eclipses; and consequently that their system of religion must be true also. A *pandarum* in this neighborhood, who appears to be set for the defence of heathenism in this village, recently observed to the principal of the school;—"If you will only prove the earth is round and in motion, we will all come over to your religion." Though this remark was made partly in jest, it is very evident, that the confutation of the prevailing notions of astronomy would be highly conducive to the propagation of

* See Remarks on the *Suttyar*, on a subsequent page. Ed.

Christianity. Such a refutation is much more difficult than many might suppose it to be; for, with the exception of those who are under the influence of missionaries, all who are capable of understanding the proofs by which the prevailing system might be refuted, are interested to perpetuate error.

For reasons, which will appear obvious in view of the preceding remarks, the members of the first class entered upon the study of astronomy at a much earlier period in their course of study, than they would have done under other circumstances. As they are pursuing the study of this branch in the presence of those who strenuously deny the truth of what they learn, they are strongly urged to apply themselves diligently to the subject, and to exercise their own judgment in the investigation of it. They must be able to defend the new system they are learning, or be put to shame in the presence of the people. This state of things, which is highly conducive to the improvement of the students, renders it necessary that they be *thoroughly* instructed. They are now noting down the points of difference between the two systems, that they may as soon as possible put them to the test of observation and experiment.

A new contest is evidently begun, by which it appears that a general diffusion of the light of science will in various ways be highly conducive to the best interests of the people; and it is equally evident that the youths instructed in the school will exert a far more extensive influence on this subject, than could be exerted by the same number of missionaries from foreign lands.

The hopeful piety of nearly one half of the members of the school, must be considered as an encouragement of the highest order. It justly demands a tribute of gratitude and praise from all who are interested in the prosperity of the mission. It is obviously most important in itself considered, and in its bearings upon the general objects of the mission. It well corresponds with the professed object of the institution, which is "to teach the knowledge of God;" and also with the means proposed for the accomplishment of this object, which is to honor the word of God as the grand repository of wisdom, by making it in an *important sense* the text book in the institution.

On comparing the progress made by different members of the school in the various branches to which they have attended, it most evidently appears that "Godliness is profitable for all things," and that whoever cultivates that "fear

of the Lord which is the beginning of wisdom," has one most important prerequisite for making steady and rapid proficiency in every branch of learning.

Conclusion.

In carrying forward the object of the school, it is obvious many difficulties must be encountered and disappointments experienced;—much expense must be incurred and many losses sustained;—strenuous efforts must be made, and the patience and perseverance of all concerned be put to the test: some on whom much labor and expense have been bestowed, will probably be dismissed in disgrace and become more wretched than though they had never been received into the school.

But the object of the school is important, and must be accomplished. It is to educate, in the midst of this heathen population, a body of men in all respects qualified to carry forward that system of means, which God has appointed to be used for the conversion of the people. This object, if accomplished, will to a great extent supersede the necessity of sending missionaries from foreign countries, and will, even in accordance with the concessions of the enemies of missions, lay a broad foundation for propagating correct principles of science and religion.

The difficulties therefore to be encountered and the disappointments to be experienced, though numerous, are not worthy to be named in view of the contemplated object.

If the efforts, patience, and perseverance of any who have put their hands to the work, are in danger of failing, they might do well to turn their attention to the patience and perseverance of the first disciples, or rather to Him who shed his blood for the redemption of the world, and commanded his followers to make known his Gospel to every creature.

The untimely dismission, the increased temporal wretchedness and final ruin, of some in the school, to whom, for their impenitence and unbelief, the Gospel may become "a savor of death unto death," are, though common, *affecting events*, which should excite all concerned to greater diligence and fidelity in the use of means, that *every individual in the institution may become a true convert, thoroughly instructed unto the kingdom of heaven, and thus be prepared to go forth as the herald of salvation to his perishing countrymen.*

REMARKS ON THE NUNNOOL.

Referred to at p. 331.

NUNNOOL, the literal meaning of which is *A Good Rule*, is a large grammar of the high language, or sublime dialect, as it is called, and treats of orthography and etymology. It is a standard work of great merit, and deservedly held in high estimation by the learned Tamulian. It is written in elegant verse; but in a style so laconic and artificial, that it is extremely difficult even for the learned to decipher its meaning. Each verse is accompanied with an explanation in prose, but the language used in the explanation is in a great measure unintelligible to common readers.

The subject of the work is treated of with a great degree of minuteness. This is in some degree evident merely from the subdivisions of the two principal parts.

Part First: of Letters.—This part is divided into five sections.

The *first* treats of the number, names, order, formation, shape, and measure or quantity of letters; also of initial, final, and intermediate letters. In this, and in each of the following sections, there are many niceties, quite peculiar to some of the eastern languages, of which the Tamul is one.—The *second* treats of primitive and derivative words, their various terminations, and many minute rules for parsing.—The *third* treats of the combinations of words, terminating in vowels, with succeeding words.—The *fourth* treats of the combination of words ending with consonants.

The subject of these two divisions is extensive, and occasions no small difficulty to the learner. The words, especially in the high language, are not separated, but strung together in a very artificial manner, by very many omissions, changes, and insertions of vowels, consonants, and syllables. Hence it often happens, that in a stanza, of which every word is well known when taken singly, scarcely one of them will be recognized in their combined state. In all these combinations is a rigid adherence to rules, a knowledge of which is requisite in order satisfactorily to analyze the verse.

The *fifth* treats of the declension of nouns, in the peculiar combinations of their several endings with other words.

Part second: of Words.—This part also is divided into five sections.

The *first* treats of nouns and pronouns.—The *second* treats of the verb,

in all its parts and peculiarities; gerunds, participles, and verbals are very numerous and multiform.—The *third* contains a variety of rules, applicable to the two preceding and two succeeding divisions.—The *fourth* treats of connectives.—The *fifth* treats of adverbs, and adjectives, most of which are of a peculiar nature, being used only in poetry.

As all the valuable books in Tamul, on science, morality, and religion are written in poetry, in the high, or polished dialect, a thorough knowledge of *Nunnool* is a *key*, by the help of which the student may have ready access to all that is valuable in the language. Those who have this knowledge are held in high estimation by the people; the number of such, however is extremely small,—very few, indeed, within the limits of our mission have made any considerable attainments in the knowledge of it. According to the views of the Tamulians, a student, before he enters upon the study of this book, should repeatedly commit to memory *Negundo*; a large dictionary of synonymous words poetically arranged, and also learn by rote several volumes of other poetical writings. But as these preparatory books are written strictly according to the abstruse principles, and contain most of the minutiae of *Nunnool*, they cannot be well understood without a thorough knowledge of *Nunnool* itself. The boys of the first class, who entered upon the study of this book without attending to what are considered the preparatory studies, greatly offended the prejudices of the people, and were long subjected to ridicule, and even reproach; consequently they were often dissatisfied with their new course, and wished to return to the beaten path. They were, however encouraged to persevere; and as they now begin to perceive the bearings of what they have already done, they are well satisfied with their studies, and are making very laudable improvement. Although but one third of the day is devoted to Tamul studies, their unexpected success has made a favorable impression on the natives. Several who have made much progress in Tamul learning have expressed a wish to come to the school, some stately, and some occasionally, for the purpose of attaining a knowledge of *Nunnool*.

REMARKS ON THE SITTEYAR.

Referred to at p. 334.

By the assistance of a school-master, connected with the Batticotta station,

we have recently obtained a rare book called *Sittayar*, which treats mainly of various metaphysical subjects. The book is written in verse in the high dialect, and could be understood but by very few around us, even should it fall into their hands. Gabriel Tissera, who is able to read the book, recited a verse in the presence of a brahmin, then visiting him, and made some inquiries respecting the subject of it. The brahmin suddenly rose from his seat, expressed great astonishment at Gabriel's making a quotation from that book, and abruptly withdrew. By way of doing penance, or of purifying himself, he fasted during the whole of the ensuing day. He was alarmed at such evidence that Gabriel possessed the book, and considered it quite a misfortune to hear even a line of it from the lips of a person, who ought neither to possess the book, nor know its contents. This brahmin is on very friendly terms with Gabriel, and has long been in the habit of coming several times a week to receive instruction in the study of Nunool. This has subjected him to considerable reproach from his friends, and he is now even accused of assisting Gabriel in procuring books. The brahmin, when he began to visit the station, foreseeing that by so doing he might be brought under censure, stipulated with Gabriel that he should not interrogate him on the deep things of the Tamul religion.

It should have been stated on a previous page, that the Report of the Central School, and the subsequent articles, are from the pen of Mr. Poor, the principal of the School.

Western Asia.

LETTER FROM MR. SMITH TO THE
CORRESPONDING SECRETARY.

Beyroot, March 1, 1827.

Dear Sir,—In my letter to you, dated Cairo, January 23d, I promised another upon my arrival at this place.

During the four or five days I passed in Alexandria, I lived in the family of the Rev. D. McPherson, of the Wesleyan Missionary Society, and preached for him once in the hall of the British consulate, to an audience of between 20 and 30 English residents.

Mr. McPherson is the only missionary at present in that city. His labors on the Sabbath are principally confined to the English, of whom, as Alexandria is a place of considerable trade, there are always many to derive ben-

efit from his instructions. Besides the service already mentioned, he has another regularly on board some vessel in the harbor, and a private conference meeting for such as are seriously disposed. The latter I had the pleasure of attending, and was much gratified and refreshed by Christian communion with a few, who appeared to love our Lord in a place where so many either deny his name, or neglect his instructions. He has also a school of more than 20 native children, where they are taught the principles of the Christian religion. He is also supplied with religious Tracts from Malta, which he distributes as he has opportunity; but the criminal indifference of the Christian population and the fanaticism of Moslems, render this field of labor at present exceedingly limited.

Residence in Cairo, with Reflections on the Religious Prospects of Egypt.

On the 13th of December, I embarked for Cairo, where I arrived on the 19th, and took lodgings with the German brethren there in the employ of the Church Missionary Society. During my stay in that city, my time was employed in the study of Arabic. Three of the missionaries just mentioned intend, at least for the present, to remain in Egypt; but as they have but recently arrived, and are but imperfectly acquainted with the language, they can hardly be said to have commenced operations, except as they employ a man to sell Bibles and Tracts. In this way they dispose of a few of these every week, and while I was there, the Coptic patriarch requested a supply of Bibles for his clergy in the city. Respecting their prospects, it is impossible to judge. Egypt is at present a land of darkness and of the shadow of death, a land where ignorance, indifference, and wickedness produce a moral darkness which may be felt. These are the obstacles, which meet the missionary and try his faith in his first attempts. Of opposition nothing yet is seen, as the object of missionaries is not generally known. Whether the long oppressed and suffering church of Egypt will greet with joy the light which is about to dawn upon her, or cling to the darkness in which she is enveloped as a covering to her errors, God only knows. Every one who loves Zion will pray and hope for the former; but past events, and the opposition of the natural heart to the truth, give too much reason to fear the latter.

Respecting the Moslems, a single incident, which occurred just before my arrival, will show how strictly the sanguinary laws against those who renounce their faith, are executed. A woman, who was born of Moslem parents, was found living with a Greek as his wife, and had a cross marked on her arm, as a sign of her having embraced the faith of Christ. As soon as it became known, she was brought before the magistrate, and condemned to be drowned in the Nile. The order was immediately executed. Crowds followed her from the city, and lined the banks of the river to see her plunge in the stream. She continued to cry, "I die a Christian;" but this only enraged her executioners, and hastened her death. In the mean time, a fire was built on the shore to burn her husband, but when he saw the fate that awaited him, he saved his life by embracing the Mahommedan faith. This he could do, having never been a Moslem; but for his wife no such resort was left.

Yet notwithstanding the darkness that now broods over Egypt, I could not but feel, while in Cairo, that it was an exceedingly important station. Cairo is itself a large city, containing nearly 200,000 inhabitants, among whom are many that bear the Christian name. It is a central point of intercourse with Arabia, Nubia, and the heart of Africa; the capital of a kingdom as great in extent, though not in population, as that of any of the Pharaoh's of old, embracing the Oases of the desert, the valley of the Nile beyond Senaar, all the important ports in the Red Sea, the sacred cities of Mecca and Medina, in Arabia, and extending almost to the gates of Gaza, in Syria.—How large a field for missionary labor; and how loudly does the misery of the people call for it!

Mr. Smith next proceeds to the statement respecting *Girgis* the *Abyssinian*, which was published in the last number, pp. 306—308. The reader of that article will have noticed a very singular coincidence of facts in divine providence, propitious to an establishment of the mission contemplated by the Church Missionary Society in Abyssinia.

*Journey through the Desert to Syria.**

The Abyssinian having failed in his attempts to procure a patriarch soon enough to arrive in his country before the rains commence, Messrs. Gobat and

Kugler, together with Mr. Muller, one of the missionaries for Egypt, concluded to accompany me through the desert to Syria, and invited *Girgis* to go with us. We provided for the journey a tent, three skins for water, taking care to procure such as had been purified by being used, bread and rice for food, (for it was impossible to find meat of any kind in Cairo that would keep,) and coals for a fire to cook with on the road; we took, also, our mattresses to ride and sleep upon, and two mats for a floor to our tent. We hired eleven camels to carry ourselves, our attendants, and baggage to Jaffa; and having assumed the oriental dress, on the 30th of January we set our faces towards the Promised Land. As we passed out of the gate, nine camels more joined us, which increased our *caravan* to twenty.

The first day we travelled but four hours to a small village called *Khanki*, and there pitched our tent for the night. We left the village at 8, and passed, on the right, a large body of the pasha's troops, about 10,000 in number, who were here learning the European mode of warfare, and at that moment were darkening the air with the smoke from their guns. Before proceeding far, we met a number of officers driving before them a company of 30 or 40 men, whom they had collected from the neighboring villages, and were going to make soldiers. They were followed at a distance by a miserable looking company of females, whom we took to be their wives and children. We journeyed until three, and then encamped at *Bilbais*, the last town before entering the desert. Our direction thus far had been about north-east. On our right was the range of hills, which extends from Cairo towards Suez, separated from us by a tract of desert land; and on the left the valley of the Nile, which at this season is clothed with the richest verdure, and has the appearance of the most exuberant fertility. In some places it extended out and crossed our path, so that we occasionally passed through cultivated fields, groves of palm trees, and villages. I was much struck with the effect of artificial irrigation. Wherever a well was sunk, or a water wheel in operation, the ground thus watered seemed capable of bearing the largest crops. The verdure of these gardens, when contrasted with the loose sand of the desert, which covered the first foot of land that was not watered, produced a very pleasing effect. It is impossible to tell how large an extent of country was in this manner reclaimed from the desert, when Egypt was filled with inhabitants.

* For an account of Messrs. Fisk and King's journey through the desert, in the spring of 1823, see vol. 2, pp. 33—48. &c.

At Bilbais we found a caravan encamped, ready to depart on the morrow, which we of course joined, for the sake of greater security. As we were in all about 200 camels, and perhaps half as many men, there was no danger of robbery from without; and pilfering we made arrangements to prevent, by watching, each in his turn, during the night. Just before sunset, a caravan larger than ours arrived and passed on towards Cairo. As I looked off into the desert, and saw them approaching, and watched them as they passed by, I thought of Job in his prosperity, and fancied that, with these four or five hundred camels before me, I could form some idea of his wealth.

We found that a considerable part of our caravan belonged to an *effendi*, who was travelling to Arish, accompanied by his harem. The vehicles which carried his wives, were such as few American ladies would have been willing to ride in. Two settees, with high backs, were fastened to the sides of a camel, so that those who sat upon them should face each other, and the whole was covered with a piece of cloth loosely thrown over them,—a sort of carriage certainly sufficiently uncomfortable and fatiguing, but apparently the only one which can now cross the sands and hills of the desert; though, in the time of Jacob, waggons seemed to have passed to and fro between Egypt and Syria. (Gen. xlv, 19, 21.) We had our full proportion of the *hadjis* and *derwishes*, and among the latter were eight or ten of uncommon sanctity, I suppose, in the estimation of Moslems. Their features were those of another nation, and they spoke a strange language. It was reported, that they were from India. I noticed that they were almost the only persons in the caravan, who performed their devotions during the whole journey.

We were eight days from Bilbais to Arish, and travelled, on an average, seven and a half hours a day. Our course was nearly straight. The first day the valley of the Nile on the left, and the mountains on the right, gradually disappeared, and we travelled over an immense level plain of coarse sand, with hardly any thing in the shape of vegetation. Afterwards the desert became uneven and hilly, and presented a great variety of surface and prospect. As we advanced, the fine moveable sand increased, forming little hillocks round the shrubs, and crowning the tops of the highest hills with immense drifts, formed in the same manner, and exactly resembling in shape, the snow drifts of our own country; until, at

Arish, the whole country seemed to be made up of hills thus formed. Several species of evergreen shrubs resembling in size the common whortleberry bush, find sustenance in the sands of the desert, and are scattered, in some places more and in others less thickly, over the whole of it. Of grass I saw none, except a little in a very few places, growing in bogs as if in swamps. It is on the shrubs just mentioned, that the Bedouins pasture their flocks. Of these we saw none until the fifth day; after that, many; always composed of goats and sheep together, and attended by females.

We passed one tract of land, the features of which were so distinctly marked, as to excite considerable curiosity. It was a sort of valley, a little lower than the surrounding country, into which we descended, ten and a half hours from Bilbais. It extends north-west and south-east, descending in the former direction, and forming a narrow valley, up which, we were told, the Nile occasionally flows to the spot where we crossed it; and in the latter direction, gradually ascending and widening into an immense plain, the limits of which, to the south-east, we could not discern. From this plain, the eastern extremity of Suez mountain (which now for the first time showed itself,) bore south-by-east. The soil of this tract was a dark mould, then parched by the sun, but every where marked with tracks of camels looking as if recently made in slippery mud. I do not doubt, that water might be found in any part of it by digging a few feet. Indeed, after travelling upon it four hours and a half, we came to a well only 12 or 15 feet deep, but sufficiently copious to water the camels and fill the skins of the whole caravan, and containing the only sweet water we found in the desert, all the other wells being brackish. It is called *Abu Suair*.

Having seen how extensively artificial irrigation is used in Egypt, I was easily persuaded that this whole tract might once have been under the highest state of cultivation; and fragments of bricks and pottery, scattered here and there over it, showed that it had not long since been inhabited. Some have supposed this to be part of Egypt where Jacob and his posterity resided, and perhaps this conjecture is as probable as any one of the many that have been made. Here they would find a fertile soil to live upon, with an opportunity of pasturing their flocks in the surrounding desert, and would be separated, in a great measure, as it seems they were, from the other inhabitants of

Egypt. (Gen. xlvii, 28; xlvii, 6.) When prevented from taking the most frequented route to the eastern part of Palestine from this place, they would very naturally take that by the Red Sea. (Ex. xiii, 17, 18.) And if Zoan was then the residence of the king, as would seem from Ps. lxxviii, 12, 43, he could easily pursue them up this valley, and hem them in on the west side of the sea.

We discovered no villages, except in Nahal Gaddie,* (the ancient Cassium,) where we stopped on the fifth day. Here are many palm trees, and a few Bedouin Arabs dwelling in most miserable huts made of palm leaves. A few scattered fragments of marble pillars show that it was once a place of some consequence. History informs us that Pompey, the Great was buried here.

On the morning of the seventh day, we descended suddenly into a large and perfectly level plain, which had evidently been at no very distant period overflowed with water; we followed it about two hours, until it opened to the sea shore, and on this we rode seven hours. The sea was so distant that, although the shore was perfectly level, we could discern it in but one or two places, and only occasionally hear the sound of its waves. A violent and long continued west wind, however, drives it over the whole of this tract, and when it retires, water is left in the lower places, which evaporates and deposits immense quantities of salt. This continued for a day's journey, and formed, for long distances, a solid pavement, on which we rode. At this sight, our Abyssinian was much astonished, and remarked, in reference to the general use of salt in his country as a circulating medium, that millions of dollars were sleeping there. That peculiar reflection of the ground resembling water, which is every where to be seen in the desert, appeared here very beautiful. When looking before us, the deception was so perfect that the little eminences here and there, looked exactly like islands rising out of water, and it required an effort to persuade one's self that he was not every moment going to approach the sea. From this plain we returned up into the desert again, and after crossing sand hills for about two hours and a half, encamped at Arish.

I had thus far borne the journey much better than I expected. The principal inconveniences which I experienced arose from the great difference between

the temperature of the night and that of the day, and from the want of food at proper hours and of such a kind as I had been accustomed to. The lowest degree of temperature was generally each day about 45°, and the highest 80°; once the thermometer stood at sunrise at 39°, and at three o'clock at 83°. Clothing and our tent defended us from the cold at night, except when we watched; we then found the heavy dews very chilly. But the heat at mid-day was always oppressive. We generally mounted our camels before sunrise. A bit of bread and butter and a cup of coffee, were our only refreshment before starting. We then rode without dismounting until we stopped for the night. I then usually found myself much exhausted, and our spare vegetable supper, which was often not ready much before dark, was hardly sufficient to give me the necessary refreshment. But if at any time I felt any rising of discontent, I had only to go out and see how our camel-drivers fared, and it was gone at once. Their food was bread. The table on which they kneaded it was a sheepskin with the wool on, which in the day time they used for clothing, and in the night for a bed. Their oven was coals and ashes. In this way they baked twice a day. And yet these men are a hardy, strong race; a sufficient proof that a man's strength is not always proportioned to the quantity and quality of the food he eats. I found the patriarchal mode of dwelling in tents much more comfortable than I had anticipated. When our mats were spread, and our beds and trunks arranged, our tent afforded us a resting place from the fatigues of the day, for which, I trust, we were truly grateful. As it respects water, we fared tolerably well. As far as Abu Suair, we used the water of the Nile, which we had taken at Cairo, and which the Egyptians consider the best in the world; a thing at which I was not surprised, after tasting the water of the desert, the only water they have to compare it with.* The water from Abu Suair we used for drinking until we arrived at Arish. Indeed we were obliged to use but one skin of brackish water for any purpose, and that we took from Nahal Gaddie, where it is not very bad. As to the mode of riding, I had the good fortune to choose a remarkably good camel, (or dromedary, as the smaller species of camel is generally called,) which when I had thrown my bed over

* All the little villages in which there is water and palm trees, are called *Nahal*. We saw several of these the last days of our ride.

* The highest recommendation they can give water is to say, "It is like the Bahar Nile," (sea Nile) or generally Bahar (sea) simply, for so they always call the Nile.

his saddle to ride upon, fatigued me little more than a horse would have done.

At Arish we stayed a day, to have bread baked for us, for we had just eaten the last of our bread, and also of our rice when we arrived. This is a miserable, ruined village, with a castle, containing only a few hundred inhabitants. The district, however, although it seemed to be the most barren part of the desert, contains about 2,000. The Nahal Arish is about a mile from the town. It is a grove of palm trees, and a little cultivated land. The only Christian in the town called to see us. He has an office under the pasha.—Here, in the last town of ancient Egypt, we saw, for the last time, one of those relics of ancient Egypt, a sarcophagus covered with hieroglyphics. It is now used for a trough to water camels in.

Just as we were mounting our camels on the 10th to leave for Gaza, it got noised abroad that one of our number had some knowledge of medicine. He was soon surrounded by the sick, the lame, and the dumb, all expecting to be cured, as if by magic. At last the aga himself sent for him, not because he was actually sick, but because he was afraid he should be. Mr. Kugler found him a large, robust, hearty man, and thinking that to starve a little would not hurt him, ordered a spare vegetable diet. The prescription did not please the high living aga at all, and before we got away he sent to say, that if the doctor could prescribe any thing for him which he had not with him, he would send to Cairo for it.

From Arish to Gaza we were 18 hours. After riding about half of this distance, we began to find traces of cultivation; and at Raffa, six hours and a half from Gaza, the ground began to be green with a natural growth of grass, a thing I had hardly seen since I left America, for during the whole of my stay in Malta, the ground was parched and bare, and in Egypt nothing of this kind grows without being annually sown, and even the palm tree needs the aid of artificial irrigation. After two hours we descended into a beautiful plain, and passed Khan Goonas with its luxuriant gardens on the right. Here ends the territory of the pasha of Egypt. This plain is perfectly level for three hours in the direction of Gaza, then a torrent, the bed of which was now dry, crosses it, and the ground gradually ascends to another less even plain, on which the town stands. It is bounded on the right, by a range of hills cultivated to their very tops; and on the left, low sand hills separate it

from the sea. Some parts were covered with fields of grain, which being just high enough to hide the ground had then its softest hue; others were animated with innumerable flocks of sheep and goats attended by their shepherdesses; and the whole being without a fence or a hedge, presented a prospect, which, coming as I did out of the desert, produced an effect which it is impossible to describe, and made me feel for the moment that this ancient land of the Philistines was the most beautiful in the world.

At length we approached the city; and after riding some time among gardens fenced with hedges of the Indian fig (prickly pear,) were driven into a yard appropriated to the use of the caravans. Dirty as it was, I was glad of even this place to rest, for my camel had been changed at Arish for one that was very hard to ride, and this day we had been up since 1 o'clock in the morning, so that I felt completely worn out. Not having energy enough to look about the town for any other lodgings, we pitched our tent here in a place not unlike a barnyard in America, except that the dung of the animals is here, as every where in Egypt, gathered up with the greatest care to be used for fuel.

The next morning we left Gaza, and directed our steps towards Jaffa. For an hour or two from the town, the road passed through an extensive grove of olive trees. It reminded me much of the apple-orchards of my native land. The country we passed through, was all of it either under cultivation, or used for pasture, especially on the right, where was a series of beautiful bottom lands. We reached the sea shore at Askelon. Just before arriving at the ruins of the city, we crossed a hill running parallel with the coast, and about a mile from it, from the top of which we had a prospect of a large part of ancient Philistia. Except a range of sand hills, which extend along the coast, it is made up of plains interspersed with little eminences, and almost the whole appeared susceptible of cultivation, and indeed was actually at that moment either covered with fields of grain, or a natural growth of grass on which flocks were every where grazing. As I surveyed this prospect, and looked beyond to the rugged mountains of Judah, which appeared in full view in the distance, it was difficult to resist the impression, that these perpetual enemies of Israel possessed the best part of the country.

Of the proud city of Askelon, little now remains except its walls. They

are in the form of a semi-circle, having, on the opposite side, the sea. I climbed to the top of them, and looked over among the scattered fragments of granite pillars, which were lying in every direction. I would gladly have examined the remains of this ancient city more minutely, but weakness and great fatigue rendered it impossible; and I lay down among the ruins to try to get some rest.

From this place we travelled on the beach to Jaffa, where we arrived the following day. In this distance we crossed the mouths of two little brooks, the only streams we had seen since leaving the Nile, all the others marked in the maps being entirely dry. At Jaffa we stayed one day, and then embarked in an open boat for Beyroot, where we arrived on the 18th, truly glad to join the society of our brethren, and thankful to God for protection through so long and fatiguing a journey. We could truly say that no unfortunate accident had befallen us. Of the robbers which once infested the desert we had seen nothing, not a drop of rain had fallen to chill us, and no violent sickness had seized us when far from house and home and friends.—Begging a continued interest in your prayers, I remain, dear sir, yours as ever, ELI SMITH.

VISIT OF DIONYSIUS CARABET TO JERUSALEM.

THE German missionaries, mentioned in the last number, p. 306, and on the previous pages of the present number, visited Jerusalem, at the time of the Passover in April, and were accompanied by the Armenian archbishop Dionysius, who attended them in the capacity of interpreter, and hoped to obtain the whole, or a part of the property he had left in the convent. See p. 105. He did not succeed in obtaining any of his property. This visit, however, was attended with important consequences, which are thus described by Mr. Goodell, under date of May 3d.

He wrote me on the 16th of April, that there were about eight hundred Armenian pilgrims at Jerusalem, but that the door seemed completely shut against him; that he could neither sow spiritual things, nor reap temporal; that, except the Greeks, no one even returned the morning salutation, or looked upon him with an expression of good will; that every Armenian, whether a pilgrim, an inhabitant of the city, or living in the convent, was forbidden to speak to him; and that all seemed ready to rush upon him like hungry wolves upon a defenceless lamb.

Since his return, I have received from him the following particulars:

The Armenians did what they could to inflame the minds of the Turks against him, and went repeatedly to the mufti, the cadi, and the governor, to get him apprehended, and were exceedingly chagrined that they could not accomplish their object. They had frequently reported, that a firman had been obtained against him, and against the others who are connected with us, and that they had fled for concealment, one upon the mountains, and the others to Malta. But behold, bishop Dionysius comes boldly to Jerusalem, even at the feast, and walks publicly through the streets in the open face of day, and nothing is done to him! They would rather, as the Greeks themselves well observed to Carabet, have given thousands of dollars, than have seen him there under those circumstances. The Turks did not choose to meddle with him, as he had English protection, was in the company of several Englishmen, and was mentioned by name as their interpreter in the order of the pasha of Damascus, giving them permission to travel in his pashalic without molestation. And the Armenians dare not do any thing without leave from their Mahomedan masters, lest it should cost them all their heads. The Greeks seemed well pleased with the disgrace of their rivals the Armenians, and received him with as much apparent cordiality as they have been accustomed to receive those who belong to us. Some of the principal Mussulmans also treated him with attention. The governor was very friendly. Omar Effendi sent him two lambs to make merry with his friends. The mufti expressed himself satisfied with his answers to the questions proposed to him; but asked further whether he had not probably done wrong in marrying?—*Carabet*. "Which do you follow, the Koran, or books written several hundred years after?"—*Mufti*. "The Koran, to be sure."—*Carabet*. "So I follow the Bible, and nothing else. God has said, 'Thou shalt not commit adultery,' but has he ever said, 'Thou shalt not marry?'"—*Mufti*. "No."—*Carabet*. "Then whether you try me by the Koran, or by the Bible, it cannot be shewn, that I have done wrong."

Two respectable Mussulmans were also sent (*Carabet* supposed by the Armenian convent,) to make inquiries concerning his faith, and to bring some charge against him. After he had explained, apparently to their satisfaction, the difference between his faith and

that of his enemies, he added, in reference to the imputation of his having committed sin, "If I have sinned, why do not the bishops call me before them, and entreat me to forsake my errors, shewing me wherein I have erred, from authority which they and I acknowledge? I am *one*, and they are *many*; let them call me before twenty of their bishops, or let them summon me before all the bishops and patriarchs in the whole Ottoman empire, to answer from the Bible to the crimes alleged against me. I am ready at any time to appear before them and answer for myself. But they dare not give me the opportunity. They know I have done nothing against those books which they themselves call holy. Therefore it is that they shut the door against me, forbid any one to speak with me, and go about to kill me."—The Mussulmans acknowledged, that the truth was with him, but asked why he came to Jerusalem. He answered; "For the same reason that Paul once came here, not to be bound only, but also to die for the name of the Lord Jesus, if they are determined to take my life."

When he left Jerusalem, he intended to take a different road from that of the pilgrims, as they might lie in wait by the way to kill him; but hearing reports of danger (which however afterwards proved to be false,) on his intended route, he took the same road with the Armenian pilgrims; and the consequence was, that he had a company of three hundred of them all the way to Beyroot. "Here," said Carabet, "a great and effectual door was opened to me. They almost immediately became very civil, treated me with kindness and respect, and were full of inquiries about what I believed, what I was doing, what was the faith of the protestants, what ordinances they observed, in what manner they observed them, and many other things of a like nature. I was engaged in conversation with them day and night, and had an opportunity of fully explaining my views on religion, and shewing them the difference between the Christianity of the New Testament and the Christianity of this country. Frequently, after travelling and talking all day, I was kept up till midnight, in answering their numerous inquiries. When I had given them an unreserved account of my faith, practice, employment at present, intention as to the future, &c. they appeared to be filled with astonishment."

Some of these pilgrims were persons of much respectability and influence; and after expressing their indignation

at the treatment he had met with from the convent, and especially at the often reiterated and industriously circulated charge against him, as being worse than a Turk, they said,—“Had we known as much about you in Jerusalem as we do now, we should have taken and put you into the convent as patriarch by force, for no one at present is to be found there at all capable of managing its concerns.”

Some of the Turks at Jerusalem, also, expressed a wish for his return, and said that there was no individual in the convent, who was worthy to be called a *man*. He answered, that if he returned to the convent, he must now return with a wife and family, at the idea of which they laughed very heartily.

Carabet was at Jerusalem eighteen days. It was his first visit since he has been with us. On his arrival there, he wrote a friendly letter to the principal individuals in the Armenian convent, and received a short answer expressive of their bad feelings, informing him that they should not transact any business with him in regard to his money, and that they should not speak with him themselves, nor suffer others to do so. But he rejoices, and we all rejoice, that he went to Jerusalem at this feast. He appears to be nobly indifferent about his money though he is really destitute, and to have lost nothing of belief in the truth, or of spiritual feeling from his journey; and it is to be hoped, that another day will shew much fruit to have been produced from his discussions with so many of his countrymen on the way.

Carabet returned to Beyroot on the 23th of April.

THE MISSION PRESS AT MALTA.

Arabic and Armenian Types procured by Mr. King.

Just before Mr. King's departure from Syria, the American missionaries held a consultation on the importance of procuring founts of Arabic and Armenian types for the use of the mission. As all were united in the opinion that they ought to be obtained with as little delay as possible, Mr. King was requested to take measures while in Europe, on his return to his native country, for securing the kind of types that were best suited to the people of the East.

In a letter addressed to the Corresponding Secretary from Liverpool in July, Mr. King describes his proceedings in relation to this business, and their very satisfactory results.

Just before I left Paris, (he says,) I saw the article in the *Missionary Herald* for April last, giving an account of the excitement produced among the Armenians by my Farewell Letter to my friends in Palestine and Syria, and a remark with regard to the importance of an Armenian press. On reading this article to an English gentleman with whom I had the pleasure to be acquainted, he advised me to order the Armenian types immediately, saying that if I should not succeed in collecting the sum necessary in Paris, I might count upon him and his friends in England for a part of it at least. The next day, I related what he had said to me to some American gentlemen, one of whom immediately offered to give *five hundred francs*, in case I should get the remainder of the sum necessary. Thus encouraged, I applied to a few individuals, and soon got a subscription of *near twelve hundred francs*, and ordered the types to be made.

On arriving in England, Mr. King mentioned to several gentlemen what had been done in Paris, for procuring the Armenian types, and stated in conversation the importance of having also a fount of Arabic types.

A spontaneous and liberal contribution was the result; and among the contributors we perceive the names of some of the most distinguished philanthropists and benefactors of the age.—The publication of remarks made by Mr. King on one of the donors, who has endeared herself scarcely less to the Christian community of this country than to that of her native land, will be deemed excusable.

The *five pounds* which I received from Mrs. Hannah More, I consider as a very precious donation. Being pressed for time, I spent only one day with her, though she repeatedly urged me to remain with her another. Her place of residence, called Barley Wood, is quite enchanting. Among other things which ~~there~~ interested me, were several large trees which I was told her own hands had planted.

She herself, like the olive, flourishes in old age. She is now in her *eighty-third year*; yet possesses, in a very great degree, the cheerfulness and vivacity of youth. As I took leave of her, I began to express a wish that her life might be prolonged, but she checked me, saying, "Do not wish me that!"

The contributions made in France and England for the Armenian and Arabic types, were as follows.

In France,	At Paris,	£200 00
	At Nice, collected by Rev. Charles Cook, . . .	130 00
	At Montauban, donation of an individual, . . .	4 18
In England,	396 23
Total,		£730 40

As this sum was sufficient to purchase the two founts, Mr. King ordered them, previous to his embarkation to this country. Armenian types were to be cast in Paris; the Arabic, in London.

In view of the liberality above described, Mr. King remarks:—

The whole of the sum which I have obtained for these objects, I value much more, on account of its having been given with so much good will, and by such interesting persons. I value it, too, as a proof of liberality of mind in a religious point of view, most of them belonging to a denomination of Christians different from our own. And I value it, as it is for an object which I consider of the greatest importance in connexion with the mission to Western Asia. The work of copying letters, tracts, school-books, and parts of the Bible, for circulation, is quite too slow for the present wants of the mission, and quite too arduous for the small number of laborers engaged in it.

A printing press for the Armenian language, the gift of a benevolent individual, was forwarded from this country to Malta, some months since.

RETURN OF MR. KING.

Mr. King embarked at Liverpool in August, and arrived in New York on the 4th of September.

The circumstances under which Mr. King engaged in the service of the Board, are described at p. 353 of vol. xviii. While he was residing at Paris, in the year 1822, for the sake of the literary advantages afforded by that city, particularly those which relate to the acquisition of the oriental languages, Mr. Fisk, then at Malta, received an intimation that he might be induced to offer his services to the Board for a limited period. Mr. Fisk accordingly wrote to him, stating that the death of Mr. Parsons and the engagements of Mr. Temple at Malta, left him without a companion for his future travels, and proposing that they should proceed together to Palestine. Mr. King received the letter in July, and after due consideration concluded to offer his services for three years, and wrote to the Committee to that effect. Time, however, did not permit him to wait in France for a reply, and the

interest which his proposed mission awakened among the protestants of that country and in Holland, and the salutary influence which it seemed likely to exert upon them, rendered his mission a matter of evident expediency. His offer was accepted by the Committee.

Mr. King left Paris on the 30th of September, and arrived at Malta on the 2nd of November. The occurrences on his journey from Paris to Marseilles, are described in vol. xix, pp. 178—182. From Malta, Messrs. Fisk and King, accompanied by Mr. Wolff, proceeded to Alexandria in Egypt, and reached that city about the middle of January 1823. From thence they travelled to Cairo and into Upper Egypt; then crossed the desert to Palestine. They arrived at Jerusalem on the 25th of April, just before the time of the Passover, as it is kept by the oriental Christians.

While residing in this city, Messrs. Fisk and King visited Bethlehem, Mount Olivet, Bethany, Jericho, Jordan, and the Dead Sea. On the 27th of June, they left Jerusalem for a temporary residence in Syria, and arrived at Beyroot—since become a missionary station of great interest—on the 10th of July. In the same month, they visited Antioch, where Mr. Fisk determined to spend the summer. Mr. King, for the sake of better facilities in acquiring the Arabic, proceeded to Der el Kamer, in another part of Mount Lebanon. Here he remained till the 22d of September, when he went to Antioch to see Mr. Jowett, who had come to Syria on the visit of Christian research, which furnished the materials for the interesting volume he has since published. Accompanied by Messrs. Fisk and Wolff, Mr. King, in the month of October, visited Tripoli, the cedars of Lebanon, and the ruins of Balbec. Early in November, he returned to Der el Kamer, where he was cordially welcomed by the Arabs.

In January of the next year, 1824, Mr. King accompanied Mr. Bird to Jerusalem, where Mr. Fisk and Mr. Jowett had been since November. Messrs. Bird and Fisk remained in the city, and were soon after arrested by the Turkish authorities, at the instigation of the Catholics: Mr. King took up his residence at Jaffa, where he continued till June, and then accompanied the Rev. Mr. Cook, Methodist missionary, to Der el Kamer; and from thence, in the same month, he travelled, with the latter gentleman and Mr. Fisk, to Damascus. Mr. Cook went no farther, but the other travellers proceeded to Aleppo, and did not return to Beyroot until near the middle of November.

In the year 1825, the last of Mr. King's

residence in Syria, and the last of Mr. Fisk's life, these two missionaries performed another journey through Judea, visiting Tyre, Jaffa, Ramla, Jerusalem, Nazareth, Cana of Galilee, Tiberias, Safet, Der el Kamer, and Hadet, the native place of Asaad Shidiak: it was in the summer, that Mr. King's acquaintance with that interesting character commenced.

On the 26th of September, less than a month before the death of Mr. Fisk, and three years from the time of his leaving Paris, Mr. King embarked in a Sardinian brig, and proceeded to Tarsus, the birth-place of Paul, and from thence travelled by land to Smyrna, where he arrived Dec 23d, eighty-nine days after leaving Beyroot. There he remained until the 14th of June, in the study of Modern Greek, and then accompanied the Rev. Mr. Hartley, Church missionary, by land to the sea of Marmora, and across that sea to Constantinople. He returned by water to Smyrna in July. After remaining a month longer in this place, he went on board the United States ship, *Erie*, bound to Mahon in Minorca, and touched at Tripoli and Algiers in Africa, on his way to that port. From thence he proceeded to Spain and then, as has been already observed, made some stay in France and England.

JOURNAL OF MR. KING.

THE journal of Mr. King during his residence in Syria, was completed at p. 70 of the present volume. Of his proceedings from the time of his embarkation at Beyroot on the last of September 1825, until he left Smyrna in August 1826, no account was received till his arrival in this country, except what is contained in three brief letters. See vol. xxii, pp. 133, 359, 378. Since his arrival, he has placed in the hands of the Corresponding Secretary a brief abstract of his journal, while in Asia Minor and at Constantinople, of which notice will now be taken.

The journals of Messrs. Fisk and Parsons in Asia Minor, during the year 1820, were described in vol. xvii, pp. 125—127, 202—206, 250—256, and 276—278.

To enter into detail of my voyage from Beyroot to Tarsus, and of my journey through Asia Minor, would, for the most part, be uninteresting in a missionary point of view. I shall, therefore, only give a slight description of some of the principal places, through which I passed on my way to Smyrna.

Places on the Route from Tarsus to Smyrna.

Tarsus, the birth-place of Paul, contains, perhaps, six or eight thousand inhabitants, the most of whom speak Turkish, the rest Arabic. They are divided into Greeks, Armenians, and Mussulmans. The Greeks have three churches, the Armenians one. There are five mosques for Mussulmans.

At *Adena*, which is eight or nine hours distant from Tarsus, are about two thousand Armenians, who have two churches. Here I gave a New Testament to an Armenian priest, and sent one to *Cesarea*, and another to *Tocat*. *Adena* is a large city, and the residence of a pasha.

At *Eraclee*, which is five days journey from *Adena*, are a few Greek Christians, who have one church.

At *Konich*, the ancient *Iconium*, which is three days journey from *Eraclee*, are two churches, one Greek, and one Armenian. The Greek bishop of *Iconium* resides at *Seelah*, about one hour and a half distant, where I was told are about two thousand houses, nearly all Greek.

At *Ak-Shaheer*, which is three days from *Iconium*, are a few Armenians, who have one church. Near *Ak-Shaheer* is a village called *Thramata*, containing about six hundred houses of Greek Christians, and two hundred of Turks.

At *Affian Karaisar*, which is two days from *Ak-Shaheer*, are about five thousand Greek and Armenian Christians, and about ten thousand Mussulmans. The Armenians have one church, the Greeks none. This is the residence of a pasha.

At *Koolah*, which is five days from *Affian Karaisar*, are two Greek churches, and about two hundred houses of Greek Christians. The city is built on the lava of an ancient volcano.

At *Allah-Shaheer*, or *Philadelphus*, which is four or five hours from *Koolah*; are 5 Greek churches, and 6 mosques.

At *Salihler*, which is one day from *Allah-Shaheer*, are one Greek church, and a few Christians.

Very different estimates are given of the population of *Smyrna*, at which place I arrived, in two days from *Salihler*, but I should think, that it did not contain more than ninety thousand souls; of whom perhaps, fifty thousand are Turks, twenty thousand Greeks, ten thousand Jews, five thousand Armenians, and five thousand Franks. The Greeks have three churches, the Armenians one. The Jews have nine synagogues. The Turks have twenty or thirty mosques with minarets.

During my residence in *Smyrna*, I distributed about a thousand Greek Tracts, and a few Italian; sold several Greek New Testaments; visited five or six Greek schools; preached several times on board English and American vessels; translated one or two Tracts into Greek, and preached a few times in that language; read nearly all the New Testament in Greek with several individuals, and heard several on the Sabbath recite portions from the Gospel. Two or three, who were formerly unbelievers, received from me the sacred Scriptures, and now profess to find in them joy and consolation.

Journey and Voyage to Constantinople.

This journey was commenced, as has been stated, on the 14th of June, and performed in company with Mr. Hartley. Some differences will be perceived between the numerical estimates made by Mr. King, and those in the journal of Messrs. Fisk and Parsons.

The first article under the head of Foreign Intelligence, will consist of an abstract of Mr. Hartley's journal, which may be read in connexion with the following extracts from Mr. King's.

In seven hours from *Smyrna*, we arrived at *Magnesia*, [vol. xvii, p. 255,] which contains perhaps 20,000 inhabitants. There are 20 mosques, one synagogue, one Greek church, and one Armenian. Here we visited a Greek school of 25 scholars, in which is taught the ancient Greek. The teacher mentioned Mr. Fisk's visit to this place, recollected his name, and spoke of him in the highest terms.

The next day we proceeded on our journey, and in nine hours arrived at *Akhissar*, which is the ancient *Thyatira*, [vol. xvii, p. 251.] Here is one Greek church, and one Armenian. There are, also, 15 or 16 mosques. The Greeks may be estimated at 1,000 souls. Here we visited two Greek schools, and distributed some Tracts. In one of them I addressed the scholars, 50 in number, on the nature of the Christian religion, and the importance of being born of the Spirit. Several priests were present. All seemed delighted. The boys flocked around me, and listened with attention. As I turned to go away, one boy stepped forward and said, "We wish to hear you speak longer." I could not but comply with such an invitation.

A Greek in this place, in mentioning the visit of Messrs. Fisk and Parsons, informed us, that some of the Tracts which they had distributed, had been

ent from one to another till they had been read by nearly 200 persons.

Leaving *Thyatira*, we came, in nine ours, to *Gueljik*, where there is one mosque. The people are all Mussulmans.

The fourth day, we came, in seven ours, to a village called *Mendehoorah*. Here the Turks told me that there was but one "infidel" in the place; that was a Greek. To him Mr. Hartley sent a New Testament.

At two hours distance from this place, is a town called *Balook-Kaiser*, where, we were told, is annually held a fair, which commences near the last of June, and continues fifteen days; that many people flock to the fair from the neighboring regions, and that they come even from Aleppo and Bagdad. In that place are 30 or 40 Greek houses, and 90 Armenians. It might be well for some missionary or Bible agent to attend this fair for the purpose of distributing the Scriptures.

After resting a few hours at *Mendehoorah*, we proceeded on our journey, and at one o'clock at night, after six or seven hours ride, arrived at *Soo-Soo-her-lee*, where we spent the Sabbath. The inhabitants are all Mussulmans. They have, I believe, but one mosque. Here we met with a few Christians going to the fair, and with them had some conversation on religion. To one Mr. Hartley gave a New Testament, and to another some Tracts.

At half-past ten in the evening, we proceeded on our journey, and arrived at five o'clock in the morning, after about eight hours ride, at *Mahallowitch*, which is a large village. Here are two Greek churches, one Armenian, and five or six mosques. We called on some of the Greek priests, who received us in a very friendly manner.

In the afternoon, a Greek from one of the Seven Islands, and who has of course English protection, arrived in pitiful plight, with his head bound up and one of his hands, and his clothes covered with blood from head to foot. He informed us that he and his two companions, the preceding night while asleep, were attacked by robbers; that one of his companions was killed, the other escaped by flight, and that he himself, after much resistance and receiving many wounds by a sword in his head and hands, had escaped with the loss of several piastres, and some things which he had for sale. He showed us his passport, and we endeavored to assist him by sending for Frank physician, who happened to

be in the place, and charged the Turks who were present to see that he received no further injury. He was attacked not far from the road that we had been travelling the same night, and about four hours distant from *Mahallowitch*.

This place we left at half past 4 in the afternoon, and, in one hour and fifty minutes, arrived at the landing place, where boats leave for Constantinople. Here we left our horses, and hired a boat for 130 piastres to convey us to the island of *Halkee*, which is two hours from Constantinople. At 11 in the evening we entered the boat, which had sails, was furnished with three oars, and manned with four men, one at the helm, and three to row and hand the sails. A little rowing, with the assistance of the current, carried us gently down the river of *Mahallowitch*, and in about three hours we entered the sea of *Marmora*. The next day, having but little wind, we moved on slowly by rowing. The next day, early in the morning, with the help of a fine breeze we arrived at *Halkee*.

After having been on shore a little time, we learned that the plague had just begun to make its appearance in the place where we were, that three persons had been carried off by it two or three days before our arrival, and that another was just seized with it. This was no very agreeable news. We however committed ourselves to the care of him, who governs all things according to the counsel of his own will, and concluded to remain for the day. We were told, that the plague was raging at Constantinople. In order to learn whether this was true or not, we dispatched a boat to Constantinople with a letter for the Rev. Mr. Leeves. At 6 P. M. the boat returned with a letter from Mr. Leeves, stating that we had nothing to fear if coming to Pera.

The next day, the 22d, a little before 6 o'clock in the morning, we left *Halkee*, and in about three hours arrived at the far famed city of Constantinople. The view of the place, on approaching it, is certainly very beautiful, but did not quite equal my expectations.

At Constantinople.

Mr. King, on his arrival at Constantinople, found that the military order of Janizaries had just been abolished, and that thousands of them had been slain. For a description of the nature and cause of the proceedings by which this revolution was effected

see vol. xxi, p. 369. After stating the principal facts in his journal, Mr. King remarks:

By three great evils Constantinople is often disquieted;—the *plague*, the *fire*, and the *sword*. There had been several instances of the plague just before my arrival, and five or six days after my departure, I was informed by letters, that 200 a day were carried off by it. The fear of it was manifest while I was there, from the continual care that was taken by the Franks to avoid touching those who passed them in the streets. The sword was making its ravages, and a stillness reigned in the streets of Byzantium as if half its inhabitants were slain. And since my departure several thousand houses have been destroyed by the flames. Thus the Almighty visits with his judgments the fair city, which, like Rome, is said to stand on seven hills.

I viewed it from the tower of Pera, but could not trace with my eye the seven hills mentioned. The prospect from the tower is enchanting. Hills and vallies, covered with the habitations of 600,000 souls; the mighty domes and lofty minarets of mosques; the palace of the sultan, encircled with gardens, beautiful as Eden; the waters of the Bosphorus, and the sea of Marmora, dividing the continents of Europe and Asia, and whitened with sails; and lofty mountains, among which is Olympus, with everlasting snows upon his hoary head;—all combine to present a view perhaps unequalled for beauty and grandeur in any part of the world.

According to the estimate given me by a very intelligent Greek at Constantinople, it contains about the number of inhabitants above mentioned. Of these, 60,000 are Greeks, 100,000 Armenians, and 20,000 Jews. The Greeks have 48 churches. There may be 300 or 400 Turkish mosques.

During my stay in the city, I visited the patriarch of Constantinople, and the patriarch of Jerusalem who resides there; conversed with several of the priests, and visited in several Greek families, among whom I met with the same kind reception, as among the Greeks in Egypt, Palestine, Syria, and Asia Minor.

Ten or twelve days before my arrival, the patriarch of Constantinople received, as I was told, an order from the Porte to command the people under his care not to have any intercourse with the Franks.

As the order of Janizaries was abolished, I could not avail myself of the guard which strangers had before been accustomed to have, in walking about

the city. With a native Christian for a guide, I visited the principal bazars of Byzantium, the Hippodrome, and the Burnt-Pillar, passed by the mosque of St. Saphia, the Sublime Porte, and the Divan, without receiving the slightest insult. Great stillness reigned throughout the city, though armed men and soldiers were marching in every direction. Before the Grand Signor's palace I saw several bodies of Janizaries, who had just been beheaded. At the present time, no stranger is permitted to enter the mosque of St. Saphia, which I was very desirous of seeing.

After visiting Byzantium, I took a boat and rowed up the Bosphorus, till I came in sight of the Black Sea. On each side of the Bosphorus, are numerous villages, inhabited by Turks and Christians. Those on the European side most attracted my attention. Booyookdereh, which is two hours and forty minutes from Constantinople, is one of the most beautiful. Here reside most of the foreign ambassadors. At Therapia, where the French ambassador resides, were pointed out to me the beautiful seats of the celebrated Ipsilanti and Mavrocordati.

The fine pure air, which filled the sails of merchant ships passing up and down the channel; boats rowing in different directions; flocks of birds resting on the waters, or skimming along the surface; hills interspersed with villages and gardens; country seats of the rich, with the more splendid palaces of sultans and sultanias;—formed a scene truly beautiful. The pleasure of contemplating it was, however, now and then interrupted by seeing the dead body of a Janizary floating along, which reminded me of the infatuated capital, where I arrived by the help of the oar and the strong current, in one hour and a half from Booyookdereh.

Return to Smyrna.

From Constantinople I took passage on board an English merchant ship for Smyrna. I left the city of confusion, plague, and death, without a single regret. It was half past 5 P. M. when we got under weigh, and a fair strong breeze, together with the current, carried us swiftly down the sea of Marmora. Thus happily, said I, when death comes, may I be wafted from this world, which seems so beautiful, but which is the residence of sin and sorrow. After passing the Seven Towers, I sat down on the stern of the ship, reflecting on the changes of fifteen hundred years, and watching the city of

Constantine the Great, till darkness began to hover over it, and I could only discern faintly some of the loftiest domes and minarets, like a few of the deeds of ancient times which remain in history, while multitudes of less note are lost in oblivion.

The next day, a little past noon, we passed Sestos, and Abydos, and two castles which I was told had been built within a few years past. Soon after, we came to what are called the castles of the Dardanelles, which are indeed formidable. The cannon are of an extraordinary size, and the passage between the two castles is very narrow.

Mr. King arrived at Smyrna on the 3d of July, and after spending a month longer in that city, embarked, as has been elsewhere stated, in the United States ship *Erie*, bound for Mahon, in Minorca. The ship touching at Algiers, on her way to Mahon, Mr. K. remarks at that place:—

At Algiers I spent a few days in the house of Mr. Shaler, U. S. Consul General. While there I conversed with some of the *Kobeyles* from the mountains. Their language is quite different from the Arabic, from which they have adopted only a few words. They make use of the Arabic character in writing. One of them told me that their ancestors were Christians, but that now the Kobeyles were all Mussulmans. The remembrance that their ancestors were Christians, may be favorable to the introduction of Christianity among them. At Algiers there are no native Christians. There is one chapel for Frank Roman Catholics. The Jews have fourteen synagogues, and are about five thousand in number.—For a good and accurate description of Algiers, see "Sketches of Algiers by William Shaler, &c. published in Boston in 1826."

Foreign Intelligence.

Asia Minor.

VISIT OF REV. JOHN HARTLEY TO THE APOCALYPTIC CHURCHES.

THESE extracts from Mr. Hartley's journal should be read in connexion with Messrs. Parsons and Fisk's account of their visit to Pergamos, Thyatira, Sardis, and Philadelphia, at pp. 205, 206, 251—254 of the volume for 1821; Mr. Fisk's account of his visit to Ephesus, at pp. 318, 319 of the same volume; and Mr. King's journal, in the present number.—Mr. Hartley was accompanied by the Rev. Mr. Arundel, chaplain at Smyrna, and his journey was commenced on the 23th of March last.

Preliminary remarks on Missionary Duty.—A missionary, in visiting the Christian communities of the Mediterranean, finding the doctrines of Christianity either little understood by those who hold them, or greatly neglected or distorted, will feel it an unquestionable duty to illuminate as many persons as possible, with the primitive light of the Gospel; and to teach them to discriminate between its genuine doctrines and the false and injurious additions of men. This I have felt to be my principal object during my sojourn in these countries; and I would testify, with gratitude to God, that, in every chief place which I have yet visited, I have found abundant opportunity of imparting such knowledge: not a few persons have been led to disclaim those errors in which they have been educated, and to join me in religious worship: of some I even venture to hope that it has pleased God to accompany the acquisition of knowledge with a considerable change in

their moral character; and it is my earnest prayer that they may prove themselves true followers of Christ, by sincere devotedness of heart and by exemplary sanctity of life. When I am engaged, therefore, with only a few individuals, in reading the Scriptures, in explaining and enforcing their meaning, and in united prayer, I feel myself to be employed in my chief missionary duty, and it is my hope to spend much of my life in this manner.

Smyrna.—During a residence of more than four months in Smyrna, I enjoyed continual opportunities of imparting religious instruction. My excellent friend Mr. King found occasions of usefulness still more extensive; and I am persuaded that the divine blessing has attended his exertions. We both are fully convinced of the importance of a stationary missionary being appointed to this place: unless, indeed, the occasional endeavors of missionary visits should be followed up by permanent exertion, there is every reason to fear that the seed which has been sown will not bear fruit to perfection. May it please God very speedily to bestow on the church of Smyrna a faithful protestant minister, who may deem it his delight and his honor to emulate the example of Polycarp on the very ground on which that revered martyr lived and died.

Ephesus.—It was with feelings of no common interest, that my eye caught, from a distance, the aqueduct of the castle; and, with still greater delight, that I afterwards proceeded to examine the ruins. There can be little doubt that the suburbs of Ephesus extended to Aiasaluck; but the principal ruins of that celebrated city are at present a mile distant. At this place we see chiefly the ruins of the Mahomedan town, which flourished for a time after the destruction of the other; and had been erected, in a great measure, by the spoils which it furnished. Innumerable are the inscriptions which are either

lying about in disorder or neglect; or which are built into the aqueduct and the Turkish structures.

No ruin here struck me so much as the large mosque, which some travellers have ventured to suppose the church of St. John. The front of the building is reckoned one of the finest specimens of Saracenic architecture: and, in the interior, are some stupendous columns, which there is no reason to doubt, once graced the celebrated temple of Diana.

I cannot describe the feelings which came over my mind on viewing the mosque, the castle, and the multitude of ruins which are strewn on every side. What a scene of desolation! With the utmost truth and feeling has it been observed by a celebrated traveller—"It is a solemn and most forlorn spot! And, at night, when the mournful cry of the jackal is heard on the mountain, and the night-hawk, and the shrill owl named from its note 'cucuvaia,' are flitting around the ruins, the scene awakens the deepest sensations of melancholy." I was also much struck to observe how the stork appears at present to claim possession of these ancient edifices; you see this bird perching, in all directions, upon the summits of the buildings, or hovering round them in the air, or fixing its immense nest, like the capital of a column, on the large masses of ruins. *As for the stork, the ruins of Ephesus are her house.* There is a great peculiarity in the note of this bird: it reminds the hearer of the sound of a watchman's rattle.

A large archway leading to the castle is generally called the Gate of Persecution; from the supposition that the sculpture attached to it represents the sufferings of the primitive Christians: it is however believed, with more reason, that nothing else is signified, than Achilles dragging the dead body of Hector behind his chariot. The chief part of these figures was removed some time ago, and is said to have been sold for an immense price.

We spent the night in one of the miserable cottages which are scattered amidst the ruins. These are all tenanted by Turks: we found only a single Greek, who inhabits the village of Aiasaluck. In a missionary point of view, therefore, Ephesus now offers no attractions: her ancient church has vanished—the candlestick has been removed—and even the Turks who dwell at hand are few in number. We heard of a Greek village at no great distance, containing 400 houses; but that the number is overstated, there is reason to believe from the universal prevalence of exaggerating the population observable in this country.

March 31. This morning we crossed the plain, to the ruins of Ephesus. One of the first objects which attract notice are the numerous places of burial, which are observed on the declivity of Mount Prion: they consist of excavations in the side of the hill, arched with stone work. It is here that tradition informs us, Timothy was buried; and it is to this place that superstition assigns the story of the Seven Sleepers. We surveyed with pleasure the stadium; but nothing at Ephesus was so interesting as the remains of the theatre; it was here, that the multitude collected by Demetrius and his craftsmen excited the uproar which threw the whole city

into confusion. The situation of the building affords illustration of that remarkable occurrence. The theatre, like other ancient structures of the same name, is seated on a steep declivity; the seats having been formed in successive tiers on the slope of a lofty hill, and the whole building being open to the sky: I have no doubt that upward of twenty thousand persons could have conveniently seated themselves in the theatre of Ephesus. Before them, they had a view of the most striking description: across the Market Place, and at no great distance they beheld that splendid temple, which was one of the seven wonders of the world, and which was dedicated to the great goddess Diana, whom all Asia and the world worshipped: there can be little doubt that Demetrius would avail himself of the sight of this splendid object to inflame to the highest pitch the passions of the multitude: we may imagine their eyes fixed on this famous temple and their hands directed toward it, while they all, with one voice, about the space of two hours cried out, *Great is Diana of the Ephesians!* The very situation of the theatre would add to the tumult: on the left-hand, and at no great distance, are the steep and rocky sides of Mount Corissus; forming a natural and lofty rampart, which completely shuts out all prospect in that quarter: the shouts of twenty thousand persons striking against this mountain, would be echoed with loud reverberations, and not a little augment the uproar. The high situation of the theatre on Mount Prion, accounts also for the ease with which such an immense multitude was assembled: from every part of Ephesus on that side, the inhabitants would have a view of the people rushing into the theatre, and taking their seats on that lofty elevation; and would, of course, themselves run with impetuosity, to see and hear the cause of the assembly. Under these circumstances, it is by no means matter of wonder, that the attention of the town clerk was excited, and that he felt himself called on to interpose his authority.

From the theatre we passed into the "Agora," or Market Place. This public place was just below the theatre; and it was here that the law proceedings were going forward, to which the Town Clerk referred Demetrius and his companions.

From Ephesus to Laodicea.—At Ghuzel-hissar, capital of the Pachalic of Aiden. This is a place of considerable importance. Mr. Pascali, the English vice-consul, gave me the following information concerning it. The number of houses he estimates at 12,000: one hundred camel-loads of grain are daily consumed by the poor: the Mosques are 16 or 18: the Greeks and Armenians have each a church: the Jews are 3000 and possess ten synagogues, of which five or six are public; and there are eight or ten European families. Yusuf pacha who has distinguished himself so much of late by his defence of Patras, presides over this district; a Mutselim resides at Ghuzel-hissar, in character of his representative.

April 2. We visited the hill which hangs over the town, and which exhibits various remains of ancient Tralles. From this elevation, a most magnificent view presents itself: beneath is the large town of Ghuzel-

hissar, adorned with all its mosques and minarets: around, extending to an immense distance, is the beautiful plain of the Mæander, with the river pursuing its mazy course through the midst; beyond, are majestic mountains. I wonder not at the Turkish name of the town, Ghuzel-hissar, or "Beautiful Castle."

The Turkish village of *Schiosque* is three hours and a half from Ghuzel-hissar. Who ever expected to find England in Asia Minor! and yet the fine cultivation and the excellent road still seem to persuade us that we are in our native country. We spent the night in a large coffee-house, surrounded, as usual, by smoking Turks. In one respect I cannot but wish that the laboring orders in England were on a level with Mussulmans: it would be happy indeed for them if they were as free from habits of intoxication: experience proves that coffee is incalculably better for the population of a country than intoxicating liquors.

At *Sarakeny*. We were agreeably surprised to find here Panaretos, bishop of Philadelphia: he was engaged in making a tour of his diocese, and had already spent a few days at Sarakeny. When we first called on him, he was engaged in the performance of evening prayers with some of his attendants: it was to us a subject of surprise and sorrow, to observe the manner in which the service was conducted: the hundreds of "Kyrie eleesons" are repeated with a celerity which is perfectly amazing: in fact, you hear, in general, nothing more than "leeson," "leeson," "leeson," "leeson"—till the last utterance of the petition, when, as if to make some amends for the haste of the preceding expressions, you hear a full and round enunciation of "Kyrie eleeson." One of the causes of this neglect of decorum is, doubtless, to be found in the immense length of the Greek services: I have heard of one of them, which actually continues five hours.

I have never met with a Greek ecclesiastic of more pleasing address than the bishop of Philadelphia. He is young, probably not more than thirty-five; and exhibits an energy and warmth of character, which, under favorable circumstances, would lead, I should imagine, to very happy results. I was sorry to find in him a degree of coldness on the subject of the Bible Society: he said that they had conversed on the subject, in the Synod at Constantinople; and I understood him that they considered the circulation of the Romain Scriptures to be impracticable for the church as a body, but that it might be left to the exertions of individuals. He also hinted his fears, that harm might result to the people, from an undirected use of the Scriptures: he brought forward as an instance, the passage of St. Matthew (i. 25), *And knew her not till she had brought forth her first-born*. Here, he remarked, the common reader might be led to suppose that Mary did not remain a virgin after the birth of Christ, from the acceptance in which we at present take the word *till*. Past intercourse with Greeks had already taught me the inexpediency and inutility of contending hastily on this subject to the doctrine of the perpetual virginity of Mary, they are bound by such adamantine prejudices that a missionary will

find it better to direct their attention to more important subjects, than hastily to shock their feelings on a point of minor importance. It was the parting advice which I received from a well-meaning inhabitant of Ithaca, "Attack not the perpetual virginity of the Panagia!" and, except when I have discerned a previous preparation of mind, I have not deemed it advisable to say much on this subject. With these feelings I did not contravene the idea of Panaretos; but contented myself with shewing, that, whatever difficulties might be contained in the Scriptures, those points which were essential to salvation, were obvious and intelligible. He very gladly received a New Testament and other books.

I cannot describe how much I was struck with *Hierapolis*. There are three objects, all of which cannot fail to arrest attention. One is the superb situation of the city: it is placed on the slope of Mount Messogis, which rises behind, to a considerable elevation; in front, is the vast plain of the Mæander: beyond, are stupendous mountains, covered half down their sides with brilliant snow: there are only two principal features in the landscape; but though so few, they are grand beyond description. The second object which excites amazement is the frozen cascades: by this name I denote the four or five cataracts, which have been petrified in their course, and which display the whiteness of the purest snow: I question if the world elsewhere exhibits so surprising an instance of this phenomenon: the appearance is precisely that of roaring cascades, having been metamorphosed in an instant into Parian marble: the size, too, of these snow-white water-falls is such, that they are visible at an immense distance. The third subject of surprise is the ruins of the city: here we see the most magnificent remains of antiquity covering an extent of three or four miles in circumference—we wander among massy walls—we are surrounded by inscriptions, statuary, and columns—we pass under stupendous arches—we repose on marble seats of the theatre: the theatre is certainly the most striking relic of the ancient Hierapolis: not only the seats, but great part of the proscenium still remains: such a spectacle speaks, in very powerful language, the transient nature of earthly grandeur—*See what manner of stones, and what buildings, are these!* and yet a ruin little less than that of Jerusalem has befallen them: neither the beauty of its situation, nor the salubrity of its waters, nor the strength of its buildings, has preserved Hierapolis from utter destruction: may we then ever set our affections on that heavenly residence which is the only true Hierapolis (sacred city): may we be denizens of that city which hath foundations, whose builder and maker is God!

The works of God remain, though the labors of man have gone to decay. The waters for which Hierapolis was famous still retain their quality; we found them hot, even at some distance from their fountain; and having had our faces inflamed by the burning rays of the sun, it was refreshing and beneficial to bathe them in the tepid streams.

To a Christian, Hierapolis is interesting, from the mention which is made of it in the sacred writings. In the epistle to the Colossæ

sians (iv. 13.) St. Paul bears record to Epaphras, that he had great zeal for them in *Hierapolis*. Its vicinity to Laodicea and Colossæ would naturally lead to the conclusion, that it enjoyed the privilege of the labors of Epaphras, at the same time with those two cities. It deserves also to be noticed, that the remains of two churches are still visible. It is delightful, then, to reflect, that, amidst these ruins of idolatry and pleasure, is reposing the earthly part of many faithful Christians; and that the last trumpet will call forth from beneath the incrustations of Pambouk-Kalasi many a glorified body to heavenly mansions. At present, no Christian resides even in the vicinity. There is only a miserable Turkish village, situated beneath the most eastern of the cascades.

Laodicea.—The city of Laodicea was seated on a hill of moderate height, but of considerable extent. Its ruins attest, that it was large, populous, and splendid: there are still to be seen an amphitheatre, a theatre, and aqueduct, and many other buildings. But its present condition is in striking conformity with the rebuke and threatening of God. Not a single Christian resides at Laodicea! No Turk even has a fixed residence on this forsaken spot. We only observed a few Turcomans, who had pitched their tents in the area of the amphitheatre. Infidelity itself must confess, that the menace of the Scriptures has been executed. It was a subject of interest to me, to find that the amphitheatre, which still remains, was built not much later than the time when St. John wrote the Apocalypse: nor could I help inquiring, whether theatrical amusements might not have been one of the principal causes which induced the decay of spirituality at Laodicea: we know, from the passionate fondness of the ancients for these sports, and also from the powerful condemnation of them by the primitive fathers, that they must have been a source of serious temptation to the early Christians. Unhappy was the hour, when the youth of either sex were prevailed on to take their seat in these splendid structures: that solid and serious felicity which the Gospel imparts would soon be expelled, amidst such tumultuous assemblages; and, with so many objects to inflame the passions and to corrupt the heart, there was little prospect that a single visit would leave the individual without being infected with a dangerous contagion. Though circumstances are somewhat different in modern theatres, it is greatly to be apprehended that the results are not dissimilar: how many a youth who awakened the best hopes, has been utterly ruined by these entertainments!

From Laodicea to Philadelphia.—April 6, arrived at *Degnizlu*. This is a large and flourishing town; and, as we happened to visit it on the market-day, every thing wore an aspect of bustle and activity. There is a considerable number of Greek residents: they assert that they occupy 60 houses; and I was glad to find Romaine still spoken by them: they have one church, and we heard of another of the Armenians. After continual exposure to observation for so long a time, it was to me quite a treat to find an opportunity for retirement and prayer. Here, also, I was per-

mitted, in some degree, to exercise my proper office: I had much conversation on religion with a Greek from Konich (the ancient Iconium,) and with three or four others. The missionary who would aspire to revive the ancient churches of Hierapolis, Laodicea, and Colossæ, must plant himself at *Degnizlu*: here he would be in the neighborhood of them all. But he would have a difficult post: the union of the medical with the clerical character would probably remove some obstacles.

On the way to *Chonos*, we traversed a beautiful wood, in which the vines were climbing to the summits of the trees, and suspending themselves in a very elegant manner from the branches. On the right, we had romantic mountain scenery: Mount Cadmus was close at hand, crowned with forests, and the snow was glittering amidst the trees.

We approached *Chonos* with feelings of no small excitement. Where is the ancient Colossæ? What remains of the church of Epaphras? Are any individuals still to be found who have been made meet to be partakers of the inheritance of the saints in light, delivered from the power of darkness, and translated into the kingdom of God's dear Son? (Col. i. 12, 13) The answer is a melancholy one. The very spot on which Colossæ stood is still uncertain: but, what is most afflicting, the condition of Christianity in this region has undergone a change, as total as the overthrow of the city.

Here we were sorry to find a total ignorance of Modern Greek: a native of Cyprus is the only priest, and the only individual who can speak that language. Whenever Turkish has supplanted Greek, of course the Romaine Scriptures are of no value: nor does the Turkish Testament supply the deficiency: for, partly because the Greeks are ignorant of the Turkish characters, and partly because the Greeks are jealous of the introduction and use of this volume, it has become necessary to prepare for them Turkish Scriptures in the Greek letter. Whatever publications they possess are of this description; and I noticed, that their inscriptions on tombs are of the same kind. It is a natural inference, which is unhappily too well confirmed by fact, that where the Greeks are only acquainted with Turkish, their knowledge of the New Testament will be proportionably less: indeed, they are almost ignorant of it. Where Romaine is spoken, its similarity to ancient Greek still enables the attentive to have some knowledge of the lessons of the Gospel which are read at church; but here, such a degree of light is impossible.

On the morning after their arrival at *Chonos*, Mr. Hartley and his companion wandered to a place which Mr. H. supposed to have been the site of the ancient Colossæ. His reflections while standing on this interesting spot, were as follows:

Here reposes whatever was mortal of the church of Colossæ; with the exception of Epaphras, Archippus, Philemon, and Onesimus, their very names are forgotten. But, in truth, very different has been their end.

from the death of those who are unconnected with their religion: *When Christ, who is our life, shall appear, then will they also appear with Him in glory* (Col. iii, 4.) The place on which I tread is a sacred spot of earth. Here have been deposited the seeds of immortality. Here is concealed a treasure which ere long will adorn the very courts of heaven. The place where the remains of a believer rest must be precious in the eye of God himself: with the eye of sense, I view nothing here but scattered stones, adorned by violets, anemones, and hyacinths; but, by faith, I foresee the exertion of divine power amidst these ruins. *Those who sleep in the dust shall awake*—such is rejected the message of mercy declared to them by Epaphras, *to shame and everlasting contempt*—the happy number, who gave it a welcome reception, *to everlasting life*. That the actual situation of Colossæ should still be a subject admitting of further investigation, is a melancholy evidence of the utter ruin which has befallen that ancient city: long since have disappeared, not only all the pious abodes of Epaphras and his successors, but the very buildings, amidst which they resided: at present, the ground is for the most part cultivated, where we supposed the city to stand; and no remains are visible, which are either calculated to excite curiosity or to gratify taste.

Philadelpia.—As we drew near this place, April 23d, I read with much interest the Epistle (Rev. iii. 7—13) to that church. The town is situated on a rising ground, beneath the snowy mountain Tmolus. The houses are embosomed in trees, which have just assumed their fresh green foliage, and give a beautiful effect to the scene. I counted six minarets. We entered through a walled wall; massy, but by no means of great antiquity. The streets are excessively ill paved and dirty. The tear of Christian pity must fall over modern Philadelpia. Were Christ himself to visit it, would He not weep over it, as once over Jerusalem? Alas! the generation of those who *kept the word of our Lord's patience* is gone by; and here, as in too many other parts of the Christian ineyard, it is difficult to discover better fruits than those which are afforded by briars and ramblers! It is, indeed, an interesting circumstance to find Christianity more flourishing here than in many other parts of the Turkish empire: there is still a numerous Christian population: they occupy 300 houses: divine service is performed every Sunday in five churches, and there are twenty of smaller description, in which once a year the Liturgy is read. But though the candlestick remains, its light is obscured: the lamp still exists, but where is its oil? Where is now the *word of our Lord's patience*?—it is conveyed in sounds unintelligible to those who hear: when the very epistle to their own church is read, they understand it not! The word of legendary superstition and of multifarious will-worship is now more familiar to their ears. And where is the bright exhibition of Christian virtues?—unhappily, the character of Christians in these countries will scarcely bear comparison with that of Mahomedans themselves! In a word, Philadelpia has had her share in that utter apostasy from

true and practical Christianity, which has been the bane of the East.

But, though I am compelled by truth to speak in this manner, I gladly seize this opportunity to express my conviction, that ere long there will be a great renovation in the eastern churches. This is not the place for detailing the grounds of such an opinion: but I state with confidence this result of my observations, during my intercourse with oriental Christians. Nothing is wanting, but perseverance in imparting instruction on every favorable occasion: and, ere long, we shall see the fruit of our labors. The English missionaries who visit these countries in a zealous and affectionate spirit will find the language once addressed to Philadelpia applicable to themselves: *Behold, I have set before thee an open door, and no man can shut it*.

Our visit to Philadelpia was rendered the more interesting, by the circumstance of our being the bishop's visitors. He pressed us so strongly to make his house our home, that we thought it right to comply with his wishes. This circumstance gave me an opportunity of having much conversation with Panaretos. Many of his remarks afforded us satisfaction. The Bible he declared to be the only foundation of all religious belief: and I was astonished to hear him say, that he knew of no other confession of Christian belief, than the creeds of the Apostles, of Nice, and of St. Athanasius. With the design of referring to Christ, as the *only name given among men by which we can be saved*, I introduced a remark on the atoning efficacy which too many appear to attach to fasting. "It is," he replied, "the universal idea." After other remarks, distinguished for candor, and expressive of the miserable follies into which our nature has plunged us, he used these decisive words—"Abuses have entered into the church, which former ages might endure; but the present must put them down." Other topics of conversation were, justification by faith, indulgencies, the prophecies concerning popery, and the seventh general council. Conversing on the last-mentioned subject, I was surprised to find, that he did not know that protestants worshipped God without the use of pictures. The Christian population he considered to be on the increase at Philadelpia; in the last year there had been ten deaths and twenty marriages: the Turks, he said, were decreasing: a large number had marched for Greece, and none had ever returned. In the evening we attended the metropolitan church; but to give a true account of the sad degradation of Christian worship exhibited on this occasion would be equally difficult and painful. We were highly pleased with the engaging manner of Panaretos: his house, also, which is termed, as usual by the Greeks, the Metropolis, exhibited a decorum highly suited to a Christian bishop: nor did I witness that fawning and perpetual kissing of the hand, which I have deplored in some other episcopal residences. From the verandah, we had a view over the whole town by day; and, at night, we observed the illuminated minarets spreading their light over the city, as is customary during the fast of Ramazan.

Sardis.—April 26th. This morning I have visited Sardis—once the splendid capital of

Lydia, the famous residence of Cræsus, the resort of Persian monarchs, and one of the most ancient and magnificent cities of the world. Now how fallen! The ruins are, with one exception, more entirely gone to decay, than those of most of the ancient cities which we have visited. No Christians reside on the spot: two Greeks only work in a mill here, and a few wretched Turkish huts are scattered among the ruins. We saw the churches of St. John and the virgin, the theatre, and the building styled the palace of Cræsus; but the most striking object at Sardis is the temple of Cybele. I was filled with wonder and awe, at beholding the two stupendous columns of the edifice which are still remaining: they are silent but impressive witnesses of the power and splendor of antiquity.

Thyatira.—The principal notices concerning this place have been anticipated by Mr. King.

Progress of Light in Turkey.

The following remarks were made by Mr. Hartley, while residing in Constantinople.

With regard to missionary proceedings in general, I think that we may consider them encouraging. Numerous opportunities present themselves of instructing individuals in the truths of religion; and I fully expect to be employed in this manner, without intermission, the whole summer. In fact, as the number of your acquaintances increases daily, occasions of usefulness run on almost without limit in so immense a city as Constantinople. These opportunities are more frequent among the Greeks, than any other body: but I am happy to inform you, that the door is opening for us among Roman Catholics also, and that our books are received by many of them with eagerness. It is also worthy of remark, that those very books which are in most direct opposition to their Church are received with the greatest pleasure; such, for example, as "Popery a Novelty"—Tillotson against Transubstantiation—Tillotson on the Necessity of Reading the Scriptures—"Andrew Dunn," &c. I ardently long for full and separate works against each of the principal tenets of popery: these books not only open men's understandings on their own peculiar subject, but they induce them to study books more readily on the experimental doctrines of Christianity. I also hear that the inquiry has been made amongst Roman Catholics, "Why do not the protestants open a regular church in Pera? Turks, Jews, Greeks, Latins, all have their respective places of worship—why not protestants?"—the meaning was, a church for the natives of the country.

These and other circumstances indicate that LIGHT IS SPREADING. Wherever, indeed, I go in the East, I find persons who are beginning to see into the errors of their different communions. I would not, however, have it understood, that men are to be met with in these countries, who know yet what it is to count all things but loss for the excellency of the knowledge of Christ Jesus our Lord. I have a most encouraging conviction that such characters will ere long be found;

but too many, alas! we meet with, who while they abandon the yoke of popery do not abandon the service of sin; and that gigantic fortress, which Satan has been erecting and fortifying for so many ages in the East, will not fall without a tremendous conflict. May God give grace to those of us who have entered on this arduous but glorious service, to endure hardness as good soldiers of Jesus Christ—to fight a good fight—and hereafter to join in an universal ascription—*Thanks be to God, who giveth us the victory through our Lord Jesus Christ!*

I hear at intervals, of different Jews, who appear to believe in the Messiah: they are, however, so closely watched, that it is almost impossible to have intercourse with them. A Jew cannot call once upon a missionary, without danger of the severest punishment.

South Africa.

BOSCHUANAS.

Among the Boschuanas, a tribe about 600 miles north-east of Cape Town, two missions have been established—one by the London Missionary Society, at New Lattakoo, in 1817; the other by the Wesleyan Methodist Missionary Society, in 1823, at a town called Maquasse, near the Maquasse mountains. In the former mission are two missionaries, Messrs. Hamilton and Moffat; and Mr. Hughes, an artisan. Messrs. Hodgson and Archbell compose the mission at Maquasse.

New Lattakoo.—Mr. Moffat is able to address the natives in their own language, which he found of very difficult acquisition; but the congregations have not yet become large. The females are apparently more attached to their national superstitions than the males, and use their influence to prevent the men from attending on the instructions of the missionaries, who are, therefore, induced to visit the people the more frequently at their houses for the purpose of religious conversation. They also hold a catechetical meeting, and have established a day school, and a Sabbath adult school. The decline of prejudices among the natives is evinced by the abandonment, from time to time, of customs inimical to moral and social improvement.—Elementary books have been prepared in the language of the Boschuanas, and sent to England to be printed.

At pp. 161—163 of volume xviii, may be found some notices of the Boschuanas, in extracts from a journal of Mr. Kay, a Wesleyan missionary. The remarks of Dr. Philip on the climate, made after his visit to this mission in September 1825, and of the Directors of the London Society in their Report, will assist our conceptions as to the external circumstan-

ces of the missionaries. The first of the following paragraphs was written by Dr. Philip, the second by the Directors of the Society.

The scarcity of rain is a great barrier to improvement in this country: a shower, to moisten the ground, is a rare event. The missionaries assured me that they had not, for five years, seen a drop of rain-water running on the surface of the ground, and their sole dependence for corn and vegetables is upon irrigation. It is seldom that a single cloud is seen: clouds and shade impart to a Boschuana a more lively idea of felicity, than sunshine and fine weather to an Englishman. In the Boschuana language, 'pulo,' (rain) is the only word which they have for a blessing, and showers of rain are 'showers of blessings.'

Little progress has been made in building: the missionaries considering it proper, in the first place, to direct their attention chiefly to the procuring of water for the irrigation of their grounds. This object they have obtained, by cutting a channel of two miles in length, and from three to five feet in width; but without any assistance from the Boschuanaas who were incredulous as to the success of the undertaking. A mission house, to be composed of stone, has been begun: no clay adapted for making bricks has been, as yet, found in the vicinity. The Boschuanaas, during the past year, commenced planting Indian corn and tobacco, and contemplated the planting of potatoes during the present year.

Maquasse.—This mission was broken up, some time since, by the invasion of the Mantatees and other interior tribes. Messrs. Hodgson & Archbell, however, proceeded to re-establish it as soon afterwards as possible. It was while they were on their return to Maquasse for this purpose, in May of the last year, that Mr. Hodgson wrote the journal, of which the following are extracts. The journal is found in the Wesleyan Missionary Notices. The extracts afford an illustration of some of the dangers voluntarily and cheerfully encountered by missionaries in the pursuit of their benevolent object.

May 17th, 1826.—We drove two lions from some reeds to a distance, but were notwithstanding troubled with them at an early hour in the night; and a considerable part of the cattle was driven from the wagons. One cow was killed not far from us; and we had the mortification of hearing the lions devour her, while with guns and fire-brands we approached as near as was prudent, without being able to drive them from their prey.

19th.—Soon after we had retired to rest last night, the sheep-fold was visited by some wild animals, and upon looking out of the wagon I observed a lion leap over the bushes with a lamb in his mouth, within a few yards of me. Upon examining the fold, a goat and a lamb were found killed, another nearly dead, and two sheep so much bitten as to ren-

der it necessary to kill them also. While holding watch, I walked behind the wagon to see if I could discern the destroyer, when a lion alarmed me by growling behind the bush near to which I stood.

20th.—Though we sat up last night to guard the cattle against wild beasts, we were unable to prevent the lions from driving off nearly the whole of them. I set off early with some of the men in search of the lost cattle, and after riding three hours, most of them were found; and the remainder, except one heifer which the lions had killed, were brought by the cattle watcher and some Bushmen whom we sent in search.

Upon reaching the place where had been a flourishing station but a little while previous, Mr. Hodgson thus describes the disheartening circumstances, under which they commenced its re-establishment.

Aug. 6th.—We reached Maquasse in the afternoon, with mixed feelings of pleasure and pain; pleasure, at the prospect of being joined in a few days by Sifonello and his people, and of being able to re-commence the station; and pain, from beholding the ruin which appeared. As I rode through the old town, I was grieved to see such marks of desolation. Most of the houses which I had left occupied by inhabitants, living together in peace, were burnt down; the folds for the cattle, gardens, &c. destroyed; here a broken pot and there a broken spoon, &c., indicated the haste with which the Borolongs had deserted their residence. The remembrance of past events was painful; and the people having burnt all the grass in expectation of rain, the mountains and the valley in which we had lived, presented a most dismal appearance. Arriving at my former residence, I was pained to see brother Broadbent's house entirely destroyed, the hedge of our gardens burnt, and a remnant of Dr. Clark's Commentary, with detached parts of other valuable publications, as well as various pieces of household furniture, scattered about, and all rendered useless. The interpreter ridiculed the idea of forming a mission station here; his wife sarcastically remarked, we must immediately travel to seek water; and the remainder of the people were sunk in silent astonishment and dissatisfaction, while brother Archbell alone appeared to have hope, and spirit to check the murmurings of the people. Indeed appearances were such as would have depressed me much, had I not had experience of the resources of the station as to grass and water.

Sifonello is the chief of Maquasse, and a friend of the missionaries. Mr. Archbell took with him a press and type from the Cape, and an elementary school-book has been printed since the mission was resumed. It is in the Sichuan language, with the Roman character—bears the impress "*Maquasse, 1826*"—and is the first book ever printed in that language, or country.

Domestic Intelligence.

The unusual length of the Minutes of the Board, makes it necessary to exclude a portion of the intelligence of a domestic and miscellaneous character, which would otherwise be inserted in this number.

American Board of Missions.

EIGHTEENTH ANNIVERSARY.

In the following account, the reader is presented with an *Abstract of the Minutes*, the principal matters, which it is deemed expedient to publish, being classed under different heads. It is presumed that this will be more acceptable, than a full transcript of the record, including all the mere matters of form.

THE EIGHTEENTH ANNUAL MEETING OF THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS was held in the lecture room of the Presbyterian church in Pearl street, in the city of New York, on the 10th, 11th, 12th, 13th, and 15th days of October, 1827.

Members Present.

HON. EGBERT BENSON, LL. D. of the city of New York.

JOSEPH NOURSE, Esq. Register of the Treasury, Washington.

HON. JOHN HOOKER, of Springfield, Mass.

HON. STEPHEN VAN RENSSELAER, LL. D. of Albany, N. Y.

HON. JOHN COTTON SMITH, LL. D. of Sharon, Con.

REV. DAVID PORTER, D. D. of Catskill, N. Y.

REV. ALEXANDER PROUDFIT, D. D. of Salem, N. Y.

REV. SAMUEL MILLER, D. D. Professor in the Theological Seminary, Princeton, N. J.

HON. JONAS PLATT, LL. D. of the city of New York.

REV. CALVIN CHAPIN, D. D. of Wethersfield, Con.

REV. JEREMIAH DAY, D. D. LL. D. President of Yale College, Con.

REV. THOMAS McAULEY, D. D. of the city of New York.

REV. LYMAN BEECHER, D. D. of Boston, Mass.

HON. WILLIAM REED, of Marblehead, Mass.

REV. JOSHUA BATES, D. D. President of Middlebury College, Vermont.

JOHN NITCHIE, Esq. of the city of New York.

REV. THOMAS DE WITT, city of New York.

REV. WILLIAM MC MURRAY, D. D. city of New York.

REV. JOHN CODMAN, D. D. of Dorchester, Mass.

JEREMIAH EVARTS, Esq. of Boston, Mass.
WILLIAM MAXWELL, Esq. of the city of New York.

REV. GARDINER SPRING, D. D. of the city of New York.

EDWARD A. NEWTON, Esq. of Pittsfield, Mass.

REV. NATHAN S. S. BEMAN, of Troy, N. Y.

REV. WARREN FAX, of Charlestown, Mass.

ELIZABETH LORD, Esq. of the city of New York.

REV. JOHN LUDLOW, D. D. of Albany, N. Y. and

HON. LEWIS STRONG, of Northampton, Mass.

Honorary Members Present.

The following Honorary Members were present: viz. REV. JAMES M. MATHEWS, D. D., REV. WILLIAM PHILLIPS, D. D., REV. SAMUEL H. COX, REV. JOSEPH Mc ELROY, REV. WALTER MONTEITH, REV. CYRUS MASON, REV. HENRY G. LUDLOW, and MESSRS. ARTHUR TAPPAN, MOSES ALLEN, KNOWLES TAYLOR, WILLIAM A. HALLOCK, and GERRARD HALLOCK, of New York city, ZECHARIAH LEWIS, Esq. and REV. JOSEPH SANFORD, of Brooklyn, ORRIN DAY, Esq. of Catskill, MESSRS. JOSIAH BISSELL and EVERARD PECK, of Rochester, REV. JOHN BEATTIE, of New Utrecht, and REV. J. D. WICKHAM, of New Rochelle, N. Y.; REV. ERASTUS SCRANTON, of Orange, REV. ORRIN FOWLER, of Plainfield, and REV. STEPHEN MASON, of Washington, Con.; REV. J. B. WATERBURY, of Hadley, Mass., REV. PHILIP C. HAY and REV. JOSHUA T. RUSSELL, of Newark, N. J.; SOLOMON ALLEN, Esq. of Philadelphia; and REV. NICHOLAS PATTERSON.*

Religious Services.

The meeting was opened with prayer, on the 10th, at ten o'clock, A. M. by Dr. MILLER, and on the succeeding days, by Drs. McMURRAY, DAY, PROUDFIT, and REV. MR. DE WITT; and was closed, late on the evening of the 15th, with prayer by Dr. SPRING.

As neither of the preachers appointed for the present year had arrived,† at the com-

* It is possible that the names of some of the Honorary Members present may have been omitted in the above list, though inquiries were made at the time to ascertain them.—Ed.

† Dr. Beecher, the first preacher for the occasion, several members of the Prudential Committee, and the

commencement of the meeting, Mr. NEWTON, and Drs. BATES, and SPRING were requested to consider what arrangements should be made, in case neither of those preachers arrived before 7 o'clock in the evening. Upon report of this Committee, President BATES was requested to hold himself in readiness to deliver a sermon, if necessary.

On the evening of Wednesday, public worship was attended in Wall-st. church, and President BATES preached from Eph. i, 3.

On Thursday morning, Dr. SPRING, and Messrs. PLATT and LORD were appointed a committee to consider the expediency of requesting Dr. BEECHER to deliver a sermon on Friday evening, pursuant to his appointment last year.

In the afternoon this committee reported in favor of Dr. BEECHER's being requested to deliver his sermon: whereupon it was resolved, that divine service be attended for that purpose on Friday at 4 P. M.

In the evening, a public meeting was attended in the Brick Presbyterian church, when parts of the Report of the Prudential Committee were read by the Corresponding Secretary, and addresses were delivered by the Rev. JONAS KING, late missionary of the Board in Syria, and by WILLIAM LAXWELL, Esq. of the city of New York.

At 4 o'clock on Friday afternoon, divine service was attended in Market-st. church, and a sermon was preached by Dr. BEECHER, from Luke xi, 21, 22.

During the morning session on Saturday, very important and interesting subject being presented to the consideration of the Board, the peculiar propriety of special union in prayer for divine direction was suggested by Mr. NEWTON: whereupon the Board united in prayer, Dr. McAULEY aiding in the service.

On Saturday evening, a meeting was held for prayer, Dr. DAY presiding on the occasion.

On Monday at a quarter past 4 P. M., the Board united with numerous professed disciples of the Lord Jesus, in Murray-street church, in commemorating the Lord's Supper. Drs. McAULEY, PROUDFIT, and BEECHER, and Rev. Mr. SNODGRASS presided.

Treasurer's Accounts.

The Treasurer's accounts, as examined and certified by the Auditor, were exhibited and accepted. The Receipts and Expenditures, during the past year, were as follows:

The Treasurer, was unexpectedly detained at New London by a storm which rendered it unsafe for steamers to navigate the sound. They arrived early on the second day of the meeting.—Ed.

Receipts.

Donations,	\$82,435 25
Legacies,	4,088 63
Income of Permanent Fund, deducting interest paid on money borrowed,	1,818 61
Balance on hand Sept. 1, 1826,	88,341 89
	875 81
	88,917 40
Balance for which the Board is in debt, carried to new account Sept. 1, 1827,	15,513 10
	\$104,430 30

Expenditures.

The payments from the Treasury to meet the current charges of the various missions and operations of the Board were,	\$102,498 31
Debts of the United For. Miss. Society,	931 00
Appropriated to meet apprehended losses on stock in the Eagle Bank, New Haven,	1,000 00

Amount of payments from the Treasury, \$104,430 30

The following additions to various permanent funds, of which the interest only can be expended, have been made within the year past, viz.

To the Permanent Fund for the Corresponding Secretary, viz.	
From an individual,	\$88 50
For profits of the Missionary Herald, received during the year,	3,596 47
Interest, in part, on this fund,	86 97—3,741 94
To the Permanent Fund for Treasurer, viz.	
From individuals,	185 50
Interest on this fund,	49 20—234 70
	\$3,976 64

For the printing establishment for Western Asia,	621 42
The payments on account of the expenses for the printing establishment for Western Asia, within the year past, have amounted to	1,413 77

Appointment of Committees.

MESSRS. VAN RENSSELAER, HOOKER, and NOURSE, Dr. MILLER, and President DAY, were appointed a committee to consider the expediency of adding to the members of the Board.

Mr. NEWTON, Rev. Mr. FAY, Mr. NITCHIE, Dr. LUDLOW, and Mr. BISSELL were appointed a committee to consider the duties of the members of the Board, with respect to visiting Auxiliary Societies, and otherwise promoting the interests of the Board: and also to consider the extraordinary duties which are devolved upon the Christians of the present day, with reference to missions among the heathen.

MESSRS. LORD, A. TAPPAN, PLATT, STRONG, BISSELL, EVARTS, REED, HOOKER, and Dr. MATHEWS were appointed a committee to report such a plan as may appear to them most eligible for augmenting the funds of the Board, so as to justify the establishment of new missions, and the extension of its existing engagements; and with a view to some measures being immediately adopted for the above purpose in the city of New York.

The Prudential Committee having communicated to the Board a formal complaint, which they had made to the Secretary of

the Navy, with regard to the conduct of Lieut. PERCIVAL at one of the Sandwich Islands, Messrs. VAN RENSSELAER, and PLATT, and Dr. CODMAN were appointed a committee to examine and report upon the same.

Messrs. EVARTS, REED, and LORD, and Drs. PROUDFIT, and PORTER were appointed a committee to consider the expediency of establishing a fund, the income of which shall be applied to the support of infirm, or superannuated missionaries, widows of missionaries, and children of missionaries, either left orphans, or sent to this country for their education.

Messrs. NEWTON, STRONG, and EVARTS, and Drs. MILLER, and BATES, were appointed a committee to consider the expediency of rescinding the resolution passed the last year, authorizing the Prudential Committee to print their Report before the annual meeting of the Board.

Dr. MATHEWS, Mr. REED, Rev. Mr. DE WITT, and Drs. CHAPIN, and SPRING were appointed a committee to consider the expediency of holding a special, or stated meeting of the Board in the city of New York, or of advising the holding of some other public meeting with reference to the cause of foreign missions, in the same week in the month of May, during which the public anniversaries are now held.

Drs. MILLER, Mc AULEY, CODMAN, and DAY, and Messrs. EVARTS, NEWTON, and NOURSE were appointed a committee to recommend a place for holding the next annual meeting.

Drs. BATES, PROUDFIT, and DAY, and Messrs. EVARTS, and STRONG were appointed a committee to report a time for holding the next annual meeting, and also to nominate a preacher for that occasion.

Reports of Committees and Resolutions.

On Election of Members.—The committee appointed to consider the expediency of adding to the members of the Board, reported;—"That, in their opinion, no addition will be useful at the present time. They however recommend an election to fill the vacancy made by the lamented death of the late Hon. WILLIAM PHILLIPS." Whereupon JOHN TAPPAN, Esq. of Boston, Mass. was unanimously elected, by ballot, a member of the Board.

Duties of Members of the Board.—The committee appointed to consider the duties of the members of the Board, with respect to visiting Auxiliary Societies, and otherwise promoting the interests of the Board, reported as follows:—

"That, as far as has come to their knowledge, it is the opinion of the friends of missions generally, and decidedly the opinion

of your committee, that the plan now in operation, of keeping alive the missionary spirit in this country and supplying the Treasury of the Board through the instrumentality of Associations and Auxiliary Societies, is the most simple, effective, and desirable, that has been devised for this purpose; that all previous measures have been abandoned as unsatisfactory, and could not easily be reverted to, even were they desirable; and that the most serious ill consequences are to be apprehended, should the favor of the community towards the Auxiliary Societies be lost, or in any great degree diminished.

"It is the common belief, that this Board has become pledged to its Auxiliaries to send them a Deputation of persons to be present at their anniversary meetings, with the view of encouraging and stimulating to continued exertions, and of communicating such useful and interesting intelligence in respect to the missionary enterprise, as is always received with satisfaction, and commonly with advantage.

"The persons, in time past, who have been deputed for this purpose, when Auxiliaries were few in number and confined within narrow limits, were missionaries returned from foreign stations, members of the Prudential Committee, and members of the Board.

"It is understood, that persons of the first description (missionaries) will always be employed for this object, when obtainable; that the pressing and increasing employment of the Prudential Committee renders it wholly impossible that much of their time can be spared for the purpose; and that it remains, therefore, for the members of the Board to assume this important duty, which, in the opinion of your committee, they should assume, and discharge with punctuality and care.

"It will of course be expected of the Prudential Committee, that they make those requisitions upon the members as generally, and appoint them to places of meeting as near to their residences, and otherwise study their convenience, as circumstances will allow.

"It is supposed that there are at present about sixty Auxiliary Societies in connexion with this Board, and that there are members in the vicinity of each Society, who may conveniently attend.

"Your committee are not prepared to suggest any other specific mode, by which members may advance the common interests of the Board.

"With regard to the other part of the work assigned, which was to consider the extraordinary duties that are devolved upon the Christians of the present day, with reference to missions among the heathen:—

your committee state it as their unwavering conviction, that the standard of Christian benevolence is far too low among all classes of the Christian community, and that the rich especially have, with some honorable exceptions, fallen in their contributions far below what the claims of the Great Head of the church and the wants of a perishing world demand, and that some efficient measures should be taken to increase the charities of the Christian public, and the funds of the Board. Your committee think it not advisable, however, to attempt to recommend any specific measures on this subject, but that the Board refer it to the deliberation and active measures of the Prudential Committee."

The above report was accepted and approved, and the following resolutions were adopted by the Board:—

Resolved, That it shall be the duty of the members of the Board to attend the anniversary meetings of Auxiliary Societies, when required by the Prudential Committee, as a Deputation from this Board; and that the travelling expenses of such members, in going to and returning from the places of meeting, be paid out of the Treasury of the Board.

Resolved, That the Prudential Committee be authorized and requested to take such measures as they may think proper, to engage the active exertions of the Honorary Members of the Board, and of such other Clergymen and Laymen as they may consider disposed and qualified to promote the interests of the Board, either at the meetings of Auxiliaries, or on any other occasions.

Augmentation of Funds.—The Committee appointed to report a plan for augmenting the funds of the Board, made a report: whereupon,

Resolved, 1. That in view of the great success, which has attended the measures employed for the propagation of the Gospel among the heathen, and of the indications of divine providence favorable to a more extended and universal application of these means, and in view of the growing conviction respecting the obligation of Christians to cause the Gospel to be preached and disseminated throughout the world; it appears proper that special appeals for liberal contributions to this object should be made to those who possess wealth, or who, by the prosperity of their business, are enabled to do much in its behalf.

Resolved, 2. That the existing operations, engagements, and prospects of the Board give occasion for a loud and urgent call upon its patrons and friends for more enlarged liberality, than at any former period; and that it is exceedingly desirable that so

large an amount of funds should be obtained, as shall not only justify a great extension of its operations, but likewise give such an impulse to the public mind and to the faith and hopes of the church, as shall essentially promote the progress of the cause, and the fulfilment of the divine predictions and promises.

Whereas the Prudential Committee have received pressing applications, within a few months past, from liberal individuals at a distance, proposing that a plan should be adopted, by which the resources of the Board, as was hoped, might be suddenly and greatly increased; and whereas similar applications have been made to the Board, during the present session, in behalf of the same individuals and others of like spirit, by which it appears that there is in the Christian community a disposition to meet the exigencies of the church and the world, by coming spontaneously with large offerings of money to aid in sending the Gospel to heathen nations;—Therefore,

Resolved, 3. That as there is an urgent call for a great extension of missionary effort, the Board thankfully acknowledges and warmly approves of such a generous consecration of property as is proposed; and that such representations be made, by the Prudential Committee and other members of the Board, to the religious public, and especially to the more wealthy and prosperous of its patrons, as shall bring the claims of a perishing world before them.

Resolved, 4. That whenever subscriptions shall be made, in conformity to the last resolution, the Board would recommend that the money should pass through the channel of an Association, or Auxiliary Society, wherever such Associations or Auxiliaries have been formed; or at least, that the matter be so conducted, that the Associations, or Auxiliaries shall not be weakened by this extraordinary effort.

Resolved, 5. That with the view of carrying into effect the measures contemplated in the preceding resolutions, it be recommended to the members of the Board and the Honorary Members to charge themselves with the duty of commending the same to the individual Associations and the religious public generally, in or near whose sphere of operations they may respectively reside, and at such time and in such manner, as their own convenience or the Prudential Committee may suggest.

Whereas it is understood, that a meeting of gentlemen friendly to this object is proposed to be held in this city on the evening of the 15th, at which suitable statements will be made, and that a subscription in pursuance of the above plan will be proposed; therefore,

Resolved, 6. That the members of the

Board will feel it their duty to attend the same.

On the Conduct of Lieutenant Percival.—The committee appointed to consider the complaint addressed by the Prudential Committee to the Secretary of the Navy, reported: whereupon it was

Resolved, unanimously, That the Board feel, with deep sensibility and regret, the reported outrages and misconduct of Lieutenant Percival of the Navy of the United States toward the missionaries of the Board at the island of Oahu, and the interesting natives of that island, and that this Board fully approve of the representation which has been made on that painful subject by the Prudential Committee to the Secretary of the Navy of the United States: and that the Recording Secretary transmit a copy of this resolution to the Secretary of the Navy.

Mission to Africa.—Contemplating the miserable and degraded moral condition of our fellow men in Africa, and reflecting upon the causes which have conspired in this quarter of the world to render that condition yet more miserable;—

Resolved, That it seems to be the obvious duty of the Board, as almoners of the public charity, to take immediate and decisive measures for communicating that relief, which the light of the blessed Gospel will afford.

Resolved, That the Prudential Committee be enjoined forthwith to take such steps as to them shall appear sufficient for the establishment of a missionary station on some part of the continent of Africa.

Resolved, That we rely upon Almighty God for a blessing upon this undertaking; and upon the Christian sympathy of our fellow citizens for means to enable us to carry this important object into full effect.

Fund for Widows of Missionaries, &c.—The committee on the subject of establishing a fund for the support of infirm or superannuated missionaries, &c. were discharged from the consideration of the subject, and it was referred to the Prudential Committee to report upon it at the next meeting of the Board.

A Standing Rule respecting the Sacrament of Lord's Supper.—It was made a standing rule of the Board, that the Sacrament of the Lord's Supper be administered at its Annual Meeting.

Certificates of Membership.—The certificates of membership, with respect to those who have been and shall hereafter be elected, are to be signed by the President and the Recording Secretary of the Board.

The Annual Report.—The committee, to whom was referred, for consideration,

the vote respecting the Annual Report passed at the last session of the Board, presented their Report, which was as follows:—

“That the said vote of the last session appearing objectionable in principle to many of the members, and not to have been found useful in practice in the estimation of others, it is the opinion of this committee, that the same should be rescinded.

“The only satisfactory mode of procedure in respect to the Report of the Prudential Committee, which suggests it self at present to the minds of your committee, is to request the Prudential Committee to present it for consideration, annually, in such form as that the parts relating to the several missions respectively, and the other prominent objects which shall be embraced by it, may be submitted to committees of this Board, to be reported on; by the adoption of which course it is hoped that the whole subject of it will be fully examined, to the satisfaction of this Board, and of its friends who take an interest in its affairs.”—It was therefore,

Resolved, That the Prudential Committee be requested, until otherwise ordered by this Board, to prepare their Annual Report in such form, that the different leading parts of it may be referred to different committees, and thus the whole Report be brought under the distinct consideration of the Board, previous to its publication.

Resolved, That the Prudential Committee cause to be printed, in connexion with their Annual Report, the Treasurer's Accounts, and such other documents as they shall judge proper to be included in that publication.

Resolutions of Thanks.—Mr. HOOKER and Dr. McMURRAY were appointed a committee to present the thanks of the Board to President BATES for his sermon, and to request a copy for publication.

Mr. LOBB, and Rev. Messrs. COX and BEMAN were appointed a committee to present the thanks of the Board to Dr. BEECHER for his sermon, and to request a copy for publication.

The thanks of the Board were presented to the Rev. AUSTIN DICKINSON for the gratuitous copies of the Rev. Dr. GRIFFIN's sermon preached before the Board last year, which had been published in the National Preacher, and for his having generously reimbursed the expenses of the edition of the same sermon printed by the Board.*

* It will be proper to say here, that Mr. Dickinson requested permission to publish Dr. Beecher's sermon, also, in the National Preacher, and offered, besides circulating 10,000 copies himself, to make a donation to the Board of 4,000 copies more. The number of subscribers to the National Preacher is about 7,000.—Ed.

The thanks of the Board were presented to the Trustees of the Presbyterian church in Pearl-street for the convenient accommodations afforded to its sessions, by the use of their lecture-room.

Recommendation to the Auxiliary of New York and Brooklyn, &c.—The committee, to whom it was referred to consider and report upon the expediency of holding a special, or stated meeting of the Board in the city of New York, &c., reported:

"That after a deliberate examination of the question submitted to them, they are of opinion, that it would not be advisable at present to resolve on holding either stated, or special meetings of the Board, as such, in the city of New-York, at the season contemplated. But as they deem it of great importance that public attention should then be called to the cause of foreign missions, in such manner as to create or increase a general interest in their behalf; the following resolutions are submitted:—

"1. That it be recommended to the Auxiliary Foreign Missionary Society of New-York and Brooklyn to hold their anniversary on such day or evening of the week above named, as to them shall seem most advisable.

"2. That it be considered the special duty of the members of the Board resident in or near the city of New-York, to attend; and also of the Prudential Committee to attend themselves if practicable, and if not to send a Deputation; and thus give their united aid to render the occasion instrumental in awakening a more general interest and activity in behalf of foreign missions." The above report was accepted and approved.

The next Annual Meeting.—The committee appointed to recommend a place for the annual meeting, reported:

"That, after mature deliberation on the subject referred to them, they would respectfully recommend the next annual meeting to be held in the city of Philadelphia." This report was accepted and approved.

The time fixed for the Meeting is the first Wednesday of October, 1828, at 10 o'clock in the morning, and the members of the Board residing in the city of Philadelphia were requested to make the necessary arrangements.

The Rev. JOHN H. RICE, D. D. of Virginia, was appointed to preach at the next Annual Meeting, and Rev. ARCHIBALD ALEXANDER, D. D. Professor in the Theological Seminary in Princeton, N. J. was appointed second preacher.

In future the printed minutes of the Board are to be deemed sufficient notice to

the members, of the time and place of holding the Annual Meeting.

Officers for the Year.

HON. JOHN COTTON SMITH, LL. D. *President*;

HON. STEPHEN VAN RENSSELAER, LL. D. *Vice President*;

REV. CALVIN CHAPIN, D. D. *Recording Secretary*;

HON. WILLIAM REED,

REV. LEONARD WOODS, D. D.

JEREMIAH EVARTS, Esq.

HON. SAMUEL HUBBARD, LL. D.

REV. WARREN FAY,

JEREMIAH EVARTS, Esq. *Corresponding Secretary*;

REV. RUFUS ANDERSON, *Assistant Secretary*;

HENRY HILL, Esq. *Treasurer*;

WILLIAM ROPER, Esq. *Auditor*.

CHESTER ADAMS, Esq. declined a re-election to the office of Auditor, and the thanks of the Board were voted to him for his gratuitous and faithful services in that office.

CONTRIBUTIONS AT THE PUBLIC RELIGIOUS MEETINGS.

The following were the contributions at the public religious meetings mentioned in the preceding minutes.

In the Brick Church, on Thursday eve-

ning the 11th.

5439 00

In Market-street, on Friday, the 12th,

164 00

After the celebration of the Lord's Supper, 300 00

Total, \$104 00

SPECIAL MEETING FOR SUBSCRIPTIONS IN BEHALF OF MISSIONS.

As the business of the Board proceeded, and the enlarged views of the members, and of others present during the discussions, became apparent, several friends of missions, residing in the city of New York, were desirous that a special meeting should be held before the session of the Board was closed; and that the members should be invited to attend. Accordingly, an invitation was given to a considerable number of gentlemen, known to be friendly to the objects of the Board, to meet in the lecture room of the Presbyterian church in Pearl street, on Monday evening, the 15th ult. The invitation was signed by several of the clergy and laity of the city, and would have been more extensively circulated, had the time permitted.

A respectable number convened; and it was the opinion of the members of the Board who were present, and of others who took an active part and a deep interest in the proceedings, that the meeting formed an era in the progress of evangelical efforts.

Zachariah Lewis, Esq. was called to the chair, and Eleazar Lord, Esq. appointed clerk:

The Corresponding Secretary of the Board was introduced to the meeting, and was requested to state what openings there were for an immediate increase of missionary labor, provided additional funds should be offered. In compliance with this request, he gave a rapid glance at the missions now in existence, and at desirable fields for new missionary enterprise. Among the latter, he dwelt a little upon Western Africa, and the North-West Coast of America. He concluded by stating, that these increased exertions, to which the Board was invited, would demand an additional expenditure of a hundred thousand dollars the first year, leaving what might be called the ordinary receipts to defray the expense of existing operations; and that the continually increasing sphere of missionary labor would probably require an equal or greater expenditure, in subsequent years.

The Rev. Jonas King, lately returned from the East, was next requested to state the result of his own observations, in countries bordering on the Mediterranean, with respect to the need and the utility of increased efforts. This he did, in a very interesting manner, by mentioning many places, which he had visited, and in which missions might be planted with great advantage. He described these places and their inhabitants, and the countries adjacent; and urged upon the gentlemen present their peculiar duties as American Christians.

The Rev. Dr. Beecher was then invited to address the meeting, as he had previously expressed his views to the Board, somewhat at large, on the same subject. He spoke about twenty-five minutes with great force and effect.

At the close of these statements and arguments, which were heard with the most profound attention, the chairman observed, that the meeting was now ready to receive any motion. It was accordingly moved, that a subscription be opened, for the purpose of raising funds to enable the American Board of Commissioners for Foreign Missions to make *new and augmented efforts*. In the object of the motion the meeting was perfectly united; but there was a diversity of opinion, as to the form which the subscription paper should take.

Some gentlemen thought, that, for the sake of securing a large sum, and affording a strong ground of confidence to the Board in regard to new efforts, it would be well for the subscription to be annual, for five years, payable on the condition that it should be raised to one hundred thousand dollars annually. Others were of opinion, that it would be better to have the subscription for the present only, and without

any condition as to the amount, supposing that the sum given would increase from year to year. To meet the wishes of both these classes, it was decided that two papers should be laid upon the table. The subscribers to the first stipulated, that they would pay the sums annexed to their names annually, for five years, with the permission of Providence, and on the condition that \$100,000 were raised, as an additional effort, within twelve months from this time. They also engaged to make the first payment, without any condition, as to the whole amount raised. Upon this paper one gentleman subscribed \$5,000, another \$10,000 for himself and his friends in the western part of the state, several others \$1,000 each, two \$500 each, &c. amounting in the whole to \$20,675 annually, or \$103,375 for the five years. Upon the other paper, \$5,000 were subscribed; making the sum of both papers to be \$108,375, of which \$25,675 are payable within twelve months, and the remainder is payable in future years, on the condition above specified. Except the large sum engaged from the west, the subscription was made by a few friends of missions in the city of New York. Gentlemen from other States did not subscribe; reserving themselves to act in connexion with their friends, in the towns and counties, where they reside. But it was very pleasing to hear the assurance given, from many quarters, that the contributions would be greatly increased in the Auxiliary Societies generally. One gentleman, who belongs to an Auxiliary which raised \$1,800 the present year, guaranteed that the sum should be doubled next year. Another had previously given a similar guarantee in writing. Several clergymen expressed the opinion, that the offerings of the friends of missions generally could easily be doubled.

On the whole, the result of the meeting was most auspicious, not merely or principally on account of the sum raised, but because it afforded a practical illustration of the ease with which the friends of God can contribute of their substance, when He imparts the disposition.

REMARKS ON THE MEETING OF THE BOARD.

THE proceedings, which have been described, in the *abstract of the Minutes*, plainly show, that the members of the Board felt, in a manner unusually deep and solemn, their responsibility to the Christian public and to their Divine Master. But no written account, much less the mere copy of resolutions, can give a full and adequate impression of the state of feeling. All the deliberations were interesting; but on

Friday, Saturday, and Monday, they were so, on an extraordinary degree.

On Saturday morning, a large committee reported on the subject of the call for augmented efforts, in carrying forward the missionary operations of this country. When the Board was about to enter upon the consideration of his report, a member proposed, as the subject was one of the most important that ever engaged the attention of any deliberative assembly, and as there was an inexhaustible Source of wisdom, to which all who felt their need of divine teaching might have access, that special prayer should be offered for the blessing of God upon the Board in the approaching discussion. A prayer was immediately offered, and the subject was then resumed.

The Corresponding Secretary gave some description of the opening fields for missionary labor. The Board then requested Mr. King to make such statements, as his own observation would prompt, with reference to those countries of the East, which he had visited. This was done at considerable length; and was closed by an allusion to his reflections when broad, respecting the happy condition of Christians in America, and the peculiar obligations under which they are laid. A most animated discussion ensued, in which Dr. Spring, Dr. Beecher, Mr. Bissell, Dr. Matthews, Dr. Mc Auley, and others, took a part. Several gentlemen, both members and spectators, declared that they had never before been present at so interesting a deliberation—debate it could not be called, for all were of one heart and one soul. The great topics, which filled the mind, and caused the bosom to heave with emotions too big for utterance, were the wonderful preparations, in the Providence of God, for evangelical effort,—the ability of this country to furnish faithful, devoted, efficient laborers, in constantly increasing numbers,—the vigor and enterprise which American Christians are capable of exhibiting, whenever they shall be generally and fully embarked in this great cause,—and the indications that they are speedily to be thus embarked.

It was the opinion of not a few, who were present, that the effect of this meeting, and of the unexampled liberality which it was the occasion of bringing forth, would be immediately felt through the land. It will animate missionaries, and operate powerfully to increase their number. It will turn the thoughts of rich men to their obligations, and do much toward forming a new standard for their efforts; and, in these various ways, may exert an influence greater than can now be foreseen, or conceived.

ANNIVERSARIES OF AUXILIARIES.

MAINE. *The Auxiliary of Lincoln County* held its third annual meeting at Thomaston, Sept. 25th. A sermon was preached by the Rev. Mr. Adams, of Woolwich, the report of the Treasurer was read, and a collection taken.—Rev. D. M. Mitchell, of Waldoboro, Secretary; Warren Rice, Esq. of Wiscasset, Treasurer.

MASSACHUSETTS. *The Western Auxiliary of Worcester County* held its fourth annual meeting at North Brookfield, Oct. 2d. A sermon was preached by the Rev. Alvan Bond, of Sturbridge; the reports of the Secretary and Treasurer were read, and an address was delivered by the Rev. Samuel Green, of Boston, who was present as a Deputation from the parent Society.—Rev. Micah Stone, South Brookfield, Secretary; Allen Newell, Esq. Brookfield, Treasurer.

The Northern Auxiliary of Worcester County held its fourth annual meeting at Westminster, Oct. 5th. The reports of the Secretary and Treasurer were read; and addresses were delivered by the Rev. Mr. Perkins of Ashburnham; Rev. Mr. Lincoln, of Gardiner; Dea. Hyde, of Winchendon; the Rev. Mr. Chickering, of Phillipston; the Rev. Mr. Phillips, of Princeton; and the Rev. Samuel Green, of Boston, who was present as a Deputation from the parent Society.—Rev. Rufus A. Putnam, Fitchburg, Secretary; Dea. Abel Downes, Fitchburg, Treasurer.

CONNECTICUT. *The Auxiliary of Tolland County* held its third annual meeting at Ellington, Sept. 27th. The usual reports were read by the Secretary and Treasurer; and addresses were delivered by John Hall, Esq., the Rev. George A. Calhoun, John H. Brockway, Esq., the Rev. Lyman Strong, Rev. Lavius Hyde, and Rev. Hubbel Loomis.—Elisha Stearns, Esq. Tolland, Secretary; Jonathan Barnes, Esq. Tolland, Treasurer.

The Southern Auxiliary of Windham County held its third annual meeting at Windham, Oct. 4th. The usual reports were read by the Secretary and Treasurer, and addresses were delivered by several clergymen, and by Mr. Loomis, recently returned from the Sandwich Islands, who was present as a Deputation from the parent Society.—Daniel Frost, Jr. Esq. Canterbury, Secretary; Zalmon Storrs, Mansfield, Treasurer.

The Western Auxiliary of New Haven County, held its third annual meeting at Orange, Oct. 2d. The usual reports were read by the Secretary and Treasurer.—Rev. Erasmus Scranton, Orange, Secretary; Mr. William Stebbins, Orange, Treasurer.

The Auxiliary of the City of New Haven, held its second annual meeting Oct. 1st. The reports of the Secretary and Treasurer were read, and addresses were delivered by the Rev. Professor Goodrich, of Yale College, and Rev. Leonard Bacon.—Mason A. Durand, Secretary; C. J. Salter, Treasurer.

DEPUTATIONS TO THE MEETINGS OF AUXILIARIES.

It appears, in some of the preceding account of anniversaries, that the meetings were attended by gentlemen, who were requested to be present, and to address

their fellow Christians, as a Deputation from the Committee. These visits were very kindly received; and it is a matter of sincere regret, that, in many instances, similar Deputations failed, and the expectations of the societies were disappointed. The failures were occasioned principally by three causes: viz. the gentlemen appointed had previous engagements, which could not be dispensed with; the severe storms which occurred during the last two months, made it inconvenient to travel; and the importance of the service, and the greatness of the disappointment, were not, in all cases, duly appreciated.

The Committee have been desirous of doing all in their power to keep up the interest of Auxiliary Societies; as they are convinced, that much depends upon the continued operation of the present system of organization. In the course of the summer past, great pains were taken to arrange the meetings in such a manner, and to make such appointments, as to authorize the expectation that all, or nearly all, the meetings would be attended by a Deputation, composed of members of the Board, or of other gentlemen, who would consent to perform the service. In making these arrangements and appointments, there were more difficulties than would at first strike the eye. The details of this business are as yet, in a great measure, a matter of experiment, and embarrassments must be expected at the outset. But the Committee are not discouraged. They still hope, that a good degree of regularity will be attained in this part of the plan. At the late meeting of the Board, several of the members expressed a great willingness to visit not only Auxiliary Societies, but Associations, in those parts of the country, where they respectively reside; and there is good ground for believing, that labors of this kind will be greatly increased in the year to come.

The Committee have need of the candor of their brethren, in regard to this subject, as well as in regard to every other part of their agency. The cares, which rest upon them, are numerous and widely diversified; their labors arduous and constantly pressing; and, without the kind co-operation of their brethren extensively, it is impossible that they should execute the wishes of the great Christian community, in whose behalf they are appointed to act. They would seize this occasion to express their grateful sense of the readiness with which the officers of Auxiliary Societies consented to fix the time of annual meetings, so as to accommodate the

gentlemen who were appointed to attend members of Deputations.

Encouragement may be taken from their participation, that as the cause of missions gets a firmer hold of the hearts of men they will be more prompt to attend missionary meetings, and will be easily satisfied with any well-meant endeavors to interest them by plain statements of facts; by reasoning from obvious premises; and by the presentation of Gospel motives, as they exist in a warm heart and spontaneously manifest themselves in unadorned language.

ORDINATIONS.

The Rev. CYRUS BYINGTON, a missionary of the Board among the Choctaws, was ordained at Oxford Ohio, by the Presbytery of Cincinnati, Oct. 4. The Rev. Joshua L. Wilson, D. D. made the Ordaining Prayer, and the Rev. Robert H. Bishop, D. D. President of the Miami University, gave the Charge. The Sermon was assigned by the Presbytery to Mr. Byington, as the occasion seemed a suitable one for him to plead the cause of the heathen. Mr. B. has been residing at Cincinnati for several months, superintending the printing of school-books in the Choctaw language. [Miss. Her. July, p. 213-4] and preaching in the vicinity on the subject of missions. He has been received with great cordiality, and much aided in his work. He speaks of his ordination as a very interesting and solemn scene, and one which he would mention with thankfulness to the Lord. The printing is now nearly completed, and Mr. B. expects to return immediately to his former congregation among the Choctaws.

The Rev. RICHARD BROWN, an agent of the Board, was ordained at Wheeling, Virginia, on the first week of October, by the Presbytery of that vicinity.

The following persons were recently ordained, in different parts of the country, as missionaries to the heathen, with a view to their joining the mission at the Sandwich Islands; viz.

Rev. LORRIN ANDREWS, at Washington, Kentucky, on the 21st of September. The Sermon, by Rev. Mr. Whitney, of Concord; and the Charge by Rev. John T. Edgar, of Maysville.

Rev. PETER JOHNSON GULICK, at Freehold, N. J., on the 3d ult.; the Sermon, by Rev. Prof. Halsey, of Nassau Hall; the Charge, by Rev. Mr. Woodhull, of Princeton; the Ordaining Prayer, by Rev. Mr. Cooley, of Trenton.

Rev. JONATHAN SMITH GREEN and Rev. EPHRAIM WESTON CLARK, at Brandon, Vt., on the 3d ult. The introductory prayer, by Rev. Mr. Lovell, of Vergennes; the Sermon by Rev. Beriah Green, of Brandon; the Consecrating Prayer, by Rev. Mr. Boshnell, of Cornwall; the Charge, by Rev. Mr. Morton, of Shoreham; the Fellowship of the Churches, by Rev. Mr. Hoyt, of Hinesburg; the Concluding Prayer, by Rev. Mr. Hunter of Claremont.

FORMATION OF AUXILIARIES.

NEW HAMPSHIRE. The Auxiliary of Cheshire County was formed at Keene, Oct. 25th.

Addresses were delivered by the Rev. President Tyler, of Dartmouth College, and the Rev. Enoch Pond, of Ward, Mass. who were present as a Deputation from the parent Society. The officers elected were as follows:—

Rev. John Sabu, Fitzwilliam, *President*.
 Rev. Allen Pratt, Westmoreland, E. Dunbar, Esq. Keene, Rev. John Walker, Chesterfield, Dea. Samuel Griffin, Fitzwilliam, Rev. Pliny Dickinson, Walpole, *Vice Presidents*.
 Rev. Z. S. Hartow, Keene, *Secretary*.
 Rev. C. H. Jaquith, Keene, *Treasurer*.
 Rev. Ebenezer Coleman, Swanzy, Capt. Abel Blake, Keene, *Auditors*.

NEW YORK. *The Auxiliary of Monroe County* was formed at Rochester, Sept. 26th. Addresses were made by Judge Chapin and Josiah Bissell, Jr. of Rochester, Ephraim Strong, of Ogden, and Edward N. Kirk, Agent of the Board. Officers were elected as follows:—

Harvey Ely, Rochester, *President*.
 Thomas Blossom, Brighton, Frederick Bushnell, Greece, Pickett Brockway, Palma, William Groves, Esq. Clarkson, Oliver Spencer, Sweden, Ephraim Strong, Ogden, Henry Brewster, Esq. Riga, Isaac Lewis, Esq. Wheatland, Alfred Scofield, Esq. Chili, D. B. Crane, Henrietta, Stephen Luske, Pittsford, R. L. Ely, Penfield, and William Dunning, Penfield, *Vice Presidents*.
 Everard Peck, Rochester, *Secretary*.
 Josiah Bissell, Jr. Rochester, *Treasurer*.
 The President, Secretary and Treasurer, together with Aristarchus Champion, and Ira West, of Rochester, *Executive Committee*.

FORMATION OF ASSOCIATIONS.

NEW YORK. *Onondaga co.* Otisen, Gent. and Lad. Asso. Amos Combs, Pres. Lauberton Munson, V. Pres. Josephus Baker, Esq. Treas. Rev. Richard C. Corning Sec. 6 coll.

Monroe co. Rochester, 1st Pres. church. Gent. and Lad. Asso. Harvey Ely, Pres. Charles I. Hill, V. Pres. Levi A. Ward, Sec. Preston Smith, Treas. 6 coll. Sept. 3.

Rochester. 3d Pres. church. Gent. and Lad. Asso. D. N. Bush, Sec. Josiah Bissell, Jr. Treas. Sept. 13.
 Chili. Rev. Chauncey Cook, Pres. A. Scofield, Esq. V. Pres. and Sec. David Scofield, Treas. 12 coll. Sept. 9.

Palma and Greece. Gent. and Lad. Asso. Asa Hebee, Esq. Pres. Pickett Brockway, V. Pres. Samuel D. Bradley, Sec. Oren Hale, Treas. 5 coll. Sept. 2.

Clarkson. Gent. and Lad. Asso. Joel Palmer, Pres. Levi Smith, V. Pres. John Palmer, Sec. William Groves, Esq. Treas. 3 coll. Sept. 10.

Riga. Gent. Asso. Rev. George Coan, Pres. Henry Brewster, Esq. V. Pres. Dea. Hubbard Hall, Sec. and Treas. 4 coll.—Lad. Asso. Mrs. Henry Brewster, Pres. Mrs. Hubbard Hall, V. Pres. Mrs. George Coan, Sec. and Treas. 4 coll. Sept. 18.

Pittsford. Gent. Asso. Simon Stone, Esq. Pres. Joseph Shepherd, V. Pres. Elisha Beach, Sec. Lovell Perrin, Treas. 3 coll.—Lad. Asso. not reported. Sept. 16.

Penfield. 1st Pres. Church. Gent. and Lad. Asso. R. H. Ely, Pres. Levi Warren, V. Pres. Asahel S. Beers, Sec. Leonard Adams, Esq. Treas. 4 coll. Sept. 16.

Penfield. 2d Pres. Church. Gen. Asso. Rev. Ja-

hez Spicer, Pres. Michael Dunning, V. Pres. Samuel Lacy, Sec. William Hicks, Treas. 5 coll.—Lad. Asso. Mrs. Mary Spicer, Pres. Mrs. Olive B. Lacy, V. Pres. Mrs. Patience St. John, Sec. Mrs. Martha Dunning, Treas. 5 coll. Sept. 16.

Brighton. Gent. and Lad. Asso. Thomas Blossom, Pres. John Hatch, V. Pres. Maj. Orange Stone, Sec. Roswell Hart, Treas. 7 coll. Sept. 21.

Henrietta. Gent. and Lad. Asso. D. B. Crane, Pres. James Perry, V. Pres. George Smith, Sec. Dea. Abijah Gould, Treas. 7 coll. Sept. 23.

Wheatland. Gent. and Lad. Asso. Abraham Handford, Pres. Simon Sage, V. Pres. Isaac Lewis, Esq. Sec. William H. Handford, Treas. 5 coll. Sept. 25.

Ogden. Gent. and Lad. Asso. Not reported.

Genessee co. Bergen. Gent. Asso. Dea. P. Wilcox, Pres. Sinaens Dibble, V. Pres. U. Crampton, Sec. and Treas. 5 coll.—Lad. Asso. Mrs. U. Crampton, Pres. Mrs. John Ward, V. Pres. Mrs. P. Wilcox, Sec. and Treas. 5 coll. Sept. 12.

PENNSYLVANIA. *Crawford co.* Meadville. Rev. Timothy Alden, Pres. David Dick, and John Lapher, V. Pres. Rev. Wells Bushnell, Sec. John Reynolds, Esq. Treas. 9 coll. Sept. 2.

Gravel Run. Edward Hicks, Esq. Pres. James Birchard, V. Pres. Thomas Rice, Sec. John Shearer, Treas. 4 coll. Sept. 3.

Conrunt. James R. Finley, Esq. Pres. John Maetamare, V. Pres. William C. M'Logan, Sec. Joseph M'Granahan, Treas. 4 coll. Sept. 4.

Randolph. Ichabod Parker, Pres. Joel Jones, V. Pres. Calvin Kingsley, Sec. Jacob Guy, Esq. Treas. 3 coll. Sept. 5.

Venango co. Franklin. Rev. Thomas Anderson, Pres. Andrew Bowman, V. Pres. Arthur Robinson, Sec. James Gilliland, Treas. 4 coll. Sept. 6.

Mercer co. Georgetown. Charles Montgomery, Pres. James Caldwell, V. Pres. David Garner, Sec. Samuel Axtell, M. D. Treas. 3 coll. Sept. 6.

Fairfield. Rev. Ira Condit, Pres. John Robb, V. Pres. John C. Robinson, Sec. Erk Condit, Treas. 4 coll. Sept. 7.

Mercer. Rev. Samuel Tait, Pres. John Finley, V. Pres. Hugh Bingham, Sec. Robert Patterson, Treas. 6 coll. Sept. 9.

Salem. William Beatty, Pres. James Donaldson, and J. Stinson, V. Pres. Robert Man, Sec. James Bean, Treas. 6 coll. Sept. 10.

Monfield. Rev. James Satterfield, Pres. Samuel Clarke, V. Pres. Andrew Satterfield, Sec. John Rankin, Treas. 4 coll. Sept. 11.

Center. Rev. James Munson, Pres. Robert Glenn, Vice Pres. Adam Black, Sec. James M'Dowell, Treas. 5 coll. Sept. 12.

Plain Grove. Rev. J. Munson, Pres. Hugh Henderson, V. Pres. Alexander M'Bride, Sec. Nathaniel Cooper, Treas. 4 coll. Sept. 13.

Newcastle. Rev. Samuel Sample, Pres. Robert Carman, V. Pres. James T. Robinson, Sec. Samuel M'Clary, Treas. 4 coll. Aug. 30.

Butler co. Muddy Creek. David M'Jankin, Pres. John M'Candles, V. Pres. William Gibbon, Sec. John Wigton, Treas. 4 coll. Sept. 14.

Concord. Rev. John Coulter, Pres. William M'Elvain, V. Pres. John Christie, Esq. Sec. John Temblin, Esq. Treas. 4 coll. Sept. 15.

Middlesex. Rev. Reed Bracken, Pres. James White, V. Pres. Oliver David, Sec. John Brown, Treas. 4 coll. Sept. 17.

Butler. Rev. John Coulter, Pres. William Beatty, Sec. John Sullivan, Treas. 6 coll. Sept. 16.

Allegheny co. Bull Creek. Rev. Abraham Boyd, Pres. Ezra How, V. Pres. William R. Elliott, Sec. Benjamin Coe, Treas. 4 coll. Sept. 16.

Donations,

FROM SEPTEMBER 21st, TO OCTOBER 20th, INCLUSIVE.

L. AUXILIARY SOCIETIES.

Brookfield Asso. Ms. A. Newell, Tr.
 Brimfield, La. 45.28; chh. 60; 105 28
 Brookfield, S. par. Gent. 14.50; La. 13.87; Mon. con. 2.25; 30 68
 W. par. Gent. 37.17; La. 54.07; 91 24
 Enfield, Gent. 32.76; La. 26.74; 61 50

Greenwich, Gent. and La. 30 39
 New Braintree, Gent. 52.51; La. 39.74; 92 25
 North Brookfield, Gent. 68.44; La. 54.81; Mon. con. 8.56; 131 81
 Oakham, Gent. 28.35; La. 26.33;
 Fem. juv. so. 7; 61 68
 Spencer, Gent. 32.82; La. 35.29; 68 11

Sturbridge, Gent. 40; La. 36;	76 00
Ware, Mon. con. 20; 1st so. Gent.	
40; La. 35;	85 00
E. so. Gent. 36; La. 37.20;	73 30
Western, Gent. 20.75; La. 33;	83 75
	960 83
Deduct for expenses, &c.	38 54—923 29
Central Ass. so. N. J. J. S. Green, Tr.	191 70
District of Columbia, M. Nourse, Tr.	
Alexandria, Mon. con. in 2d presb.	
chh. 9.83; Gent. 24.32; La. 24.16;	58 33
Essex co. Ms. J. Howard, Tr.	
Gloucester, La.	37 00
Methuen, Gent. 10.06; La. 13.43;	23 81—60 51
Fairfield co. West, Ct. M. Marvin, Tr.	
Fairfield,*	
Greensfarms, Gent. 28.31; La. 23.18;	
a lady, 50c;	83 90
New Canaan, Gent. 31.62; La. 42;	
Mon. con. 25; Indiv. for Hebrew	
Testaments for Jews, 6;	104 62
Norfield, Gent. and La.	20 83
North Stamford, Gent. and La.	15 17
Norwalk, Gent. 55.86; La. 60.16;	110 09
Ridgefield, Gent. 16.50; La. 16;	31 60
Stamford, Gent. and La.	84 30
Stanwich, Gent. 25.55; La. 20;	54 25
Wilton, Gent. 21.26; La. 26.30;	47 60
	498 24
Ded. expenses,	12 00—486 24
Greensburgh, Pa. W. Redick, Tr.	
Benla, Asso.	121 90
Blainville, Asso.	28 36
Congruity, Gent. asso. and la. asso.	95 30
Greensburgh, Asso.	40 42
Long Run, Asso.	58 63
McKeesport, Asso.	40 62
Mount Pleasant, Asso.	67 13
Plum Creek, Asso.	66 62
Poke Run, Asso.	79 80
Roundhill, Asso.	89 80
Rehoboth, Asso.	85 65
Salem, Asso.	49 75
Saltburgh, Asso.	50 10
Sewickly, Asso.	65 83
Unity cong. Asso.	50 11
	959 77
Ded. a. note and expenses,	7 05—953 72
Hartford co. Ct. J. R. Woodbridge Tr.	
Collection at annual meeting,	55 36
Barkhamsted, La.	15 00
Berlin, Kensington so. Young men's	
miss. so. 18.55; North Briton so.	
La. 20.92;	39 47
Canton, Gent. 51.36; La. 43.87;	94 93
Eastbury, La. 12.65; Mon. con. 10.39;	23 54
A friend, 50c.	19 12
Granby, 1st so. La.	
Hartford, N. so. Gent. (of which to	
constitute the Rev. SAMUEL	
SPRING an Honorary Member of	
the Board, 50; 180; Mon. con. 8.55;	198 55
S. so. Mon. con.	15 00
W. so. Gent.	19 42
Hartland, W. so. Gent.	13 87
Manchester, Gent.	50 00
Suffield, Gent. 14.50; La. 21.20; mon.	
con. 1st so. 10;	45 70
Wethersfield, R. Hill so. Gent. 18.70;	
La. 30.66;	49 36
Windsor, La. to constitute the Rev.	
HENRY A. ROWLAND an	
Honorary Member of the Board;	50 00
Wintonbury so. La.	15 05
	694 07
Ded. a. note,	2 00—692 07
Hillsboro co. North, N. H. J. L. Adams, Tr.	82 20
Middlesex, Ct. C. Nutt, Tr.	
Chester, Gent. 17; La. 11; Mon.	
con. 6;	34 00
East Haddam, Gent. 30.38; La. 20.02;	50 40
Haddam, Gent. 27; La. 34;	61 00
Hadlyme, Gent. 13.52; La. 16.56;	30 08
Millington, Gent. 22.67; La. 27.75;	50 43

* The sum of \$23.23, acknowledged in the M. Herald for Jan. last, as from Greensfarms, was from la. asso. in Fairfield.

North Killingworth, Gent. 22.48;	
La. 18.05; Mon. con. 4.30;	44 02
North Lyme, Gent. 23; La. 24;	46 00
Pettipaug, Gent. 45.13; La. 40.38;	85 48
Saybrook, 1st so. Gent. to constitute	
the Rev. FREDERICK W.	
HOTCHKISS an Honorary Mem-	
ber of the Board, 50; La. 32.65;	82 65
Westbrook, Gent. 7.73; La. 8.70;	16 49
	501 37
Ded. expenses,	20 00—481 37
Morris co. N. J. F. King, Tr.	24 56
New Haven city, Ct. C. J. Salter, Tr.	
Mon. con. 47.46; asso. in 1st so.	
63.38; la. asso. 146; a lady, av. of	
car rings, 4;	260 84
New York city and Brooklyn, W. W. Ches-	
ter, Tr.	398 02
Rockingham co. East, N. H. T. H. Miller, Tr.	
Coll. at annual meeting,	23 28
Brentwood, Gent. 10; la. 13.04;	23 04
Dover, Gent.	12 50
Exeter, Gent.	12 00
Hampton, Gent. 16.50; la. 19.50;	30 00
Kington, Gent.	9 00
Rochester, Gent.	1 00—111 52
Rockingham co. West, N. H. W. Eaton, Tr.	
Chester, La. in cong. par.	30 00
Plaistow and Haverhill, W. par.	
La.	16 17—46 17
Rutland Co. Vt. J. D. Butler, Tr.	
Manchester, Young la. benev. so. for	
Susan Howe Bennett in Ceylon;	19 00
Sullivan co. N. H. J. Breck, Tr.	
Claremont, Gent. 34.85; la. 40.59;	84 44
Cornish, Gent. 38.20; (of which to	
constitute the Rev. JOSEPH	
ROWELL an Honorary Mem-	
ber of the Board, 50;)	52.32;
Croyden, Gent. 12; La. 18;	20 00
Lempster, Gent.	23 75
Newport, Gent. 40.86; La. 42.30;	
schol. in sab. sch. for hea. chil.	
8.71;	91 77
Washington, Gent.	13 51—323 99
Tolland co. Ct. J. Barnes, Tr.	
Indiv.	9 00
Av. of uncurrent notes,	75
Andover, La.	15 00
Ellington, Gent. 31.93; La. 30.17;	62 10
Gilead, Gent. 15.44; La. 20.51;	41 95
Hebron, La.	24 07
North Coventry, Gent. 38.81; La.	
39.84;	78 65
Somers, Gent. 67.41; La. 75;	142 41
South Coventry, Gent. 24.48; La.	
28.70; (of which to constitute the	
Rev. CHAUNCEY BOOTH an	
Honorary Member of the Board,	
50;)	53 15
Stafford, E. so. Gent. 12; La. 17.10;	29 10
Tolland, Gent. 23.20; La. 23.34; a	
widow, 10 c.	45 70
Vernon, Gent. 44.47; La. 41.79;	86 26
West Stafford, Gent. 2.47; La. 9.67;	12 14
Wilmington, Gent. 31.95; La. 18.05;	
to constitute the Rev. HUBBELL	
LOOMIS an Honorary Member	
of the Board,	50 00—650 23
Windham co. North, Ct. E. B. Perkins, Tr.	
Coll. at annual meeting,	22 72
Ashford, Eastford so. La.	32 60
Westford so. Gent. and La.	12 37
Brooklyn, La.	26 63
Killingly, Westfield so. La.	20 00
North Killingly, La.	14 06
Plainfield, La.	44 00
Pumfret, Gent. 35.36; La. 41.71;	
mon. con. 30;	107 07
South Woodstock, La. 17.77; an	
indiv. 2;	19 77
Thompson, Gent. 9; La. 18.84;	27 84
West Woodstock, La. 12.02; an in-	
div. 5;	17 02—344 06

* Of this sum, and that from the United so. acknowledged in the Miss. Herald for July, \$100 are to constitute the Rev. SAMUEL MERWIN and the Rev. LEONARD BACON Honorary Members of the Board.

<i>Andham co. South, Ct. Z. Storms, Tr.</i>	
Balance,	15 23
Ashford, 1st so. Gent. 14.18; La.	
27.18; mon. con. 3;	44 36
Canterbury, 1st so. Gent. 20.38; La.	
31.45; mon. con. 37.30;	69 16
Westminster so. Gent. 5.82; La.	
18.33;	21 15
Chaplin, Gent. 9.40; La. 18.19;	24 59
Hampton, Gent. 17.80; La. 13.69;	31 19
Mansfield, S. Gent. 44.70; La. 50.10;	
mon. con. 20.80;	118 66
N. Gent. 15.01; La. 32.43; bible	
class, 11.84; sab. school, 3.46;	
mon. con. 7.90;	70 70
Windham, 1st so. Gent. 20; La.	
14.37;	34 27
Scotland so. Gent. 9.12; La.	
8.57;	17 60—404 00
<i>Worcester, North vic. Ms. A. Downe, Tr.</i>	
Balance from last year,	2 47
Ashburnham, Gent. 14.85; La. 13.04;	27 89
Ashby, Gent. 21; La. 36.14;	59 14
Atbol, Gent. 22; La. 26; mon. con.	
6.35;	54 39
Fitchburg, Gent. 40.78; La. 44.75;	
a friend, 8 c.	85 61
Harvard, Gent. 23; La. 30; (of which	
to constitute the Rev. GEORGE	
FISHER an Honorary Member	
of the Board, 50;)	53 00
Hubbardston, Gent.	10 75
Phillipston, Gent. 30.30; La. 20.09;	
mon. con. 15.25;	71 04
Princeton, Gent. 23.70; La. 34.44;	
sab. sch. chil. 6;	93 14
Royalston, Gent. 19.40; La. 23.75;	43 24
Westminster, Gent. 61.43; La. 61;	
an indiv. 5;	117 43
Winchendon, Gent. 40.83; La.	
28.48; mon. con. 11.54; a friend,	
50 c.	81 34
	700 00
Ded. expenses,	23 00—677 00
<i>ork co. Me. C. Williams, Tr.</i>	227 38

Total from the above Auxiliary Societies, \$7,376 14

II. VARIOUS COLLECTIONS AND DONATIONS.

<i>Adison, Vt. Rev. L. Brewster,</i>	1 00
<i>Adover, N. par. Ms. A widow's mite,</i>	5 00
<i>Andington, Vt. By E. Safford,</i>	25 00
<i>Argen, Byron and Clarendon, N. Y. Union</i>	
<i>pray. meeting,</i>	7 00
<i>illerica, Ms. La. social read. so.</i>	6 00
<i>oken and vic. Ct. Indiv. by E. Bliss,</i>	10 74
<i>oston, Ms. Mission house sab. sch. scholars,</i>	
<i>for hea. chil.</i>	15 59
<i>C. Tappan, for Charles Long Tappan and</i>	
<i>Ann Maria Tappan at Mayhew,</i>	60 00
<i>ridgehampton, N. Y. Fem. cent. so.</i>	15 00
<i>ridgewater, N. Y. Fem. benev. so. 12; mon.</i>	
<i>con. 19.44;</i>	31 44
<i>righten, N. Y. Mon. con.</i>	10 17
<i>rooklyn, N. Y. Mon. con. in presb. chh.</i>	50 00
<i>runswick, N. Y. Mon. con.</i>	20 00
<i>uckapo, Me. Mon. con.</i>	19 00
<i>uffalo, N. Y. For miss. so. in 1st presb. chh.</i>	21 00
<i>urlington, Vt. Mon. con. in University</i>	
<i>4.31; Ladies, 10;</i>	14 21
<i>utternuz, N. Y. Fem. miss. so.</i>	11 36
<i>anaan four corners, N. Y. A friend,</i>	1 00
<i>andia, N. H. Fem. char. so. for Sandw.</i>	
<i>Isl. miss.</i>	12 78
<i>ander, N. Y. Pray. meeting, 1.32; fem.</i>	
<i>char. so. 8.45; mon. con. 9.73;</i>	20 00
<i>ape Vincent, N. Y. Mon. con.</i>	10 00
<i>arliste, Ms. Gent. asso. 20.78; La. asso. 20.09;</i>	40 77
<i>hambersburg, Pa. Coll. by Rev. W. F. Vaill,</i>	15 78
<i>hampton, Fem. miss. so.</i>	6 00
<i>harleaten, S. C. D. W. Hall,</i>	10 00
<i>harlotte Court house, Va. Indiv.</i>	3 50
<i>herry Valley, N. Y. A balance,</i>	8 12
<i>hili, N. Y. Mon. con. 10.25; sab. school 2.25;</i>	18 50
<i>laremont, N. H. Mon. con.</i>	4 00
<i>linton, N. Y. Mon. con. 30; fem. benev. so.</i>	
<i>18; coll. in Rev. Mr. Norton's cong. for</i>	
<i>Sandw. Isl. miss. 73.75;</i>	121 75
<i>oncord, Vt. Mon. con. for sab. school books</i>	
<i>for Emmaus.</i>	3 00
<i>onnecticut, Friends, by Rev. W. F. Vaill,</i>	35 75

<i>Cooperstown, N. Y. Mon. con. in presb. chh.</i>	9 08
<i>Dracut, Ms. Mon. con. in presb. chh.</i>	6 49
<i>Durham, N. Y. D. Baldwin, for David</i>	
<i>Baldwin at Elliot,</i>	30 00
<i>Fayetteville, N. C. Mon. con. in presb. chh.</i>	8 50
<i>Fluanna co. Va. John H. Cooke,</i>	100 00
<i>Fredericksburg, Va. By Miss C. Lomax, for</i>	
<i>Alexander Semerville at Brainerd, 30; 3d</i>	
<i>pay. for William Mead; 13; 3d pay for</i>	
<i>Dormond Lockwood, 12;</i>	54 00
<i>Front Royal, Va. Miss. so. 4th pay. for Isaac</i>	
<i>Miller at Mackinaw,</i>	12 00
<i>Gorham, Me. Mon. con. for the Gorham</i>	
<i>men. con. school in Ceylon,</i>	60 00
<i>Greenwich, Ct. Rev. Dr. Lewis, to consti-</i>	
<i>tute the Rev. ISAAC LEWIS (now a life</i>	
<i>member of the U. F. M. S.) an Honorary</i>	
<i>Member of the Board, 20; fem. hea. sch.</i>	
<i>so. 30,</i>	50 00
<i>Guilderland, N. Y. Mon. con.</i>	2 50
<i>Hadley, Ms. Widow H. Dickinson,</i>	6 00
<i>Hagerstown, Md. Juv. miss. asso. 4; m. box,</i>	
<i>1; av. of articles, 25c. a friend, 1; for</i>	
<i>Sandw. Isl. miss.</i>	6 63
<i>Hamp. Chris. Depos. Ma. Cummington,</i>	
<i>av. of cheese, 65c. East Hampton, av. of</i>	
<i>uniform coat, 2; Northampton, av. of</i>	
<i>blank book, 1.80; A. Breck, 3; fem. Jews.</i>	
<i>so. for Pal. miss. 29.37; Rev. J. Trank, 10;</i>	
<i>Worthington, a friend, for Sandw. Isl.</i>	
<i>miss. 2;</i>	48 53
<i>Hanover, N. H. Mon. con. on College Plain,</i>	93 89
<i>Hartwick and Fly creek, N. Y. Benev. so.</i>	10 00
<i>Hepkinton, N. Y. Young la. miss. so.</i>	12 00
<i>Huntsville, Ala. Mon. con. 11.75; G. Hol-</i>	
<i>ton, 10;</i>	31 75
<i>Indiana. By Rev. Mr. Williamson,</i>	9 00
<i>Jericho, Vt. La. asso.</i>	12 01
<i>Johnstown, N. Y. P. Mills,</i>	60 00
<i>Kingston, Ms. M. box of G. Russell, for Bom-</i>	
<i>bay miss.</i>	2 95
<i>Lansingburg, N. Y. E. Jones,</i>	7 56
<i>Lewisburgh, Pa. Buffalo miss. so.</i>	15 00
<i>Lexington, Ky. A friend, by Rev. W. F.</i>	
<i>Vaill,</i>	5 00
<i>Leyden, W. so. N. Y. Mrs. L. Dewey,</i>	1 00
<i>Littlen, Ms. S. Treadwell,</i>	5 00
<i>Long meadow, Ms. Indiv. by E. Bliss,</i>	14 55
<i>Lyme, Ct. Fem. miss. so.</i>	5 09
<i>Madison, Mo. Mr. and Mrs. Tucker, 3; mon.</i>	
<i>con. 7;</i>	10 00
<i>Madison, N. Y. Fem. cent. so. 10.62; two</i>	
<i>fem. friends, 5; for Pal. miss.</i>	21 62
<i>Manchester, Vt. JOSEPH BURR, (which</i>	
<i>constitutes him an Honorary Member of</i>	
<i>the Board.)</i>	100 00
<i>Manchester, Ct. Indiv. by E. Bliss,</i>	31 00
<i>Marlboro, Ms. A friend,</i>	3 00
<i>Mentz, N. Y. J. J. Wilson,</i>	5 06
<i>Mexico, N. Y. Char. so. 12 mon. con. 6.81; m.</i>	
<i>f. 10;</i>	17 81
<i>Middlebury, Vt. Philadelphian so. in Col-</i>	
<i>lege, for hea. chil. in Ceylon,</i>	12 00
<i>Milton, Pa. Aux. so.</i>	10 00
<i>Morgan co. Ala. Collec. at camp meeting, by</i>	
<i>St. Marks and New Providence churches,</i>	40 67
<i>Mount Vernon, N. Y. La.</i>	9 00
<i>Nassau, N. Y. Mon. con.</i>	8 15
<i>Newark, N. J. Mon. con. in 2d presb. chh.</i>	55 62
<i>New Hartford, N. Y. Coll. in Rev. Mr.</i>	
<i>Coe's cong. 61.70; A. Risley, 1.25; sab. sch.</i>	
<i>No. 1. for chil. at the Sandw. Isl. 3;</i>	65 95
<i>New Hartford, Ct. La. Jews so.</i>	12 00
<i>New Haven, N. Y. Mon. con.</i>	4 25
<i>New Ipswich, N. H. Miss A. Davis,</i>	2 00
<i>Newton, Ms. A friend,</i>	10 00
<i>New York city, A stranger, 1.12; two ladies,</i>	
<i>av. of a small publication, (to constitute J.</i>	
<i>R. MURRAY an Honorary Member of the</i>	
<i>Board.) for Sandw. Isl. miss. 100; a friend.</i>	
<i>10; coll. in Brick chh. Oct. 11th, 429.60; do.</i>	
<i>in Market st. chh. 13th, 164.80; do. in Brick</i>	
<i>chh. for Pal. miss. 14th, 67.50; do. in Mur-</i>	
<i>ray st. chh. 15th, 200;</i>	972 62
<i>Northumberland, N. Y. Mon. con.</i>	3 50
<i>Ohio, Indiv. by Rev. W. F. Vaill,</i>	13 23
<i>Onondaga, N. Y. Fem. miss. so.</i>	11 47
<i>Otis, Ms. Gent. asso.</i>	50
<i>Otisco, N. Y. Mon. con.</i>	12 00
<i>Painesville, O. Mon. con.</i>	6 00
<i>Paris, N. Y. Coll. in Rev. Mr. Weeks's cong.</i>	
<i>9; E. Judd, 12;</i>	21 00
<i>Phelpsburg, Me. Mon. con.</i>	3 00

<i>Philadelphia, Pa.</i> Rev. Dr. Ely, 5; indiv. 44 13;	40 13
by Rev. W. F. Vail.	
<i>Princeton, N. J.</i> Mon. con. in Theol. sem.	
0.25; A friend, for Sandw. Isl. miss. 3; Sab.	
school chal. for John Smith Newbold in Cey-	
lon, 14;	23 25
<i>Putney, Vt.</i> Mon. con.	9 82
<i>Rhine, N. H.</i> Fem. miss. so.	13 00
<i>Rochester, N. Y.</i> Mon. con. Oct. in 1st and 2d	
chhs. 93; in 3d chh. 40;	133 00
<i>Rome, N. Y.</i> Coll. in Rev. Mr. Gillet's cong.	
for Sandw. Isl. miss.	22 38
<i>Russellville, Ala.</i> Presb. chh.	5 00
<i>Salem, Ms.</i> Mon. con. in new south m. house.	
11.75; J. B. Lawrence, 8th pay. for Abel	
Lawrence at Mayhew. 30;	41 75
<i>Saratoga Springs, N. Y.</i> Ladies in presb. cong.	
3d pay. for Harvey F. Leavitt at Mackinaw.	12 00
<i>Schenectady, N. Y.</i> North. miss. so. Depart-	
ment No. 2.	12 00
<i>Shelby, N. Y.</i> La.	9 00
<i>Smithville and North Adams, N. Y.</i> Fem. so.	12 00
<i>Springfield, Ms.</i> Indiv. by E. Bliss,	43 00
<i>Stamford, Ct.</i> J. Davenport,	50 00
<i>St. Johnsbury, Vt.</i> Mon. con. in 3d cong. chh.	
and so.	12 83
<i>Townsend, Ms.</i> Fem. cent. so.	16 44
<i>Townshend, Vt.</i> A friend, saved by abstain-	
ing from ardent spirits.	12 00
<i>Trenton Village, N. Y.</i> Mon. con. 7; do.	
Reed's neighb. 2.91; do. Garrett's neighb.	
2.07;	11 98
<i>Troy, N. Y.</i> Gent. asso. 75; la. asso. 81.25;	180 25
<i>Truro, Ms.</i> La. asso. 7; coll. in cong. so. 7.35;	14 25
<i>Utica, N. Y.</i> W. Williams, 200; mon. con.	
30.54; coll. for Sandw. Isl. miss. 122.26; A.	
Seymour, av. of gold breast pins, 4.25;	357 05
<i>Vernon, N. Y.</i> G. Brush, 3	3 09
<i>Vernon Centre, N. Y.</i> Mon. con.	35 00
<i>Virginia, A</i> friend,	2 00
<i>Washington, Ct.</i> A friend,	5 00
<i>Washington City, Miss</i> J. Hutchinson,	5 00
<i>Waterford, N. Y.</i> Mon. con.	3 00
<i>Watertown, N. Y.</i> J. D. 3d pay. for Charlotte	
Bradley at Mackinaw, 12; A. M. 3d pay. for	
Richard Lane Boardman at do. 12;	24 00
<i>Wayne co. Miss.</i> Z. Graham, by E. Bliss,	1 00
<i>West Chester, N. H.</i> Fem. cent. so. 10.84;	
mon. con. 3.40;	14 00
<i>Weyford, Vt.</i> Gent. asso. 2.54; young la. so.	
3.50; la. asso. 13.32;	25 45
<i>Westmoreland, N. Y.</i> Coll. in Rev. Mr.	
Crane's cong. for Sandw. Isl. miss. 9; Spen-	
cer's settlement, mon. con. 3.85;	12 85
<i>Wheatland, N. Y.</i> Mon. con.	18 00
<i>Whitesboro, N. Y.</i> La. for Sandw. Isl. miss.	30 11
<i>Windsor, N. Y.</i> Mon. con.	10 00
<i>Winslow, Me.</i> Mon. con.	3 00
<i>Woodbury, N. J.</i> Fem. miss. so. for Henry	
Martyn.	12 00
<i>Wolcott, Ct.</i> Gent. asso. 4.60; la. asso. 7.21;	11 81
<i>Worcester, Ms.</i> Fem. pray. so. in 1st chh.	9 25
<i>Unknown, A</i> family, for hea. chil. 1; a friend, 1;	2 00

Whole amount of donations acknowledged in the preceding lists, \$11,373 62.

III. LEGACIES.

<i>Amherst, Ms.</i> Heman Montague, dec'd, by	
M. Porter, Exr.	27 77
<i>East Windsor, N. so.</i> Ct. Mrs. Minerva Banc-	
roft, dec'd, by J. R. Woodbridge,	50 00
<i>Gardner, Ms.</i> Widow Margaret Green, dec'd,	
(received previously, \$180.61) less \$5 paid	
for expenses, by N. Green,	172 32
<i>Paris, Ky.</i> Dr. Alexander Bennett, dec'd, by	
B. Mills,	100 00
<i>Salem, N. Y.</i> Miss Nancy Beaty, dec'd, by	
Rev. Dr. Proudfit,	20 00

IV. PERMANENT FUND.

<i>Boston, Ms.</i> Hon. William Phillips, dec'd, re-	
ceived from the Aux. for. miss. so. of Bos-	
ton and vic. and the income to be applied for	
the purposes of the society,	5,000 00

V. PERMANENT FUND FOR CORRESPONDING SECRETARY.

<i>Sandwich Islands, L.</i> Chamberlain, div. on	
bank stock,	45 50

VI. PERMANENT FUND FOR TREASURER.

<i>Sandwich Islands, L.</i> Chamberlain, div. on	
bank stock,	45 50

VII. DONATIONS IN CLOTHING, &c.

<i>Abington, Ms.</i> A box, fr. ladies in 3d. par.	13 6
<i>Barnardston, Ms.</i> A box, fr. ladies.	
<i>Boston, Ms.</i> A coverlet, fr. a friend, for the	
Sandw. Islands; a trunk, fr. Mrs. C. Baker.	
<i>Creek Path, Chas.</i> na. 45 bushels corn, fr. A.	
Gibbreath.	
<i>Hamp. Chris. Depos.</i> Ms. Sundries, fr. fem.	
asso. in Chesterfield; do. fr. male and fem.	
asso. in Cummington; do. fr. fem. asso. in	
Deerfield, S. par. do. fem. benev. so. in	
East Hampton, for Physen Williston; do.	
fr. male and fem. asso. in Granby; do. fr.	
fem. asso. Hadley; a vest, fr. a friend in	
Northampton, for Wes. miss. quilts fr. Mrs.	
Strong, Norwich; sundries fr. male and	
fem. asso. and indiv. in Plainfield, do. fr.	
fem. asso. in West Hampton; do. fr. char.	
so. and a friend in Worthington.	
<i>Hartford, Ct.</i> Leather, &c. fr. I. Bliss,	14 00
<i>Hopkinton, Ms.</i> A bundle, fr. Dorcas so. for	
western miss.	11 25
<i>Huntville, Ala.</i> Sundry articles, fr. indiv.	
<i>Jonesboro, Ten.</i> One barrel flour, fr. W. D.	
Jones.	
<i>Longmeadow, Ms.</i> Leather, fr. two indiv.	
6.75; clothing, for Goshen, 40;	46 75
<i>Middletown, Ct.</i> A box, fr. fem. miss. so.	
for do.	35 91
<i>Newburyport, Ms.</i> A box and keg, for Rev.	
Mr. Richards, Sandw. Isl.	
<i>Newton, Ms.</i> A pot of jelly, fr. Miss S. Cus-	
hing for Sandw. Isl.	
<i>Newton, N. Y.</i> A box, fr. Dorcas so. for	
Cataugaus.	
<i>Petersham, Ms.</i> A box, fr. fem. char. so.	
for Mayhew,	17 19
<i>Rand, N. H.</i> A box, fr. fem. char. so. for	
Harmony,	41 31
<i>Springfield, Ms.</i> Leather, fr. two indiv. 14;	
clothing, fr. indiv. 24; do. for Goshen 21.88;	59 88
<i>West Brookfield, Ms.</i> A box, fr. the Dorcas	
and reading so. for Mrs. Bishop, at the	
Sandw. Isl.	95 32
<i>West Springfield, Ms.</i> Leather and shoes,	
fr. three indiv. 14.98; a bundle, for Mack-	
inaw, 3;	17 98
<i>Unknown, A</i> bundle, for Mr. S. Ruggles at	
the Sandw. Islands.	

Committed to the care of A. Thomas, Utica, N. Y.

<i>Adams, Smithfield, N. Y.</i> A box.	
<i>Chenango Point, N. Y.</i> Clothing, 18; mak-	
ing clothes, by D. Lanterman, 6.04;	24 00
<i>Clinton, N. Y.</i> A box, for Sandw. Isl. miss.	52 68
<i>Martineburg, N. Y.</i> A box, fr. fem. miss. so.	
24.40; a blanket, by Mrs. R. Witcox, 4;	23 40
<i>New Hartford, N. Y.</i> Clothing, for Sandw.	
Isl. miss.	61 19
<i>Oneida co. N. Y.</i> A box, fr. friends, for do.	
<i>Onondaga, N. Y.</i> A box, fr. fem. miss. so.	
<i>Paris, N. Y.</i> Two bundles of books, fr.	
Rev. W. R. Weeks,	5 00
<i>Sangerfield, N. Y.</i> Clothing,	25 40
<i>Trenton Village, N. Y.</i> A bundle, fr. H.	
House; do. fr. C. Seymour; do. fr. Reed's	
neighborhood.	
<i>Utica, N. Y.</i> A bundle, fr. Mrs. J. Barton;	
a bundle, by Mrs. I. Walker, for Mackinaw.	
<i>Vernon Centre, N. Y.</i> A box, for Sandw.	
Isl. miss.	72 21
<i>Watertown, N. Y.</i> A box, for Mackinaw.	
<i>Whitesboro, N. Y.</i> A box, for Sandw. Isl.	
miss.	79 50
<i>Unknown, A</i> barrel, for D. H. Austin, Har-	
mony.	

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, to be used in publishing portions of the Scriptures, school-books, tracts, &c. at Bunker, and at the Sandwich Islands.

Writing paper, writing books, blank books, quilts, slates, &c. for all the missions and mission schools; especially for the Sandwich Islands.

Shoes of a good quality, of all sizes, for persons of both sexes; principally for the Indian missions.

Blankets, coverlets, sheets, &c.

Fulled cloth, and domestic cottons of all kinds.

MISSIONARY HERALD.

VOL. XXIII.

DECEMBER, 1827.

No. 12.

American Board of Foreign Missions.

Palestine Mission.

EXTRACTS FROM THE JOURNAL OF MR. BIRD.

Continued from p. 305.

In the portion of Mr. Bird's journal, which will be inserted in this number, we shall first bring together the passages relating to the Shidiak family, and afterwards insert those that are of a miscellaneous nature.

Matters relating to the Shidiak Family.

Nov. 22, 1826. Abbas, a cousin of Phares, came from Hadet to persuade him to return home. He was accompanied by —, another cousin, the same who was connected with Galeb in the attempt to set Asaad at liberty. The latter gave secret hints to us not to suffer Phares to return, and as he was himself not at all disposed to do so, they went back as they came. The ostensible reason why they wish Phares to come home is, that the petty princes and shekh Mansoor (prime minister of the chief prince,) are threatening to punish the brothers for Phares' sake. The oldest brother, Mansoor, came down with the other two, but waited the result at a neighboring house.

23. Tannoos, the brother of Phares, we are told, has actually been to Ebtdeeden, being recommended to notice by prince Milhem, and received positive orders from shekh Mansoor, either to take Phares away from the English, or to take his life. Tannoos has become more fiery than ever of late, and may be seen, as he walks by himself, lifting his hand in a threatening attitude, as if he would say with Voltaire, "*Crush the wretch.*"

25. Early this morning we were surprised by a visit from Mansoor Esh Shidiak and his mother. They were scarcely seated, when the poor mother

broke out in a strain of severe rebuke upon me, for having, as she said, brought upon their family so much distress and disgrace. I begged them to be seated, talked with them in all the mildness I could, requested an account of what had happened, and what they were intending to do. They stated that Galeb had been and liberated Asaad in the night, and brought him homeward as far as the district of Kesroan, where the prince Abdalla had found the runaway, and taken him bound to Gzeer; that as soon as this news arrived, the family wrote a petition to the prince, that as this was an affair of religion, he would send the prisoner again to Cannobeen. Galeb had fled, as it was supposed, to a friendly prince in the neighborhood. It is now expected that the princes near Hadet will require, on very severe conditions, that the family seek out and deliver up both Phares and Galeb to be punished. Their object in coming to day is, to see Phares, and endeavor to persuade him to go to the house of Mr. Catafago, son of the Austrian consul of Acre, and wait there in safety till Mr. C. shall write to the emeers, and get him pardoned. They insisted on seeing Phares, but I told them it was impossible; that after what they had done in the case of Asaad, whom they first flattered home, and then took by violence, we could not but fear they had other motives than what they declared, and that therefore we could not discover to them the hiding place of Phares, without at least first consulting him; but that, in the mean time, whatever they wished to write to Phares should be safely and immediately sent him. When they found they could not see Phares, they were much chagrined. The mother used rebukes and entreaties, and looked about the house, saying, "Where have you hid him?" Mansoor laughed in angry derision at being told we could not believe him. He, how-

ever, collected himself a little, and sat down and wrote the following letter.

"To our beloved Phares.—I wish to tell you, that Joseph Canaan informed me, at the house of our uncle Aboo Hassan, that, at the instance of our brother Galeb and our uncle Mrad, Tannoos Hey-kal brought our brother Asaad (from Cannobeen,) and that two men, sent by the emeer Abdalla, came to the house of the father of Tannoos, and took Asaad to the emeer. We went immediately to the emeer Besheer (the less) with our mother, and begged of him a letter to the emeer Abdalla, that he would not inflict on Asaad any punishment. We afterwards understood that the emeer had sent Asaad to our lord the patriarch. This is what we have heard. Tannoos and Giffal are in Agosta, and Galeb and Mrad have gone to the emeer Shedeed Mrad.

"As for you, my brother, let it suffice what Asaad has done. Take good care. Put your understanding in your head, and come back. You are pursuing a course, which will bring trouble on your brother Asaad; for if the patriarch comes to hear of your being at Beyroot, he will treat Asaad with more severity. But if it seem good to you, if you really desire peace, and if you wish well to your brother Asaad, come down a little in your temper, and act with caution. He that would build a house, first counts the cost. Your brother is in prison, and you are going on as you please, and enraging people against him. As yet no one abroad knows of your case. You pretend you are afraid of harm, but have you not before run away just as you have now, and did we not take you home without harm, and leave you to your own way of thinking? We do not reproach you for not confiding in us. It is quite in character with you; for he who rejects the great head of all (the pope,) will never after give up to any body. But if you seek peace, go and stay with Catafago, or if you wish to return home under the good pleasure of the prince and the patriarch, let Mr. C. write to the patriarch to send you a license to stay quietly at home; and as to the emeer Besheer, we have been to him (cousin Abbas and myself) and begged of him that if you returned he would forgive you, and his answer was, that we might be at rest on that subject; for that you were not a thief, or a murderer, but only weak and foolish. Therefore be at rest. Come home without any suspicion or fear whatever. Or if you still stand in doubt, we will send you priest Anthony, or priest Joh with a letter of security

from the emeer, and you may come with one of them. This, my brother, is, in my opinion, the best course you can take, and you need not have the least fear in adopting it. But whatever you think best, let us be informed, that we may know how to act. Do not leave us without our seeing you, nor enrage the prince and patriarch against you. Enough of folly. If you wish to conceal that which is past, hearken to us. If you remind us of the case of Asaad, how it fell out with him, you know our agreement with him was, that none should molest him, on condition that he should molest no one, and you know also how he afterwards conducted himself. But your case is entirely different, provided you act according to our wishes. But if you continue to act according to your *own* plan, you certainly will meet with trouble. If you are for peace and quietness of mind in the way I have suggested, let us know it to-morrow, that we may suffer nothing by delay.

Your brother, MANSOOR.

"P. S. We are now at the house of Bird, and have examined the books on which you rely so much, and we have not discovered that salvation is to be obtained by forsaking all one's relatives, and ruining all their families without cause. You are therefore convicted of error and folly in regard to the way of salvation. If you wish for salvation, be a peacemaker, and we will say "thank you," and pray the Lord Jesus Christ to forgive the injury you have done us."

The mother spent the night at Mr. Goodell's. We read according to custom in the Scriptures, and chose for the occasion those chapters of the Gospels, which speak of the persecutions which must necessarily fall upon believers; how families shall be divided, and brother shall deliver up the brother to death, &c. Some remarks were afterwards made, followed by prayer in Arabic. The poor woman was affected by the subject, expressed her assent to all, and begged our continued prayers.

27. According to promise, the answer of Phares to his mother was ready this morning. I took a copy of it, as it was unsealed, and forwarded the original. It was as follows.

"Brother Mansoor.—I cannot return home as you suggest, for a number of reasons. *First*, because I wish to read the Bible, and live according to it. To do this at home, would in all probability be impossible; for if it had been possible, it would have appeared to be so, first, in regard to *my own* case, and secondly, in regard to that of our brother Asaad. *Secondly*, from my own

inclination, I am not disposed to return and live at home; for there is no employment for me there, and nothing inviting to attract me there. *Thirdly*, what was done to our brother Asaad might next be done to me also. I have therefore determined to set myself at a great distance from you, that I may at the same time save you from the disgrace you may feel on my account, and obtain for myself that peace and quietness of mind, which you seem to wish me.

"How can you suggest the idea of my coming home and remaining in quietness and liberty? 'Tis a thing quite impossible; for how could I enjoy liberty, and do as I please, while the word of God must be secreted in my chest, it being my pleasure to make the word of God as public as the sun? You speak of my fearing the prince if I should return, and of my enraging him if I do not. I answer, the main injury is to be expected from *yourself*. For when I received a blow of the sword, it was not a blow of the prince. I should have returned home before, of my own accord, but when I saw these two things, viz. that the Gospel must be kept secreted at home, and that injury was to be expected there by all who love it, I was afraid. Not that I feared *all* my friends, but chiefly him who struck me with the sword, who burnt the books, and who delivered up our brother Asaad to prison and to chains. From all that you have done, and from your railing still at me and my heresy, it is plain to the world, that your object is, to drive me from the country.

"My dear brother, he that glorieth let him glory in the Lord. Truly the carnal mind is enmity against God. We ought, therefore, to possess, not the mind of Martha, but of Mary, and make it our main object to know and keep the commandments of our Saviour Jesus Christ, and give less heed to men, who are but dust and ashes. Now let me ask, for what reason was I beaten? For what reason was Asaad beaten? Do you beat a person for calling *God* and not *man* his Lord? If we have violated the laws of God, or have honored men more than God, or if we have taught any thing not contained in the Gospel, or if we have done injury to any man, then we are open to the condemnation of the law; but if not, if we are really believers in Christ Jesus, then there is to us 'no condemnation.'

"To conclude, I am going to leave you. I am going to a far distant land, where the word of God is a public book, where freedom is secure, where truth reigns over princes, and not prin-

ces over truth. I now beseech you not to forget your brother Asaad. When you pray to God, remember me. Think often of those words of the apostle Peter: 'Whether it be right in the sight of God to hearken unto you more than unto God, judge ye.' Your brother,

PHARES."

28. Galeb made his appearance this morning with the design of obtaining an interview with Phares. He appeared in a weak, despondent state; was taken sick, as he said, by exposure to rain in executing his projected liberation of his brother, and was confined to his bed when he should have been present to aid Asaad in his escape. Having found his way, with some difficulty, to Beyroot, he was now secreted in the house of a friendly Mussulman. We went together on board the vessel. The interview was rather cold, as it was attended with some distressing associations. Galeb has strong remaining prejudices as a Maronite, and Phares is now, in his eyes, an established heretic. But what was worse, Phares (who, though a heretic, was his best friend,) was about to leave him, to sustain persecution alone. On our way back, and in the evening, we had much serious conversation, in which Galeb appeared somewhat softened by his troubles, but much inclined to entire infidelity.

30. Went on board again to see Phares. Found him happy and diligent in searching the Scriptures. He had transcribed a number of passages, which he begged to have explained. Found Galeb waiting at my return, and we renewed our religious discussions.

Dec. 2. Went on board and took leave of Phares. Left him calm and happy as usual, in the prospect of leaving the darkness and tyranny of Mount Lebanon.

Mansoor Esh Shkdiak called upon us in the evening, and conversed for half an hour, with unusual mildness. He said that within four years the state of religion in these mountains had undergone an entire change. 'Before that time, you would hear no one blaspheme, or lie, or any thing of the sort, but every one attended prayers in the church with all regularity, and lived in peace. At present, the case was the reverse, and nobody could deny that the protestants were more correct in their lives, and more near to the requirements of the Gospel, than the Maronites. The Bibles we had brought were all perfectly correct and true, and no objection could be made against them; but the patriarch was afraid that if the people read in these Bibles, they

would become heretics, and so prohibited them. Since the order had been given, there was no other way but to submit. To oppose the will of the patriarch in this thing, would have no other effect than to bring disgrace and perhaps ruin on one's self and family. For example, the family of Shidiak, once rich and honorable, was now in poverty and extreme disgrace." "My uncle," said he, "has three daughters, and if we had suffered Asaad to go on in his own way, not one of these daughters would ever have been married. I myself was under engagement of marriage, and was to have received, with my wife, 15,000 piastres: now, I am to have nothing. Don't think this country is like a country of liberty, where men may speak the truth. There is no way of getting along here, but by management and lies. Asaad has turned out a heretic, and we report that he is *insane*; so half our disgrace is avoided. Now Phares has taken it into his head to follow his example, and we shall not report that he is become a protestant, but that, as he went to Acre to accuse the patriarch of injustice, he afterwards ran away through fear of punishment."⁵

6. Galeb came again this evening, and we had a long, and I hope profitable conversation. He expressed much attachment to his two persecuted brothers, although they were heretics. Speaking of his troubles brought on by this late affair, he said the greatest trouble of all is the loss of Phares. When I asked him to do some writing for me during his leisure in his hiding place, he consented. But when I told him that it was the "Statement of Asaad," that I wished him to copy, he refused, saying he should weep the whole time. He said that during his present solitary hours, his thoughts run much on the vanity of the world, and he often listens to the unceasing hum of business around him, and asks, "Of what avail is all this?" He often wishes to have no more to do with the world, but when he gets out into company these thoughts vanish.

11. A friendly youth from Hadet says all is profound silence there. Whoever opens his mouth to speak a word of Asaad, or of the protestants, falls under excommunication. Tannoos has found in Phares' chest, a paper containing an account of the whole plan of delivering Asaad. It was, however, taken by the uncle Mrad and torn in pieces, that it might not reach the patriarch, or princes.

15. This evening one of the relatives of Asaad called bringing a letter from the patriarch addressed to a brother of

his, and to Tannoos the brother of Asaad. It had not yet been delivered, but as it was not sealed, the young man read it to us, and afterwards gave us a copy. It was as follows:

"The apostolic blessing rest upon our respected children, shekh Giffal and shekh Tannoos Esh Shidiak; the Lord bless them, Amen.

"We received yours in due time, and rejoiced in the news of your health and prosperity. We are well assured of the diligence you have used in the matter of Phares, and his brother, the wretch *Rab-shoon*.* With regard to us, perhaps you learned sufficiently, son Tannoos, when you were with us, that we have no other object in view, than that of opposing those wretched persons (the protestants) and to prevent them from scattering abroad their poison. We have indeed laid under excommunication all those who attempt, or assist in, or in any way favor the escape of the miserable *Rab-shoon*; but as you two were not concerned in the late attempt of this kind, you are of course not affected by the excommunication. Your brother Galeb, when he came hither, brought us a letter in the name of the whole family of Shidiak, and we know not whether it was a true letter, or a forgery.

"Since it has not pleased God to open the way for the escape of the thrice wretched *Rab-shoon*, nor for the infusion of his poison, it remains for you to make sure work of his brother Phares, according as you have been ordered.* If you can but accomplish this, you will do away all suspicion, and justify yourselves before God and men.

"We need no additional evidence to bring to light the evil that has been done, and was likely to be done, by *Rab-shoon* and his brother Phares. As for you, we wish you nothing but all bodily and spiritual health, and that no molestation whatever may come upon you in this matter. Let this suffice, and the apostolic blessing rest upon you twice and thrice."

It appears that these two relatives, Tannoos and Giffal Esh Shidiak, as soon as they heard of the escape of Asaad, sent a letter to the patriarch to prevent his suspecting them of having been accomplices in the plot.

Joseph Michael says, that Mansoor has offered a thousand piastres to any one who will apprehend Phares. Poor man he does not know how safe the lad is from all his persecution.

This evening Phares set off from Tyre to Alexandria.

* Lord of Sheool, or Hell.

† They had been ordered, by the Emeer Besheer the less, to kill him.

22. Yesterday we sent a secret messenger to Cannoben to ascertain the real state of Asaad.

Miscellaneous Matters.

Nov. 22. On returning from our Arabic reading in the evening, I found two strangers, who had called in, and begged lodging. They were from the village near the convent of St. Ephraim, the seat of the noted Syrian patriarch Jarwy.* The patriarch, they said, had not yet returned from Rome, whither he had gone to obtain confirmation in his office. They were not of his sect, but Maronites, and since their priest had died, some months since, and they had turned away another sent to fill his place, they had remained without any priest whatever. I conversed with them an hour or more on the doctrines of the Gospel, during the whole of which time they seemed very attentive, and often confessed that they had heretofore been terribly misguided. They begged each a copy of the Gospels, which I gave them with a few Tracts.

Dec. 1. George Mbarek, late servant of Mrs. Dalton, came from the mountains, whither he had been to see his bishop. Some months ago, he made him a previous visit to get a certificate of his good standing in the church, having had a letter from the patriarch commanding him not to serve the English in any capacity whatever. He obtained the certificate without informing the bishop of the patriarch's letter. At the present visit, he explained to the bishop the whole matter. What was to be done? George had been guilty of deception with the bishop, and of rebellion against the patriarch, and the bishop's opinion in granting George liberty to remain with the English, had turned out contrary to that of the patriarch. This good spiritual father, therefore, advised George to go immediately to his holiness, and confess, not that he had received the patriarch's letter six months ago, as the truth was, but that it came to hand three months or more after date, and that he left a short time after.† George replied, 'No, he would go and tell him just as it was.' He is now in doubt whether to venture to Cannoben, or not, "for," said he, "I cannot bear to lie, and if I do not, very likely the patriarch will serve me as he has done Asaad." I then told him by no means to go unless he were fully resolved to tell the truth in all he said, and suffer the consequences, and men-

tioned to him a place where he might find employment and protection, if he chose. He said he would go and see his brother, who is a priest near Antoor, and abide by his advice.

3. Three Jews attended our Arabic service to day. A youth, native of Gzeer and relative of the patriarch, who had run away from the public school at Romia, came to seek protection. He was a papist, however, in full — had a great deal to say about the high priest (the pope) and when we brought him testimonies from the Bible printed at Rome, he denied that the book had been printed there.

4. A priest of the popish church came from Sidon to see Joseph, and, as he said, to inquire into the truth. He listened with much attention and apparent pleasure to all we said, and yielded with candor to all the proofs we brought in favor of protestant principles. He begged a New Testament, which we gave him, with various references to important passages.*

George Mbarek, who had been to ask his brother's advice about going to the patriarch, returned with the determination not to go. He will, therefore, go immediately to Safet, and engage in the service of Mr. Nicolayson.

5. Nearly 30 persons attended our reading of the Scriptures this evening. Their attention has perhaps been awakened by the present excitement in the Shidiak family.

8. Peter Esh Show-wish, treasurer or rather collector general of the emeer Besheer, called and breakfasted with us. We gave him one of the Bibles to examine, and he pronounced it good. When we proposed the opening of a school in D'r El Kamr, he said it had been reported to him that the object of our schools and all our business in this country, was to overturn the present religion. But if the schools and books were such as now appeared, he saw no objection to them.

11. A youth brought us the remnants of a New Testament found torn in pieces near a neighboring Maronite house.

A young schoolmaster in Hadet being suspected, though without reason, of having had intercourse with us, has been called off to some of the bishops, or learned priests, at a distance, to be examined. A Maronite lad from near Antoor, to whom we had given a New Testament that he might learn to read, at the same time telling him that he

* Sometimes spelled *Giarwy*, or *Giarve*.

† The letter of the patriarch was dated April 28th, and received in May.

* This man's original design was evil, but on his way, or when he arrived, his views and feelings seem to have been suddenly and greatly changed.

would be in danger of excommunication from the priests, came to Beyroot to buy a present of coffee to carry to the bishop to get his blessing, for he was under an excommunication. He, however, said he retained the book, and should not destroy it.

12. A respectable Arab neighbor called to remove a few articles of furniture, which he had deposited with me for protection six months ago. He found Joseph Leflufy in the chamber, and very soon began to cry out upon him, saying, "How can you live in such a shameful place? Do you not know that these men are heretics, and despised persons?"—"But what have these persons done?"—"Why, they reject the saints, and images, and above all the holy virgin."—After considerable discussion, in which the man was very earnest and vociferous, he concluded by saying that the blessed virgin, being the mother of God, and queen of heaven and earth, had more to do in the work of our salvation, and ought to be more constantly invoked, than her son Jesus Christ!

14. Two men of respectability came from Joon to consult with us about establishing a school in that village. It is the present place of residence of Jacob Aga, and of lady Hester Stanhope. The people are almost all papal Greeks. The two men were mild and candid in all their inquiries, and not a little surprised when they observed in how many cases the New Testament crossed their former opinions.

16. A letter came from Joseph Michael of Hadet, saying that he could no longer stay at that place, and begging to know if we could not assist him.

17. The late Swedish ambassador at the Porte attended divine service with us at the consul's, he being now on a tour through this country.

18. Joseph Michael made us a visit. He repeated what he had already written, viz. that it was impossible for him to stay at Hadet. The time of confession was coming on, and it would be impossible for him to remain without declaring his heresy, and such a declaration, he says, would probably cost him his life on account of the bigotry of his relatives. Yesterday being the Sabbath, a priest called in at his house, and read the order of the patriarch respecting confession, in which the priests are called *gods*, because they forgive sins, which none but God could do. When Joseph heard this expression, he began to inquire how it was, that men were gods and forgave sins. The priest instantly took up his slipper and struck him, saying, "How dare you ask

such a question as that? Believe what you are told, and submit yourself."—Joseph will go to Safet, and stay with Mr. Nicolayson. In the Kesroan, we are informed that excommunication is threatened against every person who merely pronounces the word *English*.

The emeer Phares of Hadet, sent a servant with a large present of oranges, and a letter, saying that he had, in his possession, a New Testament printed at Rome, which I had lent, some time before, to his kinsman the emeer Asaad. He professed himself highly pleased with the book, and begged me, as one who was well known to have in view the spiritual benefit of men, to set my price upon the book, that he might buy it. As I could not well part with the book, I sent him a copy of our own New Testament, printed by the Bible Society, and begged him to examine it by the standard before him, and when he had found it to be the self-same book, he had liberty to keep or return it as he chose.

22. Visited Aaron, a rich Jew, and his son, lately arrived from Aleppo. We went with wives and children, and were received by wives and children with all cordiality and kindness.

(To be continued.)

EXTRACTS FROM MR. GOODELL'S CORRESPONDENCE.

Translations into Armenian.

It was stated in the last number, p. 344, that types and a press for the Armenian language had been procured. It appears, by the following extract from Mr. Goodell's correspondence, that translations are also in readiness.

We have translated, and have now ready for the press, in Turkish Armenian, as follows:—

1. The Four Gospels, translated from the original Greek, and carefully revised the fifth time by Carabet and myself.

2. A Sermon on "a New Heart the child's best portion:" Ezek. 36:26; from the sermons of Rev. George Burder.

3. A Sermon on "The Lord's Prayer," Matt. 6:9—13; from the same.

4. A Sermon on "Thy kingdom come," Matt. 6:10; written, at my request, by Wortabet.

5. A Sermon on "Christ the Way to God and Heaven:" John 14:6; from the sermons of Rev. G. Burder.

6. A Sermon on "The Great Salvation, and Danger of neglecting it:" Heb. 2:3; by myself.

7. Mr. King's Farewell Letter, with alterations and additions suited to the Armenians.

Extracts from the Gospels, particularly Christ's Sermon on the Mount, and Mr. King's Letter, and several of the Sermons, have been circulated pretty extensively in manuscript. Mr. Goodell remarks, that his translation of the Gospels, beside being faithfully made from the Greek, is better understood by the common people, than any of those which have been placed in his hands for distribution among the Armenians.

Occurrences among the Greek Catholics.

On the 29th ult. I received a letter from Jacob Aga, who now lives a day's distance from us on the mountain, in which he communicates the following intelligence:—That, a short time since, the Greek Catholic bishop, who lives in the same village, called upon him, and, it being necessary to return the visit, he took (according to the custom here,) a feast-day for this purpose. The bishop seeing him in the church, had him brought through the crowd to his own seat, and insisted upon his reading in the Holy Scriptures. He accordingly read two chapters in Arabic. After the ceremonies were concluded, the bishop took him to the room of the superior of the convent, and then to his own room, where, several individuals being present, the conversation turned upon the writings of the apostles, and the duties of bishops and priests. Jacob Aga, (whose mind fixes strongly on this one qualification of a bishop,) pointed out to them the necessity that a bishop should be "the husband of one wife," which was admitted, but the subject waved. He spent the whole evening with the bishop. Two days afterwards, the bishop went and spent the whole evening with him, and they had much interesting conversation together.

Not long after, an affair of some moment took place in the convent. One of the monks fled. All the other monks, with the superior at their head, went in a body, and breaking into the room of the bishop's deacon, rushed upon him, saying, "You are the cause of his escape: either you must leave the convent, or we;" and were about to cut off his beard. But one among them said,— "Stop, do nothing till the bishop awakes, and we go and see what he says." The bishop being awakened from sleep, they all went to him, crying,— "We will write to the emeer Besheer, that you are bringing in the English, and scattering the monks of the convent." The bishop hearing this, and being a timid man, began to tremble, and said to his deacon,— "I can protect you no longer: go, flee to your own country: you are the cause of this: you have written to

Yooseph Lefluffy, and have kept up a correspondence with him," &c.

They then began writing to different places, "and the deacon," says Jacob Aga, "secretly sent a messenger to me to-day, saying, 'what shall I do?' I answered, 'With what information I have, I am not prepared to give advice. If he please, let him come himself, and make me understand the whole affair; and if he wishes to remain in the convent, God is merciful, I will write to the Superior and to the bishop in his behalf. If not, let him do as he thinks best.' To this moment, I have received nothing further."

Such is the substance of the letter. This Yooseph Lefluffy, with whom the bishop accused his deacon of corresponding, is living with Mr. Bird. He has written several times to the deacon. His last letter to him was shewn by him to the monks, and one of them immediately wrote to Yooseph Lefluffy, saying, "I have read one hundred and twenty books in the convent, and in them all have not found so much of the Gospel, as I found in your letter: and if you are such, what are your teachers?" He expressed a determination of escaping from the convent, and coming to us to learn more of the Gospel. And it was doubtless he, whose escape occasioned the disturbance above mentioned. He has not yet made his appearance here; and has probably concealed himself till he can come with less danger of being discovered. The deacon himself has long been on the point of visiting us, and whether his coming will be hastened, or entirely prevented by what has occurred, it is impossible to say.

But such eruptions may henceforward be expected to take place frequently on Mount Lebanon. The fires within cannot be smothered forever; and the longer they are kept under, the greater will be the explosion at last. It would not be surprising, if, in some favorable juncture brought about by the strong arm of God in his overruling providence, half of the mountain should burst forth spontaneously and simultaneously with a *Declaration of Liberty of Conscience*. He alone, who rules over all and loves the church infinitely more than we do, can thus order events. May we commit all to him, and daily increase our labors, prayers, and expectations for the enlargement of Zion.

Remarks on the Opposition to Evangelical Labors.

The opposition to us, or rather to divine truth, has been carried to such a pitch, that I think it will be overruled, ultimately, for good. It is a singular

fact, that we are so associated, or rather identified, with the Gospel of our Lord Jesus Christ, that no distinction is ever made, by any of the people, between us and the Gospel. Our unworthy selves and the blessed Gospel are every where considered, and talked of, and treated as one and the same thing. To be a follower of us, is the same as to be a follower of the Gospel; and to believe with us, is the same as to receive one's faith from the Gospel. This is the universal feeling. The consequence will probably be, that many will from this fact be convinced of the truth. The consequence so far as respects ourselves is this, that we feel the cause to be *God's*, and not *ours*, and the opposition to be against *Him*, and not against *us*; and therefore, with some degree of confidence, we commit the whole to him, believing that he will maintain his own honor, and vindicate his own cause.

Specimens of the Reasoning employed by the Missionaries.

This opposition has, also, furnished us with powerful arguments, which we do not fail to use, and occasionally with effect. For example: I sometimes say to them:—

"My friends, you have known us for three years. Have you ever known of our lying, stealing, oppressing, cheating, defrauding, or killing, in a single instance?"

"No."

"Have you ever known of our endeavoring to poison any person, or of our doing or trying to do any injury whatever to any individual, let him be old or young, let him be rich or poor?"

"No."

"Have you ever known of our doing any kindnesses to the people; succoring them in their oppressions—relieving them in their distresses—provided gratuitous instruction for their children—and assisting the widow and the orphan?"

"O yes, nobody has ever done so much as you."

"Very well; now have you ever known of our saying a single thing on religion, which is not found in the New Testament?"

"No."

"Have you ever perceived, that there was the least difference between our faith and the faith of the apostles and the primitive Christians, so far as can be gathered from the New Testament?"

"No."

"Have you ever discovered, that a single iota of our religion was derived from any other book than the Bible?"

"No."

"Now look at your conduct. You accuse us of no crime. You acknowledge us to be virtuous, and to be benefactors. You acknowledge, that we preach no other doctrines than those which Paul preached. And yet you oppose us with all the power you possess, and say we are worse than the Turks. We bring you no other Gospel, than the Gospel of our Lord Jesus Christ; we preach to you no other sermons, than those of Paul, and Peter, and John; but this Gospel and these sermons you throw into a fiery furnace; and would have long ago cast us there, had we not been under the protection of a nation more powerful than yourselves. Now in what respects do you differ from Jezebel, and Nero? Is it not as evident as it is that there is a sun in the heavens, that you hate the truth, that you are fighting against God,—that you take counsel against the Lord and against his anointed, and that you are associated with the crucifiers of our blessed Saviour, with the murderers of Stephen, and with the persecutors of Paul, and of the primitive Christians?—But you say, 'No; this cannot be; for we honor those ancient saints.'—I answer, so did the Jews honor the ancient prophets, and garnish the sepulchres of those whom their fathers killed, while they themselves manifested the same wicked spirit which their fathers had manifested; and hence the awful wo pronounced upon them by our Lord. Thus it is with you. You pretend to honor the martyrs of Jesus; and yet, whoever comes manifesting, by your own confession, the same spirit, and preaching the same doctrines, him you hate and persecute, and in his blood would most gladly imbrue your hands."

"The Scriptures are a firman from heaven. I bring you a firman from the King of kings, from your Governor, your Sultan; but, instead of opening it, and reading it with attention, to know the wishes of your sovereign, you cast it with great anger into the fire, and threaten to destroy the body and soul of every one who takes a copy of it, and listens to it, or regulates his life by it. Is not this rebellion? Would not Sultan Mahmood at Constantinople call it rebellion? Even to condescend to give permission for men to listen to the firman would be rebellion; for who but a rebel would ever presume to give the Sultan leave to speak to his subjects, or burn his edicts in the face of the world. —But you say, that these remarks do not apply to you, but to your priest.—I ask, then, why join them in this rebellion? Why do you not protest against

Why do you not come out from among them, and be separate, and shew ourselves to be on the *Lord's* side? If you continue with the enemies of your King, you will surely be overtaken by the sword of divine justice, and will perish everlastingly."

"Our religion and yours are widely different. From your own confessions, from the public acts of all your churches, it is evident, that even in your own estimation, *our* religion and *yours* are so different as midnight and noon; and that, if you are in the road to heaven, we certainly are in the road to hell. Now, why is it, that no one of your patriarchs, or bishops, or priests, or people, has ever come to converse seriously with us about the salvation of our souls, as we have often, *often* requested; to pray with and for us, that God would give us abundantly of his Holy Spirit, to dissipate all the darkness of our minds, and to turn us from every error of truth, and from all sin to holiness? Have you no bowels of compassion? Instead of making one effort to convert us, you only heap curses upon us. This did not Paul. Is our salvation of no consequence? Or would our change of views be of no benefit to your cause? The difference between *your* belief and *ours* is, both in *your* estimation and *ours*, an infinite difference; but the priests, instead of exhorting the people, as did our Saviour, to search the scriptures daily, in order to come to a knowledge of the truth, command them, on pain of eternal death in case of disobedience, to search them not. Does not this look like loving darkness, rather than light? Why are you so afraid of the Bible? Does it condemn your customs? Then abandon them. Is it opposed to your faith? Then renounce it. This is the only safe way. Terrible beyond description will be the end of those, who build up a religion in opposition to the religion of the Bible. When I stand upon the Bible, I feel that I am upon the rock of ages. I have not a single doubt, as to the way of a sinner's acceptance with God. Let the winds blow, and the floods come, let earth and hell oppose, I am not afraid; I am safe. But let me leave this rock, and cling to the councils, or to the doctrines of any man or body of men, and I am in darkness and uncertainty. I am attempting to walk upon the water. I am scared at every wind. I am like Peter sinking in the waves, in the most imminent danger of perishing forever."

In this way I have endeavored of late to fasten conviction on their minds, and to bring them to reflect seriously on their ways. And the force of arguments like these has appeared at times to have been felt.

While I am on this subject, you will excuse me, if I mention briefly a few other arguments which I have occasionally used, since I have been in the country, in conversing with the people, in order to arrest attention, and awaken them from their lethargy to a state of mind sufficiently active to comprehend something of divine truth.

I sometimes ask them, why, for above a thousand years, they have had few, if any, called *saints* in their church, and why most or all of those, who are canonised, lived in the days of the apostles, or soon after. They cannot tell. I assure them, that it is in consequence of their departing so far from the simplicity of the Gospel; that there is nothing in the instructions or ceremonies of their church, which is calculated in the least degree to make men holy; that wherever the Gospel is faithfully preached, we see men and women living above the world, in some good degree like the primitive Christians.—"But do they work miracles?" "No; nor is it necessary that they should: miracles were never performed to prove men to be holy; for unholy men have performed them; but they were designed to prove the truth of the Gospel; and this being now sufficiently established, does not require the further aid of miracles."

Again: "For what reason do you suppose it is, that I never pray for the devil?" No individual could ever answer so puzzling a question; and every one seemed to suppose, that I must have received some instructions on the subject from above. "The answer," I tell them, "is simply this; *God has never told me to pray for him.* And it is for the same reason, that I do not pray for the *dead*. God has never required it of me."

"With the councils I have nothing to do. It makes no difference with me, what they have said, or what they have taught. The great and the only question with me is, *what has God taught?* He has said of Christ, "This is my beloved Son, *hear him*;" but he has never said this of the councils. If the instructions of Christ and his apostles were sufficient to make men saints, and guide them to heaven, in the first ages of the church, they are sufficient now. The sacred canon was closed with a curse of

tremendous import on those who should presume to add thereto, or diminish therefrom."

"I call upon you all to bear witness that, in regard to the great subject of salvation, we have known nothing among you save Jesus Christ and him crucified; and that we have been doing here exactly the same thing, which Paul protests he did during his three years abode at Ephesus; viz. 'testifying repentance towards God, and faith in the Lord Jesus Christ.' And you yourselves know, that it is on this ground only, that you say all manner of evil against us, and aim at our utter extermination. Had we never said a word to you of the blessed Redeemer, who shed his blood for us, and only joined with you in worshipping the virgin Mary as the 'mother of God,' as the 'queen of heaven,' and in rendering to the other saints their proportion of fealty and homage; you would have considered us as your friends, and have bestowed upon us high commendation. Have we therefore become your enemy, because we tell you the truth?"

Misconduct of Asaad Jacob.

The youth Asaad Jacob has never been regarded by the missionaries as pious, although they had felt authorized to indulge many hopes concerning his future usefulness. Our readers, who remember the letters addressed by this youth to the Corresponding Secretary, and published at pp. 22 and 137, will be grieved by the following account of his more recent conduct.—We do not recollect any public mention of *Stephanus Wortabet* by name, before the present. He is to be distinguished from *Gregory Wortabet*, who sustains a good Christian character.

Asaad Jacob and *Stephanus Wortabet*, I wish to be remembered particularly in prayer. Against light, and knowledge, and the convictions of their own consciences, they have turned again to the world, and their last state seems to be worse than the first. They are very bitter against the truth; and frequently manifest the same disposition as did the pharisees, when with desperate malice they attributed the benevolent works of Christ to the agency of the prince of the devils. Indeed they appear to be in a state of mind very similar to that of a few I have known in America, after a revival of religion, who gave fearful evidence of having "done despite unto the

Spirit of grace." The doctrine of the new birth by the power of the Holy Ghost, is very offensive, particularly to *Stephanus*. Any thing but a new heart. No matter how many and how great corruptions and errors there may be in his church; they are all sweet and pleasant, compared with the bitterness of forsaking sin, and possessing holiness of heart. As we were recently reading in course, at one of our meetings with the Arabs, concerning the heretics, (mentioned in the fourth chapter of the first Epistle to Timothy,) who were to "come in the last days, forbidding to marry, and commanding to abstain from meats," he and *Asaad* contended obstinately, that these heretics were the protestants! *Asaad* has, at times, manifested real concern for his soul; and, by the knowledge he has acquired, since he has been with us, of English, Italian, Greek, and his own language, he might be of great use to us, should he be recovered from this snare of the devil. The difference we have made between *nominal* and *real* Christians, by admitting those who appeared to be of the latter description to our fellowship and communion—a difference, which has not probably been made in this country before, for sixteen hundred years—has evidently contributed not a little to induce this state of feeling.

Gregory Wortabet, in his broken English, says; "Holy Spirit and the Satan fight now in *Stephanus'* heart. I think Holy Spirit conquer, and the Satan escape." That such may be the happy issue, we do not cease to make supplication unto Him, who can subdue the most rebellious, and lay the proud-sinner in the dust.

Cherokees.

LETTER FROM REV. JOHN ALLAN TO
THE CORRESPONDING SECRETARY.

State of the School, &c. at Creekpath.

Huntsville, Alabama, Sept. 24, 1837.

DEAR SIR, I lately visited *Creekpath* for the purpose of attending the examination of the school there, and assisting Mr. Potter in administering the sacrament. I propose giving you some account of my visit. This notice will not probably be less acceptable, because presented by one who has no connexion with the A. B. C. F. M. Not that I suppose, for a moment, that a missionary cannot give an impartial account of his efforts among the heathen: for I am persuaded that, in many in-

stances, such accounts fall short of the truth. Indeed, sir, I apprehend that no adequate account can be given of the happy change produced by the Gospel on a heathen convert. Any terms which we might use would utterly fail of conveying a suitable impression. I am here forcibly reminded of the old adage—"Seeing is believing." In illustration, permit me to offer the following anecdote.

A gentleman from —, left home on a distant journey. On the morning of the second day of his departure, which was Sabbath, he missed his way, and found himself, very unexpectedly, about breakfast time, at a missionary station. Finding an acquaintance there, who, after the Sabbath, designed going some distance on the same road, he concluded to wait for company until the next day. He was utterly astonished to see any thing like civilization and Christianity among Indians. It is true he had heard of missionary operations; but, like many others, he supposed that nothing could be more useless than to preach the Gospel to the heathen. Nor was he much disposed to credit the statements that had been given, announcing the success of this enterprise. But here, sir, were stubborn facts which acted upon the senses with a power not to be resisted. Accordingly our traveller did with a good grace, what every other man of his opinions would do in similar circumstances,—he forgot his skeptical theories, and yielded to the conviction of his senses. Other strangers were there, but no one, perhaps, equalled, certainly none exceeded him, in speaking forth his admiration of what he saw. From his infancy, probably, he had no other associations connected with the name of Indian, but those of disgusting filth, cruel barbarity, and an utter destitution of every thing like the decorum of civilized life, or the solemnity of religion. But now these associations were to be broken up. He saw for the first time the savage changed into the civilized man,—the heathen into the Christian. So utterly foreign from his mind had it been to admit the idea of decent, genteel female Indians, that, on seeing several of this description, he remarked to a person with whom he was conversing, "These I presume are ladies from the white settlements." He was assured, however, that they were really Indians.

The school at Creekspath is composed of about thirty Indian children, of various ages, and in various stages of improvement. The examination commenced after prayer by exercises in

reading. A very considerable portion of the scholars can read with fluency. This acquisition, by a Cherokee child, is not made but with considerable difficulty; our language abounding so much more with consonants than theirs, renders the pronunciation of it with any tolerable degree of accuracy, a very serious task to them. It was truly pleasing to witness their success in obviating the difficulty. Some of them, I am persuaded, read as well as any children of the same age among the whites. The next exercise to which our attention was called was spelling. In this branch they acquitted themselves with great propriety. A few words were spelled wrong, and but a few, out of a considerable number. To see these children of the forest thus advancing in the first elements of knowledge, was truly gratifying; but the pleasure was still greater on finding a much larger number of them than I had anticipated, possessing quite a respectable knowledge of grammar and geography. The examination in these branches was thorough and highly satisfactory. In addition to this, a few of the most advanced pupils stood a very particular examination on the history of this country, the different periods of its settlement by the whites, and of their wars with the Indians. On this subject many questions were asked and readily answered, which indicated a progress in historical knowledge not surpassed, I believe, in many of our best regulated academies. But this was not all. The audience were next to be gratified by an exhibition of speaking talent. Several single speeches, and a very interesting dialogue, founded on the story of Joseph and his brethren, were spoken uncommonly well. This was indeed novel and unexpected; and though the children had never witnessed any thing of the kind in their lives, yet I am confident I do not exaggerate, when I say that the performance was excellent. The speech of Brutus on the death of Cæsar, and that of Mark Antony on the same occasion, were spoken by two of the boys with great animation. I was much interested in another spoken by a full blooded boy. It was taken from the Columbian Orator, attributed to an Indian, and begins with these words—"Fathers, when you crossed the great waters."—This piece, as you may suppose, appeared quite in keeping with the little Cherokee orator, who delivered it with great propriety. After this entertaining exercise, the girls were called on to exhibit specimens of their work. Of their skill in this matter I could not so well judge. A lady from Huntsville, however, who

was present, assured me that their performance in this department gave pleasing proof of their ingenuity in the use of the needle.

After this the children were catechised. Their answers were generally prompt and accurate; evincing that they had been faithfully instructed in the important principles of the Christian religion. The highly interesting exercises of the day were concluded by two addresses and a prayer. One of the addresses was made by an aged chief in the Cherokee language. The purport of it was to encourage the children in learning, and to inculcate obedience to their instructors. I must beg leave once more to express the very great degree of satisfaction I felt in attending this examination. It afforded at once most grateful evidence of the happy effects of missionary operations, of the fidelity and ability of those who have charge of this station, and of the capacity of Indian children to receive useful instruction. And I could have wished that all those who felt either indifferent, or opposed to missions, had been present: their ill-founded prejudices must surely have vanished in view of such an interesting spectacle. From the preceding remarks it will be seen, that the missionary cause had made some progress in Creekpath; and even were there nothing to speak of but the interesting school there, this alone would justify all the expense which the Board have incurred: but something more has been done. A goodly number of adults residing there have been brought out of darkness into the marvellous light of the Gospel. In view of this fact angels in heaven and saints on earth have rejoiced and do still rejoice.

The examination was followed by a sacramental occasion, commencing on Saturday and ending on Monday. The public exercises were alternately in English and in Cherokee. On the Sabbath the Lord's Supper was administered to about fifty communicants of various colors and nations. The assembly, though small, reminded me of that mentioned by John, composed of all nations, kindreds, and tongues; and might, I thought, not inaptly be considered as a representation of heaven upon earth. A communion season under ordinary circumstances is interesting; but it seemed doubly so here. To reflect on the former desolate condition of these dear people, and to contrast it with their present eligible situation, was calculated to elicit from the pious heart the highest praise to God. A few years ago they were utterly unacquainted with the blessed

Gospel; they were immersed in the grossest darkness; no voice of mercy had reached their ears; no friendly Sabbath collected them together to hear the word of God: but now we beheld them under the influence of Gospel light; rejoicing in the mercy of God, in the privileges of the Sabbath, in the instructions of the sacred word; and seated around the Lord's table, partaking of the memorials of his broken body and shed blood. To hear of these facts, sir, is a blessed thing; but it is more blessed to see them. Well might Abraham rejoice to see the day of Christ, though far off.

On Monday was the anniversary of the Creekpath Female Benevolent Society. At their request a sermon was preached, adapted to the occasion. The members of the Society met after sermon and attended to the business of the day. This little Society contributes annually something like ten or twelve dollars; thus setting an example of Christian benevolence, which we should like to see imitated by many of the professed disciples of Christ among the whites.

The meetings throughout were deeply solemn: the hearts of God's people were cheered, and their faith increased. It was thought to be a more interesting season than any that had occurred previously. Several among the unconverted were found to be anxious about their souls, and have given in their names as inquirers. I have been acquainted with this mission about six years, and have witnessed with great pleasure the progress of the Gospel there. The members of the church evince that their religion is something more than a profession—an empty name. They would not suffer in comparison with Christians in many of the most highly favored parts of our country. Delicacy might perhaps forbid that I should say much respecting the missionaries; but as they are public servants, and as they are often assailed by calumny, I think it may not be improper to say something on this subject. They are, then, in my estimation, altogether worthy of that confidence which the Board have reposed in them: they are justly entitled to the sympathies, prayers, and support of the Christian public: they are submitting to privations without any prospect of earthly gain, such as few would be willing to submit to, though accompanied with considerable pecuniary remuneration: their task is always arduous, and often full of perplexity. I have always considered it a privilege to be near this missionary station. The occasional in-

encourse between it and my congregation, has, I trust, proved a mutual blessing. A number of my people have at different times visited Creekpath, and have found them uniformly delighted with their visit. They always form pleasing anticipations previously to going; but in every instance, so far as I have known, their expectations have been exceeded. I am persuaded this would be the case with the Christian community at large, could they personally witness the blessed effects of missionary efforts. Could they be on the spot and see for themselves, they would say the half had not been told them. Praying that the period may soon arrive when none shall have need to say to his neighbor, "know thou" that the missionary cause ought to be patronized, I remain, dear sir, yours respectfully,
JOHN ALLAN.

ADDRESSES OF INDIAN CHIEFS.

In the account of the examination of the school at Creekpath, it was mentioned that an aged chief addressed the scholars in the Cherokee language. A copy of this address, translated by David Brown, has been received from Mr. Potter and is inserted here. This chief is the Speaker of that part of the nation, and formerly thought the school would do little good.

Dear children,—I often speak to you, and encourage you to continue in the pursuit of useful knowledge; such knowledge as will be for your own good, and that of your country. You are engaged in a good thing. I am always pleased to see the progress you are making in learning. I feel that much depends on you. On you depends the future welfare of your country.

When I was young there were no schools among us. No one to teach us such learning as you are now obtaining. My lot was quite different from yours. You have here many advantages. Improve them. Pursue the paths of virtue and knowledge. Some of your fathers who first agreed for the teachers to come among us are now no more. They are gone.

It is now some years since a school was established in Creekpath, your native place. I myself aided to build the first school house. At first the children did not learn very fast. But now since the establishment of a school at this place, they are doing much better. I have reason to believe you are learning as fast as might be expected. Some of you have been in school five years and some not so long. You have now

acquired considerable knowledge. By and by you will have more. This gives me great satisfaction. Remember that the whites are near us. With them we have constant intercourse; and you must be sensible, that, unless you can speak their language, read and write as they do, they will be able to cheat you and trample upon your rights. Be diligent therefore in your studies, and let nothing hinder you from them. Do not quarrel with each other. Aid one another in your useful employ; obey your teachers and walk in the way they tell you.

The following address, though not spoken in the Cherokee nation, yet as it was delivered by a chief, on a similar occasion, to a school among the Choctaws, is inserted in connexion with the preceding.

My Children, Brothers, Friends,—This which I tell you, is the truth; listen well to me. God's heart is good; such a heart as that you must have. Your father, mother, brothers, sisters, uncles not to love, is not good. Hear what I tell you. Love your friends; love God; throw away, bad heart. God sees us: God is very sorry that we have bad hearts. Throw away the bad heart. The heart which your forefathers had, who had bad hearts and no minds, you must throw away. Let your minds be good equal to God's. If we will serve God, he will bless us and pity us. As to ourselves, our hearts are bad, and it keeps hurting us.—O God, surely give us a new heart before we die. What shall we be? We cannot avoid death. Let us be good, that we may go where you are. Send down for us when we die. Pity us. When you made the first man, you made his heart good. But we are red ignorant people. As you have not made our minds good, they are bad, we want good hearts. Take away from us our bad hearts and give us new hearts. Our bad hearts hurt us. We Choctaws did not formerly hear your words. We were ignorant; our hearts were bad, and we had no minds. Our thoughts were as the wind. Now we hear your word, and we have a beloved house, which we have set apart. Pity us: hear us. Hear us. This day is your holy day. As we know it we have met here to praise you. Hear us, look down—pity us.

You must not steal: if you trade for it, if you buy it, you may take it; but if you steal, when you die God will tell you, there is the road to the great fire, go into it. God never steals: you must not steal. If you go about stealing, you will be put in the road to hell,

to the great fire which will never go out: but if your heart is good, you will go up when you die. If God loves you, you will never die; you will live for ever. I who talk to you, talk a true and beloved talk to you. You must hear and know it. This is all I have to say. My brothers, children, friends, you have heard—this is all.

An account of the examination, described above by Mr. Allan, has been received from Mr. Potter, the missionary and superintendent of the school at Creekpath; but as it resembles, in its general character, the examination of the schools at Brainerd and in the Choctaw nation, given in the number of this work for September, it seems unnecessary to insert it.

PRINTING PRESS AND TYPES FOR THE CHEROKEE NATION.

It was mentioned in the *Missionary Herald* for July, that a fount of types had been ordered by the Cherokee government, and was in a course of preparation. These have now been completed; and, together with a fount of English types, and an iron press, of an improved construction, and the entire furniture for a printing office, were forwarded about the middle of last month. The press will be employed in printing the New Testament and other portions of the Bible, and school-books in the Cherokee language, and such other books in Cherokee or English, as will tend to diffuse knowledge through the nation. A Prospectus has also been issued for a newspaper, entitled the *Cherokee Phoenix*, to be printed partly in Cherokee and partly in English; the first number of which is expected to appear early in January. All this has been done by order of the Cherokee government, and at their expense. They have also hired a printer to superintend the printing office, to whom they give \$40 a year, and another printer to whom they give \$300. Mr. Elias Boudinot, who was educated, in part, at the Foreign Mission School, and extracts from whose address, delivered in many of our large towns, were inserted in the number of this work for April, p. 116, has been appointed editor, with a yearly salary of \$300.

Among the Cherokees, then, we are to see the first printing press ever owned and employed by any nation of the Aborigines of this continent; the first effort at writing and printing in characters of their own; the first newspaper, and the first book printed among themselves; the first editor; and, the first well organized system for securing a general diffusion of knowledge among the people. Among the

Cherokees, also, we see established the first regularly elective government, with the legislative, judicial, and executive branches distinct; with the safeguards of a written Constitution and trial by jury. Here, also, we see first the Christian religion recognised and protected by the government; regular and exemplary Christian churches; and flourishing schools extensively established, and in many instances taught by native Cherokees.

Mr. Worcester has furnished the following translation of the first five verses of Genesis. It is written in the new characters invented by Gues, and is printed from the fount of types lately cast for the Cherokee government.

1 *ILCHÆT O'AWO-A O'AWAT
EGET RGAZ.*

2 *RGAZ HVTQO Dc O'QATOT- P-AT,
O'PLYZ DæŷY EST O'EPZO-A P-AT;
O'AWO-AZ O'LO-A D-ŷ SS SZAPAPT.*

3 *O'AWO-AZ, Tc O'ŷAY, O'ŷAT, Tc
TO'AYT.*

4 *Dc O'AWO-A O'ŷGR4 ŷB Tc P-AT.
O'AWO-AZ SLWPLA Tc O'PLYZ.*

5 *O'AWO-AZ Tæŷ Tc SERT;
O'PLYZ RZ-ŷ SERT.*

Cherokees of the Arkansazs.

EXTRACTS FROM THE CORRESPONDENCE OF MR. WASHBURN.

Favorable Regard of the Government to Religion.

THE population of this part of the Cherokee nation, is about 5000; most of whom removed from their lands on the east of the Mississippi, to the lands where they now reside, on the Arkansas river, in the years 1816 and 1820. The short time which has elapsed since they have had fixed places of residence, and the newness of the country, have rendered the task of the missionaries laborious, and at the same time not a little discouraging, by presenting serious obstacles to the successful establishment of schools, and to the progress of Christian instruction among the people. During the past year, the missionaries have been much more encouraged than in any previous year. The school at Dwight, has been much enlarged: the scholars have attended more punctually, and made greater progress: there have been more frequent applications for new schools and for preaching the Gospel in differ-

ant neighborhoods, than formerly. The government, some account of which was inserted in this work, vol. xxi, p. 50, regard the effort of the missionaries very favorably, as the following communication from Mr. Washburn, dated Nov. 20, 1826, indicate.

On the 18th inst. a grand Council of the nation convened at a spring about one and a half miles from Dwight. As they were about to open the council the chiefs, the National Committee, and United States Agent sent for me to open the session by prayer. Of course the application was acceded to by me. Some appropriate remarks were made during which and the prayer there were manifested a becoming stillness, attention and solemnity. As I was about to take my departure, the chiefs, Committee and Agent invited me to attend all their councils in the capacity of chaplain, to attend prayers daily and preach on the Sabbath. They then told me that they should suspend all business on the next day (Sabbath) and invited me to come over and preach to the people. This request was joyfully complied with; and for the first time, I had an opportunity to preach the Gospel to the assembled authorities of the nation, together with a great collection of the common people. It was estimated that nearly 400 assembled to unite in the worship of God. I have scarcely ever had, in any country, a more orderly and attentive audience. I have had on this occasion many opportunities to communicate religious instruction to individuals and smaller circles. I can but regard this as a very encouraging appearance. It is doubtless to be ascribed to a divine influence, and I think the means used to produce this state of feeling, have been the poor and imperfect attempts we have made to preach the Gospel to the people.

On the 28th September of the present year, Mr. Washburn mentions another meeting of the National Council.

The National Council are now in session for the reception of their annuity. Yesterday the chiefs sent for me to go down and open the council with religious exercises. An address was given which was well received, and a prayer offered. Mr. David Brown, now on a visit here, was requested to open and close the exercises of each day with prayer in his native language. I have also been invited by the chiefs to preach at the Council next Sabbath. A very zealous effort is making by a number of influential chiefs and other individuals, for the suppression of intem-

perance and other vices. If any thing important in these respects should be accomplished, information will be given soon. The U. S. States Agent, Maj. E. W. Duval, is expected to give the chiefs a public address in favor of the schools and mission generally.

Religious Feeling in the Mission Family.

In January, Mr. Washburn, after mentioning the encouragements which the increasing numbers, and good progress of the school, and the more serious attention paid to religious instruction generally, afforded, adds some remarks respecting the state of feeling which prevailed in the mission family.—

But another circumstance is still more encouraging than any thing yet very obvious on the minds of the scholars. This is the more spiritual life and fervor of devotion in the mission family. Something like a revival in our own hearts has been perceptible for some months; but more especially since, and as a consequence of the meeting of our Missionary Convention. This excitement is manifested in no way more clearly than in an increased concern for the spiritual interests of the children in our schools leading us to more frequent and fervent intercessions for their salvation. Indeed, I look upon the present as a most encouraging and important season for the mission. May we so feel it as to be quickened to more and more diligence faithfulness and prayer; and may it not be the case that a revival of religion, and the salvation of souls should be prevented by our unbelief, unfaithfulness and sloth.

In a letter from the same missionary, dated the 8th of May, are some additional remarks, occasioned by a review of the past discouragements, and want of success which had attended the labors at that station. They are instructive, especially, to those in similar circumstances, and indicate a state of mind which God commonly honors by bestowing the desired blessing.

It is doubtless good for the Lord's servants to be called into such straits, that they may see how all help fails, which is not sought and obtained from God. We might, indeed, well give up the cause as hopeless, if it depended upon the favor of even the best of men. But such is not the fact. The cause is God's: the means and men, and instrument to carry it forward are his also; and they are always in his hand and at his call. He has engaged to carry forward

this cause, and to give it a complete triumph over all hindrances, and all opposition, however numerous, wise, powerful, or malignant they may be who lead and sustain it. He will redeem this pledge. God, then should be regarded as our only efficient source of encouragement and help. But while we feel this confidence, it will lead to the adoption and vigilant application of all lawful means of accomplishing our object. We shall be economical, self-denying, diligent, careful, laborious, persevering; we shall be humble and prayerful. These things we are to observe as assiduously as if the great end, the universal prevalence of the "kingdom of righteousness, peace, and joy in the Holy Ghost," depended ultimately and wholly upon them; and yet, so as to manifest the certain conviction, that all will be in vain without the efficacious blessing of the God of Grace. This I conceive to be the legitimate application of our entire dependence upon and confidence in God. Such a confidence, manifesting itself in such fruits, is the result of *deep pervading piety* only. This is the spirit we would cherish in our own hearts, and labor to diffuse and increase in the heart of others. The certain way, then, to render ourselves what we wish and ought to be, in these particulars, is to labor for an *increase of vital piety*. In my apprehension, the poor widow, who is not able to give two mites, or even one, brings more effectual aid to the cause of God, if she have piety to pray with importunity and faith, than is brought by the man who can make the most eloquent speech, and give his thousand dollars per annum, if he have not this piety.

Undoubtedly piety in the missionary and in the churches who send him out and pray for his success, is the great secret on which his success depends. Who then can be willing that his own want of ardent and active piety, of a constant and constraining love for the Saviour, and of deep anxiety for the salvation of the heathen, should be permitted, as the means by which an awful retribution will be brought upon them for their sins.

General Encouragements to Extended Effort.

Having mentioned, in a previous communication, six villages where religious meetings were held more or less frequently on the Sabbath, and the seriousness with which they were attended, Mr. Washburn says, under date of September 20th,—

The prospects of the mission continue quite as encouraging as when I wrote last. The appointments for preaching then named, are still continued and some more regular appointments have been added; besides occasional preaching in different places in the nation. I have made one visit at Mulberry, and found the people in quite an interesting state. They have since held a Council in that district, and unanimously voted that they would erect all the buildings, furnish all the books and stationary, board all the scholars, and furnish provisions for the teacher's family, if they can have a local school. Should an arrangement be made, and the buildings be ready, it is desirable that the school should immediately go into operation.

Here the field is open, white to the harvest, and the calls for preaching much greater than Mr. Finney and myself can possibly satisfy. In all the neighborhoods where we have stated appointments, and where we have occasionally preached, the attention is increasing and the congregations enlarging. A number of individuals in different neighborhoods are anxiously asking for the way of life. A few give ground to hope that they have been born from above. We hardly see an individual from any part of the nation who does not request us to go to his neighborhood and preach the Gospel to his people. Our schools are in a very promising state. They have come in after the vacation much more promptly than last year. More than fifty are already in school, and the probability is, more will be brought than we can receive. The Sabbath-school also prospers. Some new regulations have recently been adopted which give promise of great improvement. Libraries have been collected for both sexes, and greater pains are taken that the pupils shall understand what they commit. Indeed a much greater improvement, in every particular, has been made through the nation, during the past year, than any preceding.

Indians in New-York.

EXTRACTS FROM THE JOURNAL OF MR. HARRIS.

SOME account of the increasing seriousness at *Seneca* and *Cattaraugus* was given in the numbers of this work for July and August. The state of things at present is now added from a recent communication.

Organization of a Church at Cattaraugus.

Monday, July 9, 1827. I have just returned from the Cattaraugus station, whither I went in company with a party of Christian Indians from this village, to form a church and administer the Lord's Supper. We enjoyed a very interesting and to me truly solemn season there yesterday. A church was organized consisting of 13 members, including Mr. Thayer, the teacher, and his wife. The most of these are the subjects of the recent awakening at that station. Their views and experiences were on the whole very satisfactory. The little chapel was well filled on the Sabbath. A number of pagans, men and women, were present to witness the exercises. All conducted themselves with the utmost propriety. Solemnity appeared to pervade the assembly throughout the exercises; and much tenderness, and devotion of spirit were visible among the members. The Lord grant that this vine may be one of his own right hand's planting.

When we reflect upon what God has done for us, since last January, at Seneca and Cattaraugus, we cannot but adore that Almighty grace which has so far succeeded our unworthy labors, as to induce us to hope that a single soul even, has been brought into the fold of Christ.

The hopeful conversion to God of one such immortal spirit, redeemed from heathen degradation and misery, will ever give joy to angels and to men. But in the present case, we humbly trust the Spirit of God has blest his truth to the salvation of between 15 and 20 souls, at these two stations, in the course of a few months,—before we had sufficiently acquired the language of the tribe to speak to the people in their own tongue of the 'wonderful works of God.' Our ministrations are always, as yet, conducted by the aid of an interpreter, himself unlearned, and though seriously disposed, not pious. The seriousness at Cattaraugus commenced after the return of the Cattaraugus people, from witnessing the exercises of our communion at Seneca in April. It was evident that God did make the solemnities of that occasion a means of extending his own blessed work among the Indians at that station. At that time, several of the people present from Cattaraugus were so affected with a sense of their condition, that, at the Monthly Concert next day, they, unasked, stated their feelings with sobs and tears. From this time forward, the seriousness among the people

there increased rapidly. Cases of conviction for sin were multiplied daily. And strong indications of the presence of the Holy Spirit were manifested in every meeting, and almost in every house. "It was not by might or by power; but by my Spirit, saith the Lord."

Aug. 1. I again visited Cattaraugus. The religious excitement which has prevailed there for some time, appears not so interesting as formerly, yet the fruits are precious. On the Sabbath a meeting was appointed for Monday afternoon in a very remote corner of the Reservation, to accommodate two or three families, who live at the distance of eight miles from the place of worship, but who are, nevertheless, constant attendants on public worship. The number present was about 25. A woman at this place appears to be rejoicing in hope, who has a child of 7 years of age perfectly blind. While the mother was engaged in answering some general questions, the blind boy asked leave to speak. He then addressed himself to me, and spoke a few sentences in a manner so solemn and touching, as to produce instant weeping by all present. It was so sensible and pious, and withal so unexpected, as to leave upon my mind a vivid impression of a scene I can never think of, but with thanks to God for carrying me thither. A number conversed very feelingly after this.

Additions to the Church at Seneca.

Oct. 7. We yesterday enjoyed the privilege, with the members of the little church at Seneca, of again commemorating the dying love of Christ. There were some circumstances of peculiar interest connected with this celebration of the Supper. Ten persons, three males and seven females were baptized in the name of the Holy Trinity, and for the first time, sealed their engagements to be the Lord's. The most of these persons we look upon as the fruits of the revival, with which God was pleased to visit the mission the last season. These, together with six adults admitted last spring, have increased our little church to the number of thirty.

To suppose that all these are the redeemed children of God, regenerated by his Spirit, and sanctified by grace, is probably more than can be supposed of an equal number of professors, educated in the bosom of the church, and living under the more enlarged dispensations of the divine favor. But the Christian deportment of these persons, their attention to the means of grace,

their apparent affection towards the people of God, and the Saviour of sinners, have led us to hope that most, if not all of them are experimentally acquainted 'with the truth as it is in Jesus.'

Sandwich-Island Mission.

EMBARKATION OF MISSIONARIES.

ON Saturday, 3d ult., the missionaries destined to reinforce the Sandwich Island mission embarked at Boston, in the ship *Parthian*, Capt. Blinn. The company consisted of four clergymen, a physician, a printer, and their wives, and four single females. Attached to the company, and, though not a part of the mission, under the care of it during the voyage, were four natives, who had received various degrees of education in this country, and had afforded such evidence of piety as to be received into the church. The names of the missionaries, and the places of their residence at the time they were received by the Board, are as follows:

Rev. Lorrin Andrews, of the Theological Seminary at Princeton, Maysville, Ky.

Mrs. Mary Ann Andrews, Washington, Ky.

Rev. Jonathan Smith Green, of the Theological Seminary at Andover, Brandon, Vt.

Mrs. Green, East Haddam, Ct.

Rev. Peter Johnson Gulick, of the Theological Seminary at Princeton, Freehold, N. J.

Mrs. Fanny Gulick, Lebanon, Con.

Rev. Ephraim Weston Clark, of the Theological Seminary at Andover, Peacham, Vt.

Mrs. Mary Clark, Mount Vernon, N. H.

Doct. Gerrit P. Judd, Paris, N.Y. *Physician.*

Mrs. Laura Judd, Clinton, N. Y.

Mr. Stephen Shepard, Johnstown, N. Y. *Printer.*

Mrs. Margaret C. Shepard, Champion, N.Y.

Miss Maria C. Ogden, Woodbury N. J.

Miss Delia Stone, Rochester, N. Y.

Miss Mary Ward, Whitesborough, N. Y.

Miss Maria Patten, Salisbury, Pa.

Sandwich Islanders. John E. Phelps (native name, *Kalaaauluna*.) George Tyler (*Kielaa*.) Henry Tahiti (*Tahiti*.) and Samuel J. Mills (*Paloo*.) Mills is a native of Oahu; the others of Hawaii.

On the Wednesday evening previous to the embarkation, a public meeting was held in Park-street church, for the purpose of giving instructions to the missionaries, and of commending them to God by religious services. The audience was numerous. Prayers were offered by the Rev. Dr. Jenks, of the city, and the Rev. Mr. Fay, of Charlestown. The In-

structions were given, on the part of the Prudential Committee, by the Corresponding Secretary, to which there was a Response by Mr. Green, on the part of his missionary brethren. The missionaries were then welcomed to their new sphere of duty by the Rev. C. S. Stewart, late of the Sandwich Island mission; and the audience was addressed by the Rev. Samuel Green, of the city.

It was expected that the family would sail the next day; but the ship was detained until Saturday. At one o'clock P. M. the missionaries, accompanied by such of their friends as could be apprised of the time of embarkation, assembled on the wharf nearest the ship, and were again commended to God in a prayer by the Rev. Dr. Beecher, immediately after which they went on board the vessel. The Corresponding Secretary, Treasurer, and a number of friends, accompanied them until they were out of the harbor, and there is reason to believe they were safely at sea before experiencing any unfavorable change of weather.

The brief statement at p. 227, was sufficient to shew, that a considerable augmentation of the number of missionaries at the islands, had become a matter of evident expediency; and the good hand of God is to be acknowledged in leading so many persons, of the suitable qualifications, to engage in the service. Although but sixteen in number, they came from seven different States.

The missionaries at the islands have for some years believed, that unmarried females might reside in their families with great advantage to the cause. Indeed, as helpers in the discharge of domestic duties, they are much needed to prevent that injury to the health of the married females, which there has been hitherto so much occasion to lament. See vol. xxii, p. 209. They will also find—in the school, the female prayer-meeting, and the various intercourse of life—numerous opportunities for improving the minds, and hearts, and manners of the native females.

The *Parthian* took out large supplies for the missionaries of the reinforcement, and their brethren at the islands. In view of the exposures mentioned at p. 209 of the last volume, to which the mission families have been subjected at the island, it will be gratifying to many to be informed, that the materials for two framed houses have been sent in this vessel. Hitherto it has been difficult to find conveyances for articles of that description.

Besides the ordinary supplies, a printing-press, types, paper, &c. were put on board the *Parthian*, with 20,000 copies of the elementary

Tract in the Hawaiian language, numbered one in the series printed at the islands, and the same quantity of the Tract numbered two; in all, 40,000 copies, printed at Utica under the inspection of Mr. Loomis. The American Tract Society were printing "Our Lord's Sermon on the Mount" in Hawaiian, when the missionaries sailed, and have engaged to print two other Tracts in the same language: a con-

siderable number of copies of the first named Tract were in readiness to accompany the missionaries.

The prayers of the churches will accompany these their messengers over the deep, and the waiting islanders may be expected to meet them on the shores of Oahu, as they did the passengers in the Thames, with a joyful welcome.

Foreign Intelligence.

Moravian Missions.

Hardships encountered at the Northern Stations.

Labrador. A letter from Okkak, dated August 9, 1826, published in the Brethren's Missionary Intelligencer, contains the following description.

The immense quantity of snow, which falls every year at Okkak, generally employs two brethren till midsummer, in clearing it away from the roofs. It lay this year twenty-four feet deep, and in some places still deeper. Most of our buildings were almost buried under it, and we were apprehensive of the roofs being broken down. Some of the Esquimaux houses were crushed by its weight; and the people had but just time to effect their escape. The chimney of our bake-house was filled; and we had to clear it continually. As the dogs ran about on the snow, and over the roofs, there was danger of their tumbling into it. Shovelling and cutting away the accumulating masses of snow was a laborious task, and caused us a great deal of fatigue from day to day.

The missionaries at Nain exhibit the severe cold of the same winter in contrast with the heat of the following summer.

The last winter was uncommonly severe, with an immense quantity of snow and heavy storms. Fahrenheit's thermometer sunk to 35 degrees below 0. The weather in spring was cold and boisterous, till the middle of July, when summer appeared, and proved very hot. The thermometer rose one day to 91 degrees above 0.

Our next extracts introduce the reader to a sight of a missionary and his wife on a journey from Nain to Okkak in March of last year, the cold being at the time 18° degrees below 0, with storm and sleet.

March 7th. We set out from Nain, drawn by twenty-two dogs, driven by two Esquimaux. Another sledge accompanied us. My wife sat within the tent, and I was posted behind upon a box, containing meat for the dogs, well clothed with seal and rein-deer skins. We found our first night's lodging in an old Esquimaux winter house, at one of the

places where they fish with nets. The house was full of dead seals; however, they were thrown together, to make room for my wife and me to lie down in our sleeping-bags.* I then proceeded to order Simeon to be cook, and gave to every one his work. One was to feed the dogs, another to unpack the sledge. For ourselves, I ordered a supper of vermicelli, and for our men, peas; they had been boiled at Nain, and were brought in a sack.

After our evening prayers, my wife, with difficulty, got into her bag; I then found a place next to the mountain of dead seals. The men lay any where upon them.

In the morning early, putting my head out of the bag, I gave orders to our cook to boil coffee for us, and oatmeal porridge for our men. After morning prayers, we set out, on an excellent smooth track, till half an hour after 8 o'clock, when we discovered, with great alarm, that over the mountains of Kig-lapeit, the track was filled with irregular masses of ice, like towers, some higher and some lower. We almost despaired of getting through them. Under the mountain the weather grew warm and still; and we sent the smaller sledge forward to find a road through the masses of ice. I could never have conceived that such vehicles and roads could exist, till I now saw them. We got on very slowly, as the dogs seemed disposed, some to go one, and others another way, round the ice masses. The consequence was, that they got entangled in their traces, some of which are eight yards long, and we had often to stop to disengage them. The motion of the sledge was likewise so violent by the roughness of the ice, that my feet became very uneasy. At 3 P M, we had passed the mountain, and about half past six took up our night's lodging in a cavern, dark and dismal in appearance, but to us a welcome retreat.

On the 9th, we met with good roads, and arrived without accident at Okkak, at 3 o'clock in the afternoon, where we enjoyed

* An Esquimaux travelling bed consists of a large bag of rein-deer skin, with the hair turned inward, covered with seal-skin, the hair turned outwards. It is furnished with a broad flap to cover the mouth, and a strap to fasten down the flap. This bag comprehends the whole apparatus and furniture of an Esquimaux bed room. Having undressed, the traveller creeps into it, and a kind neighbor having shut him close by fastening the strap, he leaves him to sleep on till morning, when he helps him out again. In summer, the flap is dispensed with. The invention, however, is of European origin, and a luxury introduced by the missionaries; for an Esquimaux lies down in his clothes, without any further preparation.—*Journal of a Voyage to Ungavabay, by of the Missionaries.*

the fellowship of our brethren and sisters with thankful hearts, till the 16th, when we returned to Nain. The weather was excessively boisterous; but the Lord brought us safe to our home.

Greenland. The last winter was not quite so stormy as the preceding one; but the severity of the cold was great and lasting. This we experienced very unpleasantly in our house, which is built of sods, and perhaps we shall be obliged to hold out another winter in it. Our block-house, put up before the last winter, but damaged by a violent storm, will now be transferred to another and a safer situation.

The cold would be more tolerable, if fuel were abundant; but it is otherwise.

You can have no idea of the joy we experience, when such encouraging letters arrive from Europe, in a country where perpetual snow covers the mountains, and dreariness the plains. You remark on our "going to fetch wood." By wood we mean bushes, which we pull up by the roots, the root being the best part of them; then we chop them small, that more may go into a woman's boat. There are no trees here: it is all short thickets; and we should be glad if there was only enough of that; but little is left, and in this country drift-wood is scarce, and hardly sufficient for the Greenlanders' use, to make their tools and implements. We wish, therefore, if possible, to obtain a quantity of coals.

Mr. Lehman writes from New Herrnhut, under date of July 14, 1826:—

During the last season, the Lord has approved himself, in a peculiar manner, the Shepherd of his flock to this congregation. Our people grow in grace, and in the love and knowledge of their Saviour. Twenty-eight have been admitted to the Lord's Supper, or received into the congregation. The joy we experienced in beholding this work of the Lord and his Spirit in the hearts of our people, the love and confidence we enjoy, and their Christian walk and conversation, make this dreary and frozen region a paradise to our souls. We do not feel the privations, to which persons living in this country must necessarily submit: our solitary dwellings appear places of rest in the Lord, and the rough and piercing cold of the climate does not chill the warmth of our affections.

Yet I cannot deny, that this same intense cold begins to affect my body, and after so many years' abode in this country, I am frequently troubled with rheumatism. If the noble-minded friends of the cause of Christ in England and Scotland, to whom the Lord has given the means, knew how much we are likely to suffer from the increasing want of fuel in this country, I think they would contrive to send some coals to the missionary stations on this coast, by some of the English whalers, which annually visit it. Very little drift-wood has been found this year; we have as yet seen none; we therefore intend to make a voyage into Ball's river to seek brush-wood, though we do not yet know where to find it.

State and Prospects of the Brethren's Missions.

The last volume, pp. 279—281, contained a view of the missionary proceedings of the Brethren, during the seven years ending in the autumn of 1825. We shall now give a brief outline of the Report of their Mission Committee at Herrnhut, in Germany, for the year ending Oct. 1826.

North America. The Cherokee congregations, collected by our missionaries at Spring-place and Oochgelogy, are, indeed, but small; consisting, at present, of not more than from eighteen to twenty adults, and about as many children who attend the school; but the neighboring Indians and negroes flock to the meetings in considerable numbers. The affectionate letter addressed to the Delaware Indians, by the provincial conference at Bethlehem, was listened to with serious attention; and appeared to be attended with the desired effect, to encourage them more diligently to seek after the One Thing needful: the sum allowed by the Canadian government, as compensation for damage done to the settlement during the campaign of 1813, it was hoped, would enable them to undertake the building of a church.

Labrador. The Harmony sailed for Labrador on the 3d of June—reached Okkak on the 30th of July—and, after visiting the three settlements on the coast, set out on her homeward voyage on the 7th of September: she arrived in the Thames, October the 7th; bringing home brother Meisner with his wife and daughter, and the single brother Beck. The accounts which have been received from our Esquimaux congregations, both written and verbal, agree in stating that their internal course has been, on the whole, very satisfactory; and that the meetings and schools have been diligently attended. At Hopedale 188 Esquimaux resided; at Okkak, 350, and at Nain 228. The 50th Anniversary of Hopedale was celebrated by old and young, with peculiar emotions of joy and gratitude to the Lord, whose presence was powerfully felt at all the solemn meetings of that festival.

Greenland. A dangerous epidemic, the principal symptoms of which were cold in the head and pleurisy, broke out early in the winter, among the 600 inhabitants of Lichtenau, and lasted throughout the whole of it: a similar disorder prevailed at New Herrnhut and proved more fatal. In general, our brethren at all the missionary stations could rejoice over the spiritual course of their congregations, and a special work of grace was observable among the youth.

Danish West-Indies. In the three Danish islands, St. Thomas, St. Croix, and St. Jan, divine life appears to pervade the seven negro congregations. The most numerous is that at Friedensfeld, in St. Croix, which numbers 2,232 persons. Three active missionaries, in the prime of life, have been called home to eternal rest. The mission was reinforced by a missionary and his wife from North America, a missionary and his wife and two single brethren from Germany, and the return of another from a visit to Europe. Brother and sister Hohe have returned to Europe, after a faithful service of 21 years. On August 21st.

the missionary family at New Herrnhut celebrated the 94th anniversary of the commencement of the mission in St. Thomas: they had occupied their present dwelling-house fifty years.

British West Indies. In *Antigua*, 14,823 negroes are under the care of 21 brethren. In *Barbadoes*, the public and private services continue to be attended by an increasing number of negroes. *St. Kitts* is one of our most flourishing fields of labor in the West Indies: the two congregations, at Basseterre and Bethesda, continue to increase: to the former belong about 300, to the latter 1838 negroes: 700 children are under instruction at both stations. Our missions in *Jamaica* are, by the Lord's blessing, on the advance: of our three congregations on that island, New Eden numbers 1213 negroes, Fairfield 1190. Irwin and its vicinity about 300: brother Becker and his wife were necessitated, by increasing infirmities, to request their dismissal, after a faithful service of twenty-four years in the West Indies, and returned to England. A mission in the island of *Tobago* was begun as early as the year 1790; but it was interrupted, shortly after, by the departure of our late brother Montgomery: it was renewed in 1799, at the earnest request and by the generous assistance of the late Mr. Hamilton; but again discontinued upon his decease, in 1801: agreeably to the wishes of his son and of several other proprietors of estates, it will be recommenced; and to this service, brother Rixecker, of Lancaster in North America, has been lately appointed.

Surinam. On the 14th of July, fifty years had elapsed since the baptism of the first negro by our brethren at Paramaribo; that day was therefore kept as a solemn festival by the negro congregation; and the various services were attended by a numerous company, not only of negroes, but also of the white inhabitants of the town, who all appeared to take a lively interest in the prosperity of this work of God: the church proved far too small to contain all who wished to be present. Since the first baptismal transaction in 1776, there have been baptised 3,477 adult negroes: the congregation, at present, consists of 1240 members, besides 500 new people. Several planters, in the neighborhood of Paramaribo, have invited our brethren to preach the Gospel to their negroes. Two brethren, who formerly served the mission in Surinam, for above thirty years, have, in this year, finished their course with joy; viz. brother Langballe, at Bethlehem, in February; and brother Randt, at Herrnhut, in May.

South Africa. The number of inhabitants at Gnadenhal was 1218: in the early part of the year, new life and love to Jesus appeared to be enkindled in the hearts of the Hottentots, many of whom joined themselves into little companies, and engaged with one another to walk as true followers of the Lord. Of the patients in the Lep-er's hospital, at Hemel-en-Aarde, whose numbers exceeds 100, more than half have been awakened through the labors of brother and sister Leitner; and those who have been admitted members of the church of Christ, appear to grow daily in knowledge and in grace. Elim increases gradually, and is a blessing to the whole neighborhood: on festival occasions, more than 200 friends have some-

times attended the meetings: the Sunday school is frequented by a large company, both of adults and children, and is a means of benefit to old and young. Owing to the pressure of the times, many Hottentot families have flocked to Groenekloof: the work of the Holy Spirit, which appeared evident among these poor people, has been productive of blessed effects likewise among the older inhabitants, whereby our brethren have been encouraged to persevere in their work with renewed confidence. The congregation at Enon has increased to 400 members: the number of inhabitants, to 450: brother Hallbeck accompanied brother and sister Nauhaus thither in May last; and spent above five weeks, from June 10th to July 26th, at Enon and its neighborhood, witnessing, with joy and thankfulness, the earnest desire of the Hottentots to be made acquainted with Christ and his great salvation.

General Remarks. The number of stations is 37, at which 185 laborers of both sexes are employed. During the year eight missionaries died, of whom three were females; eleven returned home on account of ill health; five revisited their fields of labor; and nineteen were sent as new missionaries, of whom more than half were single brethren.

The Receipts of the Brethren for foreign missions in the year 1826, were \$45,335: of this more than \$24,000 were contributed by friends in Great Britain. Their Payments were as follows:

For the several Missions, - - -	\$31,632
Pensions:	
To 14 married and 9 single brethren,	2,836
To 23 widows, - - - - -	1,086
To 67 children at schools and trades,	4,107
Sundries, - - - - -	2,535
	<hr/> \$42,196

The Mission Committee accompany their Report with the following exhortation:

To us, dear brethren, who are members of a church which the Lord has so undeservedly favored, and counted worthy, for 94 years, to proclaim the word of his salvation to heathen nations, sitting in darkness and in the shadow of death, this great privilege and commission shall always remain highly important and precious. Let us, though deeply sensible of our unworthiness pray fervently to the Lord our God and Saviour, that he would continue thus to bless us; granting to us wisdom, faith, and full confidence in his help, and still prepare and send forth many willingly devoted servants from among us into his vineyard.

West ru Africa.

LIBERIA.

OUR last article respecting the colony at Liberia described the difficulties which it had surmounted, its civil state, the condition of its agriculture, mechanical arts, and education, and its fair religious prospects. See vol. xxii, p. 245.—The attention of the reader is now requested to further information, derived

from the correspondence of Mr Ashmun, the enterprising and successful superintendent of the colony.

The Colony.—The number of colored people associated together at Monrovia, is about 1,000. The children, amounting to about 230, are instructed in six schools, modelled on the Lancasterian system, and united under a common superintendent. Every child is required to attend school. Towards defraying the expenses of education, and also of the civil and judicial departments of government, eleven hundred dollars per annum have been subscribed by the colonists.

The *Doris* arrived at Monrovia on the 11th of April, after a passage of 45 days, bringing 93 colored emigrants, and the Norfolk on the 27th of August, having 142 Africans, who had been liberated by the United States from a slave ship. The manner in which the passengers of the former vessel were affected by the climate on their arrival, is thus described by Mr. Ashmun.

Nearly all the infirm had recovered their health on the passage: and for ten days subsequent to the arrival of the company, the colony was able to show, as for weeks previous, a clear health bill. A few cases of slight intermittent had occurred among the passengers of the *Doris*, towards the end of the second week after their arrival. During the third, 30, out of the whole number, were affected; and in the fourth week, which terminated two days ago, the rest, with some three or five exceptions, are numbered with the indisposed. Two small children—one very young—have been carried off. All the adults are convalescent, and several have moderately resumed their customary labors. —The people from Baltimore, were the first affected by our climate; and generally, the *greatest* (I might almost say, the *only*) sufferers. The Virginians followed next in the order of time, as well as the severity of their symptoms; and, in regard to the natives of N. Carolina, all the change they have undergone seems to be less of a *disease*, than a *salutary effort of nature* to accommodate the physical system of its subjects, by a safe and gentle process of attenuation, to the new influences of a tropical climate. The most protracted case of illness in the whole number, has not lasted longer than five days. *Three* days is, perhaps, the average time of the confinement of such as could be pronounced *sick*; about one third part have not been closely confined at all.

The fact stated in the following extract is of a very decisive character, in respect to the demand for labor in the colony.

Of the 142 Africans delivered from the Norfolk into my hands, it may be interesting to the Board, as a proof of the extensive business and resources of their colony, to ob-

serve, that not more than twenty remain, even at this early date, (only seven days arrived,) a charge to the United States. Two-thirds of the whole number have situations in the families of the older settlers, for terms of from one to three years. The remainder are at service on wages, to be paid them at the year's end—when it is my intention to treat them in all respects as settlers, the natives of the United States, (unless the Board shall, in the interim, see fit to order differently,) and assign them their lands, as to other emigrants.

Four factories, of trading establishments, have been formed on the coast. Between these factories and Monrovia a small schooner, belonging to the colony, is kept constantly running, making, on an average, one trip weekly, and bringing, at each return, a cargo worth about \$350. The net profits of this trade to the colony, are estimated at \$4,700. This is one of the sources, to which Monrovia is indebted for its abundant means of subsistence, and for its remarkable prosperity. The town is now perfectly secure from the natives, who have felt the power of the colonists to resist their hostile aggressions, and are also better informed as to the nature of their own interests. The government is in regular and efficient operation, and the inhabitants enjoy in abundance the comforts of life, and a number have acquired property amounting, in each case, to several thousand dollars. These facts give credibility to the statement of Mr. Francis Devany,—one of the colonists, and formerly of Philadelphia,—in the following extract of a letter to a gentleman in this country, who had visited Monrovia.

We are all going on with some elegant improvements on our farms, and with no less than six elegant mansions, principally stone buildings, which no one would have thought could have been erected here in so short a time, as since your departure from Liberia. Monrovia looks now like many little towns in America, with nice stone or frame buildings, well painted or white-washed, and can be seen to a considerable distance from sea, and I must say, is as happy a little community as any town you will find of its size in America or Europe.

Tribes within the influence of the Colony.—

The district of country, which comes more especially within the influence of the colony, extends along the northwestern coast, to the river Gallinas, about 100 miles from Monrovia; and along the southeastern coast, about 180 miles, to the country of the Kroomen. What is, and what is likely to be, its extent into the interior, is not yet known.

The first 50 miles of coast from Monrovia wards the northwest, extending to Cape Mount, is occupied by the *Dey* tribe, the population of which Mr. Ashmun believes to be 100, or 7,000. He describes them as indolent and pacific in their habitual character, but treacherous and cruel when their passions are excited. Their villages extend not more than 15 miles from the coast.

The coast between Cape Mount and the river Gallinas, belongs to the *Fy* or *Vey* tribe, whose numbers are thought to be upwards of 12,000, and who have extended their settlements 30 miles inland. Until recently, the slave-trade has furnished their chief occupation. They have had, of course, much intercourse with the whites, and the men can nearly all make themselves understood in the English language.—Mr. Ashmun visited this tribe in March of the present year, and gives the following account of them.

Several peculiarities in this people occurred to me soon after landing at Cape Mount, and which, my subsequent intercourse with them rendered still more obvious. The first is that peculiar cast of character, induced by the general and serious profession of the Mahomedan faith. In every village you perceive a stage, for the reception of itinerant teachers of that religion, who, from a large proportion of their number coming out of the Mandingo country, generally take the name of "Mandingo teachers." These are a tall, slight-made race of men, whose prominent and sometimes ine features are indicative of those superior intellectual endowments, by which they are distinguished; and who commonly unite an uncommon urbanity of manners, with profound dissimulation. They carry every point with great address, and are distinguished by their sobriety, perseverance, activity and avarice, from the natives of this part of Africa. These strangers are always received with great respect, and often retained, by opulent individuals of the country, several years, as their priests and religious instructors, but never relinquish the intention of returning ultimately to their native country, except when advanced, as they often are, to stations of dignity and power in the different countries where they may have taken up their residence. They certainly exercise great zeal and sagacity in the propagation of the doctrines of Mahomedanism; and have but too extensively succeeded in proselyting to that religion the most populous tribes of Western Africa. They never alarm the prejudices of the pagan Africans by decrying their stupid superstitions; but substitute, by the gentlest means, but with the utmost assiduity and perseverance, the doctrines, duties, and worship of the Koran in their place. They combine with their religious instructions a great variety of lessons in natural philosophy, geography, and history. Seldom aiming, directly, at the conversion of persons of adult age, they confine their principal efforts to the instruction of their youth and children. These they teach to write the Arabic in a fair character, and to read and un-

derstand the Koran and other books, of which they always possess several in manuscript. They are also trained to the daily repetition of the prayers and creeds of their religion, and to the observance and practice of its feasts, festivals, and oblations. The young thus come to be the advocates and instructors of this religion to their parents and elders, who, for the sake of the general improvement of their sons in knowledge, having first been induced to tolerate, come at length, by an easy and natural transition, to embrace it.

The progress of this religion in this district of Africa, within the last twenty years, has been rapid and extensive.

Nearly the whole *Fy* nation* is, in some degree, under its influence: and in every large town there are to be found many, of whom are nearly all the chiefs, that observe with minuteness the various austerities and ceremonies which it enjoins. And they have borrowed its character. More intelligent than their leeward neighbors, they are also more reserved, proud, conceited, and selfish. The former practice deceit and fraud from motives of interest. The latter not only practice it from the same motives, but are prepared to justify the principle itself. But the general style of building and furnishing their houses, the quality of their food, and the modes of their dress, indicate their decided superiority in point of taste and skill over the leeward tribes. The same superiority was even more apparent in the comprehensiveness and acuteness of their political views, and their commercial transactions. Too proud to ask for presents like their southern neighbors, they were far too selfish to decline them when offered. Ambition of power and consequence, is a vice which seldom discovers itself among the *Bassa* and *Dey* tribes. None, there, except the hereditary chiefs, pretend to the exercise of any discretion, scarcely of a private opinion, in matters belonging to the general state or trade of their country. The common people on the first mention of such topics, remit them directly to the head of their tribe, and, in almost all cases, refrain from trade with a new customer, till the prices, weights, measures, &c. shall have been previously adjusted and published by their chiefs. But differently, in the *Fy* nation: every gentleman assumes the right of settling his own terms of trade—treats with neglect, and sometimes with contempt, the judgment and commands of his acknowledged superiors—criticises freely their measures, advice and judgment—and they are nothing scrupulous in their trade, to form a private and ex-parte arrangement, by which they may realize some advantage over the rest of their countrymen. It was even a matter of extreme difficulty, and the first case of the kind I have known in Africa, to ascertain with certainty who were the rightful depositaries of the power of the country, and in what proportions it was held by the different possessors.

The 180 miles of coast, which stretches to the southeast of the colony, is occupied by

*The *Fy* country limits the progress of Mahomedan proselytism towards the south east. Few or none of the *Dey*s, and none to the leeward, either profess this faith, or entertain its teachers. It is a singular circumstance, that our colony occupies the point of separation between Mahomedan and Pagan Africa, on the Western Coast! Note by Mr. Ashmun.

the different subdivisions of the *Bassa* tribe. Mr. Ashmun comprehends them under the general denomination of the *Bassas*, because their language is radically the same, and their manners, pursuits, and characters, as well as the produce of their several districts, present a striking uniformity * Their territory does not extend more than 20 miles from the sea. Their population is estimated at 125,000, which, Mr. A. says, will give a greater number of inhabitants to the square mile, than any other equal portion of the sea-board in Western Africa. In cattle, rice, oil, and in the productions of the soil generally, the country of the *Bassas* is unrivalled in the savage world. An immense surplus is every year transported to other lands. The people are domestic, industrious, many even laborious; and they earnestly request to be furnished with the instruments of civilization and moral improvement.

The people of these countries universally inhabit villages, varying in the number of their inhabitants from 40 to 2,000. Every town or village has its head. Polygamy and domestic slavery are universal; though, in the *Fy* country, the slaves are struggling for an enlargement of their privileges. The women perform most of the servile labor. The people are temperate, and capable of great fatigue.

Between the settlements on the coast and those of the interior, there is, in most places, a forest of from half a day's journey to two day's journey, left, by mutual consent, as a barrier, and which is seldom passed, except by wandering traders.

With respect to the *tribes in the interior*, very little has been known until the present year, during which some very interesting discoveries have been made. Mr. Ashmun thus describes them:

An excursion of one of our people into the interior, to the distance of about 140 miles, has led to a discovery of the populousness, and comparative civilization of this district of Africa, never, till within a few months, even conjectured by myself.—The same individual is now absent on a second journey. The particulars of both, I hope to be able to present to the Board by the next conveyance. In the mean time, it may not be without interest to observe, that we are situated within fifty leagues of a country, in which a highly im-

proved agriculture prevails—where the horse is a common domestic animal—where extensive tracts of land are cleared and enclosed—where every article absolutely necessary to comfortable life, is produced by the soil, or manufactured by the skill and industry of the inhabitants—where the Arabic is used as a written language, in the ordinary commerce of life—where regular and abundant markets and fairs are kept—and where a degree of intelligence, and practical refinement, distinguish the inhabitants little compatible with the personal qualities attached, in the current notions of the age, to the people of Guinea.

We have received such information from the *Gurrahs* and *Condoes*, two of the nearest considerable nations, towards the north-east, as to place their anxiety to avail themselves of a direct correspondence with the colony beyond the reach of doubt. A large proportion of the valuable products of the country, which enter into the exports from this colony, is from these countries: and, by opening for them a free passage down to our settlements, there is reason to believe the amount hitherto received, may be doubled. This object has accordingly been attempted, and such progress made in the business, by means of an amicable negotiation with the coast tribes, as promises soon to result in the most entire success.—The path about to be opened, runs from the Cape, 16 miles towards the north-west along the beach—and thence, strikes northwardly into the interior countries: and, twelve miles from the sea, enters a populous country, exhibiting, as far as our information reaches, contiguous farms, easy roads, and villages and towns at intervals of one, two, and three miles,

Thus we have opened before us, a most inviting field for benevolent effort, whether we regard the descendants of Africa in this country, or the present inhabitants of that benighted continent. The American Colonization Society may well be encouraged by the certainties of the present, and the high and animating probabilities of the future. The Board of missions, also, and all the friends of missions, will look to this field with intense desire and importunate supplication that the suitable men may speedily be found to emulate the zeal of Mahomedan missionaries, arrest the progress of Mahomedan delusions, and subvert the reign of pagan ignorance and superstition.

I think it nearly capable of demonstration—says Mr. Ashmun—that the *African tribes may be civilized without expulsion from their chosen settlements and villages, and without that fearful diminution of their population, which has, from causes that do not exist here, as in regard to the Indians in America, accompanied the march of civilization in that hemisphere.* But, to prevent so disastrous an effect of this colony, I am entirely convinced, notwithstanding the social and stationary habits of the Africans, that some cautionary measures are called for; and none promise to be more effectual, than a systematic and universal adherence to the plan of sending forward our es-

* The districts taken in their order, are as follows:—15 miles from Cape esurado, or Monrovia, is *Mamba*; thence 20 miles, is *Junk*; thence 15 miles, is *Little Bassa*; *Grand Bassa*, 20 miles; *Young Settlers*, 12 miles; *Trade Town*, 15 miles; *Little Colo*, 12 miles; *Grand Colo*, 18 miles; after which come *Teeumbo*, *Mana*, *Rock Settlers*, *Sinon*, *Little Botton*, *Grand Botton*, *Settra Kroo*, and *Kroo Settra*.—The colony has a factory at *Young Settlers*.

abishments into the bosom of the tribes round us, and appending to each of these establishments, a school for the education of their children—previous to their comprehension within the limits of the Colony.

England.

Resolution of the East India Company on Human Sacrifices in India.

On March last, at a Court of Proprietors of East-India stock, John Poynder, Esq. introduced a resolution on the burning of widows in India, which he supported by a long and elaborate argument, and which was subsequently adopted by a decided majority, only

five proprietors voting against it. The resolution was as follows:

That this Court, taking into consideration the continuance of human sacrifices in India, is of opinion, that, in the case of all rites or ceremonies involving the destruction of life, it is the duty of a paternal government to interpose for their prevention; and therefore recommends to the Honorable Court of Directors to transmit such instructions to India, as that Court may deem most expedient for accomplishing this object, consistent with all practicable attention to the feelings of the natives.

It may be presumed, that a practice so revolting to every good principle, as that contemplated in the above resolution, will not much longer exist in British India.

Domestic Intelligence.

ANNIVERSARIES OF THEOLOGICAL SEMINARIES.

THE Anniversary of the *Theological Seminary at Andover, Ma.*, was held Sept. 26th. Thirty students completed their theological course; by whom dissertations in the departments of *Sacred Literature*, *Ecclesiastical History*, *Christian Theology*, and *Sacred Rhetoric*, were read on the following subjects:—

Sacred Literature.—Remarks on Matthew xii, 41—45; Exegetical Preaching; Explanation of Philip. iii. 8—11; Scriptural use of the number seven; Can it be shewn from the Scriptures, that the Jews will be literally restored hereafter to the land of Palestine? Translation of Isaiah xxi, 1—10, with a brief explanation; Does the authority of the sacred writers depend on the reasoning which they employ?

Ecclesiastical History.—St. Athanasius; Augustine; Lord Cobham; John Calvin; The Westminster Assembly; Recent Persecutions; Present state and prospects of the Church.

Christian Theology.—The special influence of the Spirit not inconsistent with moral agency; Doctrine of instantaneous regeneration, with its necessary qualifications; The religion taught in the Old Testament and the New, substantially the same; The rewards of the righteous in the future world consistent with the Scripture doctrine of salvation by Grace; Influence of prayer on the benevolent affections; The perfection of the Scriptures; Scriptural mode of addressing Christians as to the necessity of persevering holiness, and the danger of apostasy.

Sacred Rhetoric.—Literature, as exhibiting the moral character of man;—The French Pulpit, in the time of Louis XIV; The power of impression; The danger of substituting, as the object of preaching, present motion; for deep and permanent impression; The proper mode of treating religious affections; Manner, in oratory; Adaptation of preaching to the character of the age; Painting in language.

This Seminary was founded 1807. It has four Professors: Rev. Ebenezer Porter, D.D. Professor of Sacred Rhetoric; Rev. Leonard Woods, D.D. Professor of Christian Theology; Rev. James Murdock, D.D. Professor of Ecclesiastical History; and Rev. Moses Stuart, Professor of Sacred Literature.—The whole number of students who have completed their theological studies there, is 422.

The Anniversary of the *Theological Seminary at Princeton* was held Sept. 26th. Fourteen received certificates as having passed through the whole of the prescribed course. We have not seen a full account of the exercises.

This Seminary was founded in 1812, and has three professors: Rev. Archibald Alexander, D.D. Professor of Didactic and Polemical Theology; Rev. Samuel Miller, D.D. Professor of Ecclesiastical History and Church Government; and Rev. Charles Hodge, A.M. Professor of Oriental and Biblical Literature.

The public exercises at the anniversary of the *Theological Seminary at Auburn, N. Y.*, were on the 14th and 15th of August. The subjects treated on were as follows:—Pulpit eloquence; Theological controversy; Foreign missions; The Sabbath; The ministry of John the baptist; The conflicting opinions of deists; The character of Christ as a proof of Christianity; The principles of interpretation; The union of science with piety; The spiritual gratification of a Gospel minister.

This Seminary was founded in 1821, and has three professors:—Rev. James Richards, D.D. Professor of Christian Theology; Rev. Matthew La Rue Perrine, D.D. Professor of Ecclesiastical History and Church Government; Rev. Henry Mills, Professor of Biblical Criticism.

Theological Seminary at Bangor, Maine. The Anniversary of this Seminary was on the first of August. The class which had completed the theological course consisted of nine; by

whom dissertations were presented on the following subjects:—The influence of circumstances on character: The preacher's political duties: Knowledge and virtue essential to the permanence of free governments: The frequency of revivals of religion, a motive to Christian exertion: Characteristics of true greatness: Peculiarities in the political and social state of Christian nations: The importance of aiming at a high standard of character and action: Claims of the religious state of the world upon young men.

This Seminary was instituted in 1815, and embraces a classical and a theological department. By the changes recently made, the studies of the theological department occupy three years. It has two professors:—the Rev. John Smith, Professor of Systematic Theology and Pastoral Duties; and Mr. George E. Adams, Professor of Biblical Literature and Sacred Rhetoric.

CIRCULATION OF THE BIBLE IN THE UNITED STATES.

NOTHING, perhaps, more clearly indicates a growing interest in the cause of religion, than enterprise in devising new methods of doing good, and a readiness to imitate good examples. No one is a greater benefactor to mankind, than he who devises a simple, practicable plan, on which the churches may be persuaded to act, by which a more general co-operation of Christians may be secured, increased vigor be given to their exertions, and the truths of the Gospel be brought into contact with a greater number of minds. The man who can devise such a plan, cause it to be adopted, and show that the object is feasible, really does more for the salvation of men, though he is unable to give either money or labor, than the man who contributes thousands. The consequences of a single good hint are admirably exemplified in that zeal and method which are now witnessed in almost all parts of our country in circulating the Bible. About two years since a few individuals in the county of Monroe, N. Y. adopted the resolution, suggested by one of their number, that every family in that county should have a Bible within 60 days. The resolution was carried into effect; and within the time specified, the light of divine truth was shining in every house and every family. The task was easy; that piece of work was despatched at once; and they who projected it, and they who accomplished it, were at liberty to engage in some other enterprise, while, they should witness with gratitude the sure and happy effects of their example. Not long after, a similar resolution was adopted and carried into effect in the county of St. Lawrence, in the same State. Since that time, one county after

another, admonished by this hint, and seeing how easy it is for the friends of religion in each county to supply all the families within its limits, and how certainly the whole country would be supplied, if this course should be adopted in every district, have imitated the example, until, from the latest notices, it appears that twelve counties, embracing a population of near 410,000, more than one quarter of the whole State, have determined that all their families shall have the Bible; and have either accomplished it already, or are now vigorously engaged in doing it.

The influence of this example is not limited to the State of New York; nor has it yet ceased to operate. A similar resolution has been adopted in respect to Newcastle co. Del., Fairfield co. Conn., Franklin co. Mass., Iredell co. N. C., and the population within the limits of the Orange Presbytery in the same State.

It is not only extending to remote parts of our country, but it is also operating on a larger scale. Within the last four months, the resolution has been adopted by Bible Societies in three different States, that all the families in those States shall be supplied with the Word of God. The Nassau Hall Bible Society adopted it in respect to the State of New Jersey; and several county societies have promptly pledged their co-operation, by undertaking to supply the families within their own limits. The Bible Society of Philadelphia have adopted a similar resolution, in respect to the whole State of Pennsylvania. The Synod of Philadelphia and the Lutheran General Synod, have passed resolutions strongly approving of the measure, and promising their co-operation.

The following is the plan proposed by the Philadelphia Society.

In order to accomplish in a thorough manner the great work they have undertaken, the committee of the Bible Society of Philadelphia propose to endeavor, by agents, if they can be had, or by correspondence, to induce the friends of the cause to assemble at their several county-towns, and adopt measures, by means of an association formed for the express purpose, to ascertain the wants of the inhabitants of each county; and as the division of labor is important and useful, the committee wish that in each village and township, a similar association may be formed, to supply all the families in that village or township, who are destitute of the sacred Scriptures. Unity of design and action should exist between each county-town association, and all the other associations that may be formed in the same county. Each county association is expected to correspond with this committee, and to establish a Bible depository, which will be replenished from time to time, as circumstances may require, with copies of the holy volume, by the Philadelphia Bible Society.

Several counties in the State, seem to be striving which shall most promptly adopt, and most vigorously prosecute a plan, so simple, so easy, and yet, in its results, so effectual. The Harrisburg Bible Society has pledged itself to supply Dauphin county. The Pittsburg Society has resolved to supply the families within its limits: the Susquehanna Society has undertaken for four counties: the Society of Cumberland county has undertaken for that county and Perry: the Gettysburg Society is to supply Adams county: and an effort is making to present the subject to all the congregations in the State. Agents have been appointed to ascertain the wants of particular districts, and every measure seems to be taken to carry the resolution into effect and bring about the desired result.

A similar resolution and similar measures have been adopted in respect to the State of Vermont, and will, undoubtedly, be met with the same promptness by the friends of the Bible there, and have the same happy issue. Thus it has been determined, that portions of our country, embracing a population of more than 2,000,000, shall be supplied with the Word of God, so soon as their wants can be ascertained, and a sufficient number of Bibles can be procured.

There is in this plan a division of labor. When the task of supplying the county with Bibles is looked at as a whole, the man has no definite conception of the extent of the work, or of the means of accomplishing, or of the progress made in it. It seems, however, too great to be undertaken; and the means of which he has any personal knowledge, seem altogether inadequate. But when the mind is fixed on a single county or town, it embraces something definite and tangible: the amount of the work to be done may be accurately estimated; and the existing means for its accomplishment may be compared with it, and be seen to be adequate and at command: the progress also may be traced, and all the encouragement felt which arises from a certainty of approaching successful termination.

This plan lays the responsibility where it peculiarly belongs. It is exceedingly important that every collection of churches, that single churches, and individual Christians, should feel that a certain portion of the great work of bringing their fellow-men under the influence of the Gospel, belongs to them; that for this portion they are responsible, and ought to take the oversight of it, and see to its accomplishment. No portion surely is so peculiarly theirs, as that which falls within the sphere of their influence. This they should

undertake without any prompting, and feel responsible for as a task which God has assigned to them. This is the principle on which the allotment of labor was made, when the walls of Jerusalem were to be rebuilt; and on this simple principle might every religious enterprise in our land be carried forward equitably, certainly, and rapidly. Let every minister and every church in our land feel responsible for doing, and come forward spontaneously, and actually do, their full portion towards sending the Gospel to the destitute of this country and to the heathen, and how uniform and broad would be that river of life which should bear salvation to the ends of the earth.

This plan assigns to every body of Christians that portion of the work which they can do to the greatest advantage. Every one is supposed to know better what resources can be commanded, and what instruments can be brought into action in his own county or town, than in a distant portion of the country. He can act in his own vicinity with more confidence, energy, and despatch. He can act with less expense. There is no need of employing agents. If the friends of religion in every county, or if every church would undertake to ascertain the Bibles wanted within its own limits, and take the charge of supplying them, the work would be done with great ease, with little expense, and at the same time more thoroughly, than if an agent from a distant Bible Society were employed to do it. Every portion of the work is done by those who are most deeply interested in it. It is natural to be most affected by the wants of those around us, and to make the greatest exertions to supply them.

This plan promotes despatch. The labor to be performed is definite: the means are obvious and may, at once, be put in operation. The county of Monroe was supplied with Bibles in sixty days. Perhaps with the similar zeal and promptness of action, almost any other county might be supplied as quickly. There is no necessity that the work should be deferred in one, until it is done in another. It may be going on in all at the same time under proper superintendents in each. If every county in our land should to day adopt the resolution which that county adopted, and immediately apply themselves to carrying it into effect, there is no reason, if there are Bibles enough to be procured, why every family in every county throughout our land, if not in two months, at most in six, might not have a Bible. But if our national Bible Society should undertake to supply all the families which are destitute, laboring at a distance and at disad-

vantage, as such an institution always must, years might be consumed, great expense be incurred, and yet the wants of our population be but partially ascertained, and the progress towards supplying them be scarcely perceptible.

As was remarked at the beginning of this article, when a plan for doing good is adopted so readily, and carried into effect so promptly and so extensively, as the one now in our view has been, success in all our benevolent enterprises becomes almost certain. It is coming to be the fact that Christians need only to have methods of doing good pointed out to them. Wise and enterprising men, who can devise plans and guide the efforts of the community in executing them, are necessary to the accomplishment of objects of a religious as well as of a secular character. And when men confer together, and come to be as much interested, in devising plans for facilitating the progress of the Gospel, as they now are in devising plans for facilitating their worldly business, its march will be rapid and glorious.

American Board of Missions.

ADDRESS OF THE PRUDENTIAL COMMITTEE.

From several years past, the number of individuals has been increasing, who have deeply felt, and strongly expressed, their sense of the obligation resting upon our Christian community to enter with great energy into the fields now open for missionary labor. The conviction that friends of missions in America are called upon to take a vigorous part in the glorious enterprise of sending the Gospel into all the world, is firmly established in the minds of many. Nor does the matter rest in a mere conviction of the understanding. A rapid advance has taken place in the willingness to make pecuniary sacrifices for this object. It can now be truly said, that persons of both sexes are to be found, in city and country, who esteem it a privilege to bring large contributions in aid of this work of the Lord.

A strong desire has been manifested within the last few months, that the operations of the Board of Foreign Missions should be immediately and greatly extended; and that, as a preliminary measure, a corresponding increase of pecuniary means should be secured. An enlarged liberality, disdaining the limits of previous examples, seemed ready to burst forth, whenever a distinct call should be made for it, with reference to specific plans of evangelical

effort. At the late annual meeting of the Board, such plans were proposed; and the immediate effect was an unparalleled subscription, the details of which appeared in our last number. When the intelligence of this spontaneous effort went abroad, it was heard with joy and thanksgiving by multitudes, and was made the signal for new and extraordinary exertions through the land.

Such have been the indications of Providence, in regard to this subject, that the Committee feel authorized to believe, that a new era has dawned upon the American church; and that the time has arrived, when such a number of wealthy and prosperous disciples of Christ will come forward with their liberal offerings unsolicited, as shall attract the attention and gain the co-operation of their brethren in less affluent circumstances; and that, unless the signs of the times are mistaken, there will hereafter be no delay for want of money to send into any inviting field such well qualified laborers, as God shall furnish, and endow with the requisite spirit and zeal.

This state of things imposes very solemn duties upon the Committee, both in regard to selecting new stations, and appointing missionaries and assistants to occupy them.

Among the most important and accessible fields are the coast of Western Africa in the vicinity of Liberia, and the north-west coast of America.

In regard to Western Africa, the information contained in preceding pages of the present number will sufficiently show, that Christians in the United States are imperiously called upon to send the Gospel thither. The Committee have the satisfaction of stating, that they have resolved to establish a mission, near the colony of Liberia, as soon as possible; and that they have appointed one missionary, a descendant of Africa, who has been extensively known for several years as a faithful preacher of the Gospel. It is the design of the Committee to appoint others to this service, so far as the proper men shall be offered, and the demand for their labors shall continue. It may be hoped and expected, that from this colony, as a radiating point, religion and civilization will penetrate into the very heart of Africa.

As to the north-west coast of our own continent, the duty of sending a mission thither has been a subject of conversation and reflection from the origin of the Board. It is now time to act. By the testimony of numerous travellers it is ascertained, that various tribes of Indians inhabit the country west of the Rocky Mountains, from California north-

ward to very high latitudes. Some of these tribes are stated to be peaceable and inoffensive, in their manners and habits; and though others have exhibited much of the savage character, it is universally acknowledged, that they have been provoked to deeds of cruelty by the aggressions of visitors from civilized lands.

When the late reinforcement sailed for the Sandwich Islands, one of the missionaries had it specially in charge to visit the coast of America, if practicable, and learn the state of the people, and propose to them the establishment of a mission for their benefit. Nothing can be plainer, than that a most persevering application should be made to the different tribes along the coast, till they shall consent to receive the Gospel.

It is by no means improbable, that the first mission which shall be fitted out for this region will be accompanied by a little colony; which, though distinct in its organization, and in some sense secular as to its object, will be formed and sent forth with the same views, and for the accomplishment of the same great end; viz. the planting of Christian institutions on the shores of the Pacific.

The tide of emigration is rolling westward so rapidly, that it must speedily surmount every barrier, till it reaches all the habitable parts of this continent. How desirable then that the natives of the wilderness should hear the Gospel, before they are prejudiced against it by the fraud, injustice, and dissolute lives of men, who give up the blessings of Christianity that they may not be troubled with its restraints. How noble an object is here; and how worthy of American enterprise;—to convey the inestimable treasure of divine truth to pagan tribes, scattered over a vast extent of territory, and to prepare the way for future settlers from the Atlantic coast and the valley of the Mississippi. In this manner, early provision will be made for the religious wants of the adventurous voyager and the fearless man of the woods, who shall meet in these remote regions; and thus will a foundation be laid for churches, schools and colleges, and all that bright array of moral influences, which accompany Christian institutions, and form a well organized civil community. In a word, thus may be sent forth another Plymouth Colony, which shall extend its beneficent influences over millions of intelligent, enlightened and happy men, through successive ages to the end of the world; another *Plymouth Colony*, with all the advantages, which two centuries of unexampled progress in arts and knowledge have put into the possession of the church, and with all the encouragements which can be

derived from the Providence of God, as displayed before our admiring eyes within the last thirty years.

Though such a colony, as has been briefly described, would be founded in religious principles and undertaken from religious motives, yet it would be a secular establishment, governed by its own constitution, and not under the direction, or at the expense, of any Missionary Society. The mission to the natives, closely united with the colony in affection and motive, would derive essential aid from it; and thus both enterprises would strengthen and encourage each other.

One field more is all that the Committee think it necessary to mention, in the present communication. It is embraced in the countries bordering on the Mediterranean. From information received within the last year, there is reason to believe, that many new stations might be selected and occupied, where the doctrines of the Gospel would be soon brought into contact with minds capable of estimating their value, and pressed home upon hearts capable of feeling their divine authority.

Looking to Jesus the Author and Finisher of our faith, and considering the peculiar duties and obligations of the age, the Committee feel prepared to say, that no man, who possesses suitable qualifications to go forth as a preacher of the Gospel to the heathen, need hesitate a moment lest his services should not be needed. Every such man is bound solemnly to consider, in what place it is the pleasure of the Lord that he should live and labor; and, should he feel moved to offer himself for the missionary work, he will next make the matter a subject of prayer and of solemn consultation with judicious Christian friends, who are well acquainted with his character.

The Committee propose, in the next number of the *Missionary Herald* to address some thoughts to candidates for this high service, and to those who are called to write testimonials, or to give their advice respecting the fitness of the individuals offered.

In the mean time, it is proper to exhort the friends of missions throughout our land to beware of making the increased liberality of some an occasion of relaxed exertions on the part of the rest. The voice of numbers, from different parts of the country, is, *That the contributions of last year should be doubled, in all the Auxiliaries.* In many cases, much more than this can easily be done, by the active exertions of a few men of influence. There is no good reason, why the conversion of the world should not engage the warm affections of all, and command the strenuous labors of

the active, the munificent gifts of the wealthy, and the universal contributions of our great community.

OBITUARY OF MRS. HITCHCOCK.

Mrs. S. S. Hitchcock, the wife of Mr. A. H. Hitchcock, assistant missionary at Dwight, among the Cherokees of the Arkansas, died at that station on the 3d of March. Rev. C. Washburn, after relating some of the circumstances of the sickness of Mrs. H. which terminated in a bereavement so afflictive to her husband and the mission family, remarks—

Thus, in a sudden and unexpected manner, and at a time and under circumstances very tenderly trying, was our beloved sister taken from us. It is our Father's hand: He ordered the time and circumstances of her removal, and we are sure all was ordered wisely and in unerring kindness. We are consoled by the evidence which she gave in life, that her death would be the entrance into immortal life. To us her death is a very great loss. She was an excellent woman, a valuable member of this mission, and a dearly beloved sister.

ANNIVERSARIES OF AUXILIARIES.

CONNECTICUT. The *Eastern Auxiliary of New Haven County* held its 3d annual meeting at Branford, on the 2d of October. The reports of the Secretary and Treasurer were read, and addresses were delivered by the Rev. Aaron Dutton, and Col. John B. Chittenden, of Guilford, and Doct. Joseph Foot of North Haven.—Rev. Timothy P. Gillet, Secretary; Dea. Frisbie, Treasurer; both of Branford.

The *Eastern Auxiliary of Fairfield County* held its 2d annual meeting at Brookfield, 4th of October. The usual reports were read, and addresses were delivered by the Rev. Amos Bassett, D. D. Rev. Messrs. W. C. Kniffen, William Mitchell, and Thomas Punderson. At the close of the exercises a collection of \$74 was taken.—Rev. Joshua Leavitt, of Stratford, Secretary; Dea. Stephen Hawley, of Bridgeport, Treasurer.

The *Auxiliary of Norwich and Vicinity* held its 4th annual meeting at Norwich, 4th of October. The usual reports were read, and addresses were delivered by the Rev. Dr. Nott, and Rev. Abel M'Ewen, and Mr. Loomis, who were present as members of the Deputation from the parent Society.—Jabez Huntington, Esq. Secretary; Francis A. Perkins, Esq. Treasurer.

Donations,

FROM OCTOBER 21st, TO NOVEMBER 20th, INCLUSIVE.

I. AUXILIARY SOCIETIES.

<i>Brookfield asso.</i> Ms. Of the sums acknowledged in the Herald for last month, pp. 365, 366, \$50 from the la. asso. in Brookfield. W. par. and \$50 from the gent. and la. asso. in Ware, constitute the Rev. JOSEPH I. FOOT and the Rev. AUGUSTUS B. REED Honorary Members of the Board.	
<i>Cheshire co.</i> N. H. C. H. Jaquith, Tr.	
Chesterfield, Gent. 5,44; la. 6,29; 11 73	
Fitz William, Gent. 23,60; la. 46,14; 69 74	
Keene, Gent. 21,13; la. 54,95; mon. con. 3,50; 79 58	
Surry, Gent. 8,75; la. 12; 20 75	
Westmoreland, Gent. 19,60; la. 14,75; 34 35	
Winchester, Gent. 20,50; la. 21,71; 42 21	
	258 36
Ded. c. note, 5 00—253 36	
<i>Cumberland co.</i> Me. W. Hyde Tr.	
Brunswick, Gent. 17 00	
Falmouth, La. 9 77	
New Gloucester, Gent. 5,20; la. 7,36; 12 56—39 33	
<i>Fairfield co.</i> East, Ct. S. Hawley, Tr.	
Coll. at an. meeting, 74 00	
Bridgeport, Gent. 44,75; la. 60,13; La. sew. so. for <i>Elijah Waterman</i> at Dwight, 30; mon. con. 20; 154 88	
Brookfield, Char. so. 15,50; fem. Dorcas asso. 5; 20 50	
Huntington, Gent. 60,08 la. 75,95; mon. con. 12; 148 03	
Monroe, Gent. 10,96; la. 25,28; 36 24	
Newtown, Fem. asso. 22 03	
Redding, Gent. 32 30	
Stratford, Gent. 13,95; la. 35; mon. con. 12; 60 95	
Trumbull, Gent. 20,50; la. 6,90; mon. con. 4,20; la. miss. so. 3; 34 66	
	584 19
Ded. expenses, 32 92—551 27	
<i>Fairfield co.</i> West, Ct. M. Marvin, Tr.	
Fairfield, Gent. 30 00	
Ridgebury, Gent. and la. 19 92—49 92	

<i>Hampden co.</i> Ms. S. Warriner, Tr.	
Agawam, Gent. 7,98; la. 7,03; 15 01	
Blandford, Gent. 17,76; la. 23,13; 40 89	
Graham so. 13; 53 89	
Chicopee, Gent. and la. 36 50	
Longmeadow, La. 39 10	
Ludlow, Gent. and la. 32 65	
South Wilbraham, Gent. 7,83; la. 13; 20 83	
Springfield, Gent. 38,11; la. 32,64; 70 75	
Westfield, Gent. 20,10; la. 24; 44 10	
West Springfield, An indiv. 2 00—314 83	
<i>Hillsboro co.</i> West. N. H. E. Burnham, Tr.	
Antrim, Gent. 22,59; la. 22,91; an indiv. for Wes. miss. 1; 46 41	
Hancock, Gent. 16,75; la. 22,57; 39 32	
	85 73
Ded. c. note, 1 00—84 73	
<i>Middletown and vic.</i> Ct. R. Hubbard, Tr.	
Chatham, 1st so. Gent. 16; la. 25; 41 00	
Middle Haddam, La. 19 00	
Durham, La. 27 20	
Middletown, 1st so. Gent. 66,79; la. 61,52; 128 31	
Middlefield, La. 19 52—235 03	
<i>New Boston and vic.</i> N. H. J. S. Adams, Tr. 91 74	
<i>New Haven co.</i> East, Ct. S. Frisbie, Tr.	
Branford, Gent. 41,14; la. 57,75; fem. char. so. 12; 110 89	
Cheshire, La. 9 00	
East Guilford, Fem. cent. so. 15 00	
East Haven, Gent. 25,17; la. 37,04; 62 21	
Guilford, Gent. 52,58; la. 39,76 92 44	
Meriden, Gent. 15,70; la. 31,72; 47 42	
North Bristol, Gent. 12 89	
Northford, Gent. 21,15; la. 25,12; 46 27	
North Guilford, Gent. 7,85; la. 18,36; 26 21	
North Haven, Gent. 19,11; la. 17,14; 36 25	
	458 58
Ded. c. note, 2; amt. retained for expenses, and sum yet to be remitted, 58,75; 60 75—397 83	
<i>New Haven co.</i> West, Ct. W. Stebbins, Tr.	
Derby, Gent. 32,66; la. 21,79; 54 45	
Hamden, F. plains, Gent. 5,16; la. 15; 20 16	
Mount Carmel, La. 17; young la. benev. asso. 12,24; 29 24	

Whitneyville Armory, Gent.	13 64
Middlebury, chh. 13; Cornelius so. 16,62; indiv. 16,03;	44 65
Milford, 1st so. Gent. 68,54, la. 50,06; chh. 41,75; mon. con. 8;	165 35
2d so. La.	28 14
Orange, North Milford, Gent. 48,10; la. 35,60;	73 79
West Haven, Gent. 37; la. cent so. 23,71; boarding sch. asso. 15,82; young la. rev. so. 3,58; juv. scw. so. for. ed. hea. chil. 8;	85 11
Prospect, Gent. 6; la. 12,01;	18 01
Waterbury, Gent. 25,00; la. 23,35;	48 85
Salem, Gent. 15,28, la. 14,82;	30 10
Woodbridge, Amity, Gent. 12, la. 13,28;	25 38
Bethany, Gent.	30 88
	667 65
Ded. amt. acknow. in M. Herald for Oct. 150,27; c. note, 3; lost, 6; rec'd in clothing, &c. 3,08; expenses, 18,35; balance to be remitted, 33,62;	204 22—463 43
New-York city and Brooklyn. W. W. Chester, Tr.	68 26
Northampton and neighb. towns, Ms. E. S. Phelps, Tr. Coll. at an. meeting, Gent. of Grand Jury in Hamp. co. for Sandw. Isl. miss.	21 21 3 00
Amherst, Gent. (of which to constitute the Rev. Prof. N. W. FISKE, an Honorary Member of the Board, 50;)	90 00
Belchertown, Gent. 30; la. 28,54;	58 54
Chesterfield, Gent. 16; la. 11,65;	27 65
Cumington, La. 26,10; mon. con. 1,47;	27 57
Deerfield, 2d so. Gent. 24,25; la. 10; Jews so. 26; (of which to constitute the Rev. T. RITUS S. CLARK an Honorary Member of the Board, 50;)	60 25
East Hampton, Gent. 21,58; la. 16,89;	38 47
Goshen, Gent. 9; la. 20,50; mon. con. 11,21;	40 71
Granby, 1st par. Gent. for Mackinaw miss.	24 54
W. par. Gent. 27; la. 22;	49 00
Hadley, Gent. 95,12; la. 38,12; juv. asso. 3,59;	136 83
Hatfield, Gent. 20,32; la. to constitute the Rev. JARED B. WATER- BURY, an Honorary Member of the Board, 50;	70 32
Middlefield, Gent.	21 00
Northampton, Gent. 178,90; la. 56,34;	235 24
Norwich, Gent. 13,95; la. 12,03;	25 98
Plainfield, Gent. 17; la. 13,52;	30 52
South Hadley, Gent. 55; an indiv. 5; la. Cherokee so. 17; la. cent so. 27,62;	104 62
Southampton, Gent. (of which for V. Gould at Brainerd, 30; 40,45; la. for Mindwell W. Gould at Brainerd, 31,37;	71 82
Sunderland, Gent. 36,80; la. 35,40;	71 90
West Hampton, Gent. 28; la. (of which for Enoch Hale in Ceylon, 12; 12,93;	40 93
Whately, Gent. 35,26; la. 27,03;	62 29
Williamsburgh, Gent. 30,70; la. 19,06; mon. con. 12,01;	61 83
Worthington, Gent. and la.	19 80
	1,394 02
Ded. expenses,	8 82-1,385 20
Norwich and vic. Ct. F. A. Perkins, Tr.	30 17
Bozrah, Gent. 19,12; la. 11,05;	30 17
Franklin, Gent. 8,31; la. 16;	24 31
Griswold, Gent. 50; la. 50;	100 00
Lebanon, Gent. 21,59; la. 22,30; mon. con. 12,08; (of which to constitute the Rev. EDWARD BULL, an Honorary Member of the Board, 50;)	55 97
Libon, Hanover so. Gent. 32,25; la. 23,29;	55 54
Newent so. Gent. 9,66; la. 15,32; fem. char. sq. 12;	35 93

Montville, La.	11 14
North Stonington, Gent. 13; la. 17,58;	30 68
Norwich, 1st so. La.	34 81
2d so. Gent. 229,94; la. 60,58	290 52
Preston, La.	11 86
	681 88
Ded. expenses,	10 50—671 38
Orange co. Vt. J. W. Smith, Tr.	
Bradford, Gent. 6,60; la. 8,69;	15 29
Brookfield, Gent. 6,50; la. 15,31	21 81
Chelsea, Gent. 15,33; la. 12,63;	27 96
Postville village, Gent. 5,81; la. 11,28;	17 09
Randolph, Gent. 50; la. 60;	110 00
Thetford, Gent. 31,22; la. 33,76;	64 98
Tunbridge, La.	12 25
Williamstown, Gent. 8,27; la. 4,67;	12 94—282 32
Palestine Miss. so. Ms. E. Alden, Tr.	217 53
Pittsburgh and vic. Pa. M. Allen, Tr.	
Bull Creek, Asso.	59 97
Meadville, Asso.	58 50
	118 47
Ded. expenses,	19—118 2

Sullivan co. N. H. The sum of \$52,32, mentioned in the Herald for Nov. p. 356, as received fr. Cornish, was fr. the la. asso. in that town.	
Tompkins, Cayuga and Onondaga cos. N. Y. E. Hills, Tr. (of which fr. la. asso. in Skaneateles to constitute the Rev. ALEXANDER M. COWAN an Honorary Member of the Board, 50;)	322 00
Worcester Central asso. Ms. E. Flagg, Tr.	
Grafton, Gent. 14,19; la. 22,14;	36 33
Holden, Gent. 94,50; la. 75,26; mon. con. 28,78;	198 54
Leicester, Gent. 44,18; la. 60;	104 18
Oxford, Gent. 39; la. 42;	81 00
Paxton, Gent. 24,90; la. 22;	46 90
Rutland, Gent., 46,05; la. 48,12; mon. con. 8;	102 17
Shrewsbury, Gent. 43,40; la. 24,72;	68 12
West Boylston, Gent. 25,35, la. 37,90; mon. con. 8,65;	71 90
Worcester, Gent. 35,51; la. (of which to constitute the Rev. RODNEY A. MILLER an Honorary Mem- ber of the Board, 50; 69,82; mon. con. in 1st chh. 40;)	145 33
	854 47
Ded. expenses,	24 47—830 09

Total from the above Auxiliary Societies, \$6,376 44

II. VARIOUS COLLECTIONS AND DONATIONS.

Albany, N. Y. T. W. Oleott. 66,21; fem. so. 2d pay. for Stephen Van Rensselaer and Catharine Spencer at Mackinaw, 24;	90 21
Amsterdam, N. Y. Mon. con. in presb. chh.	8 00
Andover, Ms. Char. so. in Phillips' acad. for Samuel Phillips, William Phillips and Sam- uel Farrar in Ceylon,	35 32
Augusta, Me. Gent. asso.	27 00
Ballston, N. Y. Coll.	20 50
Becket, Ms. Widow Coe, for Sandw. Isl. miss.	5 00
Bloomington, O. Miss. asso.	4 00
Boston, Ms. A lady, by Rev. L. Andrews,	10 00
Brandon, Vt. J. Parmenter, for books for Sandw. Isl.	1 00
Brookfield, Vt. Mon. con. 8,56; fem. juv. so. for ed. hea. chil. 7; fem. cent so. 14,13;	29 69
Brookfield ex vic. Vt. Cir. pray. meeting,	19 21
Burlington, Ms. Gent. so. 12,44; la. so. 10,60;	23 13
Cambridge, Ms. Miss. sewing circle, for Mrs. Bishop at the Sandw. Isl.	10 00
Candlin, N. H. Relig. char. so. for Sandw. Isl. miss.	17 25
Catskill, N. Y. B. W. Dwight,	10 00
Cazenovia, N. Y. Fem. for miss. so.	15 00
Champion, N. Y. Fem. miss. so.	1 00
Charlton, N. Y. Coll.	16 00
Chelmsford, Ms. Hea. sch. so. for wes. miss.	12 00
Cherry Valley, N. Y. Mon. con.	13 00
Cincinnati, O. Av. of stone ware, 7,75; do. of apples, &c. 6,87; R. Turner, 8; mon. con. 3;	25 62
Colebrook, Ct. A friend, for Sandw. Isl. miss.	5 00
Cornwall, Ct. Rec'd from various sources, for buildings for For. miss. sch.	125 00

<i>Cortland Village, N. Y.</i>	<i>L. B. Parsons,</i>	20 00	<i>Westfield, Ms. Coll. for Sandw. Isl. miss.</i>	52;
<i>Cynthiana, Ky. Cong. for Sandw. Isl. miss.</i>		10 75	<i>fem. union so. for do. 30;</i>	82 00
<i>Danbury, Ct. Mon. con.</i>		9 40	<i>West Salem, Pa. J. Donaldson,</i>	1 50
<i>Derby, Vt. Mon. con.</i>		3 00	<i>West Tennessee, Synod,</i>	93 81
<i>Dunstable, Nashua Village, N. H. Mon. con.</i>		25 00	<i>Winchester, Va. L. Hoff,</i>	50 00
<i>East Bridgewater, Ms. Fem. cent. so.</i>		6 54	<i>Winthrop, Me. Gent. asso. 8; la. asso. 13;</i>	21 00
<i>Essex, Ct. A friend,</i>		1 00	<i>Worcester, Ms. Sab. sch. for Waimen, Sandw.</i>	
<i>Essex, Ms. Gent. asso.</i>		38 00	<i>Isl. 6; gent. asso. in Calv. so. 57,50, la. asso.</i>	125 50
<i>Fairfield, N. Y. A fem. friend,</i>		5 00	<i>in do. 65;</i>	
<i>Fishkill Landing, N. Y. Miss. so. in Ref.</i>		26 00	<i>Unknown, or purposely concealed by the do-</i>	
<i>Dutch chh.</i>			<i>ners; heirs of a small estate;</i>	100 00
<i>Flemingburgh, Ky. Indiv. for Sandw. Isl. miss.</i>		40 00	<i>A. B. Vt.</i>	10 00
<i>Franklin, O. Indiv.</i>		6 50	<i>Whole amount of donations acknowledged in the preceding lists, \$9,230 54.</i>	
<i>Freehold, N. J. Coll. for Sand. Isl. miss.</i>		51 00	I. L. PERMANENT FUND.	
<i>Goshen, Choc. na. Av. of ring,</i>		1 00	<i>Chelsea, Vt. Rev. LATHROP THOMSON,</i>	
<i>Greenbush village, N. Y. Fem. work. so. for books and tracts for Sandw. Isl. miss.</i>		5 00	<i>(which constitutes him an Honorary Member of the Board.)</i>	50 00
<i>Guilford, N. Y. Fem. miss. so.</i>		8 50	<i>Southold, N. Y. Legacy of the late Mrs. Lucr- tia Thomson, dec'd, by Rev. L. Thomson,</i>	220 00
<i>Halifax, Vt. Fem. char. so.</i>		14 00	IV. DONATIONS IN CLOTHING, &c.	
<i>Hardwick, Vt. La. asso. 13; mon. con. 16,18; E. Strong, 20; L. H. Delano, 3;</i>		54 15	<i>Bloomington, A. box.</i>	
<i>Huntsville, Ala. Mon. con.</i>		5 50	<i>Brookfield Asso., Ms. 20 pr. of shoes, fr. gent.</i>	
<i>Jasper co. Ga. J. Williams, m. f.</i>		2 30	<i>asso. in Ware. 30; a box, fr. la. asso. in do., 40,79, for Sandw. Isl. miss.</i>	70 79
<i>Lansingburgh, N. Y. Coll. for Sandw. Isl. miss.</i>		20 00	<i>Brooklyn, N. Y. Sundry articles, fr. la. of Rev. Mr. Sandford's so. for Sandw. Isl. miss.</i>	
<i>Lawrenceville, N. J. A lady, for do.</i>		2 00	<i>Chelsea, Vt. A box, fr. ladies for do.</i>	50 00
<i>Lebanon, N. H. Fem. bible and miss. so.</i>		12 00	<i>Cohasset, Ms. A box fr. la. evang. soc. for do.</i>	
<i>Lexington, Ky. 1st chh. for Sandw. Isl. miss.</i>		38 00	<i>Cooperstown, N. Y. A cask, fr. la. for do.</i>	65 00
<i>Litchfield co. Ct. Aux. so. F. Deming, Tr.</i>		160 00	<i>Craftsbury, Vt. A box, fr. fem. benev. so. for Wes. miss.</i>	72 00
<i>Livonia, N. Y. Rev. J. Stow, for Bombay miss.</i>		12 00	<i>East Windsor, Ct. A box, fr. I. Wells, for Mr. S. Ruggie, at the Sandw. Isl.</i>	
<i>Manchester, Vt. Mrs. J. P. Warne, for Richard Warne in Ceylon.</i>		20 00	<i>Fairfield co. East, Ct. Aux. so. Clothing, fr. la. miss. so. in Trumbull, 25,60; do. fr. fem. Dorcas so. in Brookfield, 27,12;</i>	55 75
<i>Mayville, Ky. Indiv. for Sandw. Isl. miss.</i>		6 00	<i>Greensboro', Vt. A box, fr. ladies.</i>	
<i>Middleboro, Ms. Mon. con. in 1st chh.</i>		17 80	<i>Hardwick, Vt. A box, fr. fem. char. so. for Brainerd,</i>	25 50
<i>Middle Granville, Ms. Char. box of Mrs. G. Hall,</i>		3 00	<i>Holden, Ms. A box, fr. ladies for Pal. miss.</i>	
<i>Millersburgh, N. Y. Indiv. for Sandw. Isl. miss.</i>		5 94	<i>Londonderry, Vt. Potatoes, fr. E. Smith, for Sandw. Isl. miss.</i>	
<i>New Concord, Ky. Cong. for Sandw. Isl. miss.</i>		5 40	<i>Mansfield, Ct. A bundle.</i>	
<i>New Ipswich, N. H. Mon. con.</i>		41 00	<i>Marblehead, Ms. A box, for Sandw. Isl. miss.</i>	
<i>New Lebanon, N. Y. R. Woodworth, a rev. pensioner, for Sandw. Isl. miss.</i>		5 00	<i>Marlboro', Mass. A bundle, fr. fem. benev. so. in 1st par. for do. 9,00; a bundle, fr. do. for Cher. miss, 15,00;</i>	24 60
<i>New London, Ct. T. W. Williams,</i>		42 14	<i>New Haven co. East, Ct. Aux. so. sundry articles.</i>	
<i>Newport, R. I. A sab. sch. teacher,</i>		10 00	<i>New Haven co. West, Ct. Aux. so. shoes, fr. gent. asso. in North Milford, 84 c. clothing fr. la. asso. in Mount Carmel, 2,24;</i>	3 08
<i>New York city. A friend, 50; three indiv. of sab. school, for Sandw. Isl. miss. 1; la. of the Wall st. chh. for Pal. miss. 50; a widow, for William Henry Cross at Mackinaw, 12; mon. con. in Laight st. chh. juv. asso. 25,00,</i>		138 65	<i>New York city. Hardware, fr. a friend, for Sandw. Isl. miss.</i>	5 00
<i>Norfolk, Ct. JOSEPH BATTELL, which constitutes him an Honorary Member of the Board,</i>		100 00	<i>North Bridgewater, Ms. A box, fr. frag. so. for do.</i>	
<i>North Granville, N. Y. Juv. la. miss. so. 30; juv. gent. do. for hea. chil. in Ceylon, 50;</i>		86 00	<i>North Wubraham, Ms. Sundry articles, fr. fem. benev. so. for do.</i>	
<i>Orville, N. Y. A mem. of cong. chh.</i>		6 00	<i>Paris, N. Y. 1 doz. boxes pills,</i>	2 50
<i>Paris, Ky. Cong. for Sandw. Isl. miss.</i>		30 62	<i>Reading, S. par., Ms. Potatoes, fr. indiv. for Sandw. Isl. miss.</i>	
<i>Parlet, Vt. A friend, av. of ring,</i>		50	<i>Rindge, N. H. A bedquilt, fr. three ladies, for do.</i>	
<i>Philadelphia, Pa. Juv. mite so. in Miss Guild's sem. for Sandw. Isl. miss.</i>		8 00	<i>Rutland, Ms. A box, fr. la. asso.</i>	
<i>Pisgah, Ky. Coll. for Sandw. Isl. miss. 15; D. Hunt, for do. 10;</i>		25 08	<i>Southampton, Ms. A box, for Rev. Mr. Bingham, at the Sandw. Isl.</i>	
<i>Pompey, N. Y. A friend,</i>		1 00	<i>Sturbridge, Ms. A box, fr. fem. read. so. for Aikkuuna.</i>	
<i>Portland, Me. A friend,</i>		1 67	<i>Troy, N. Y. A box, fr. ladies, for Sandw. Isl. miss.</i>	200 00
<i>Potsdam, N. Y. Mon. con.</i>		14 83	<i>Walnut Hills, O. Socks, stockings, &c. fr. C. Kemper.</i>	
<i>Prattsburgh, N. Y. Mon. con. 10; E. and B. 10; S. R. 1;</i>		27 00	<i>Waterbury, Vt. A bundle, fr. indiv. for Mr. Austin, at Harmony.</i>	
<i>Princeton, N. J. Mon. con. in theol. sem.</i>		10 00	<i>Wethersfield, Ct. A barrel, for Sandw. Isl. miss.</i>	
<i>Rochester, N. Y. Mon. con. for Nov. in 1st chh. 50; do. in 2d chh. 50; do. in 3d chh. 50;</i>		150 00	<i>Worcester, Ms. A small box of dried fruit, for Rev. S. Whitney, at the Sandw. Isl.</i>	
<i>Royalton, Vt. A friend,</i>		25 00	<i>Committed to the care of A. Thomas, Utica, N. Y.</i>	
<i>Saco, Me. Four females, for Sandw. Isl. miss.</i>		5 00	<i>Manlius, N. Y. A half barrel of dried fruit, and a trunk of clothing, for Sandw. Isl. miss.</i>	
<i>Salem, Ms. So. to support a fem. teacher at Bombay, 10,12; fem. so. for ed. hea. chil. in Ceylon, 20;</i>		36 12	<i>Trenton, N. Y. Clothing, for Sandw. Isl. miss. blanketing, fr. L. Younglove and others, 18,97; flannel, fr. Mrs. Younglove, 5, 87; for Mackinaw mission.</i>	
<i>Schenectady, N. Y. Coll.</i>		77 18	<i>Winfield, N. Y. A bundle, for do.</i>	
<i>Simsbury, Ct. A few neighbors,</i>		14 00		
<i>Smyrna, Ky. Cong. for Sandw. Isl. miss.</i>		6 50		
<i>South Salem, N. Y. Mrs. M. Northrop, 4th pay. for Elizabeth Northrop, at Cattaraugus,</i>		19 00		
<i>Spencertown, N. Y. Fem. char. so.</i>		12 50		
<i>Sudbury, Vt. Coll. by Rev. J. S. Green,</i>		5 12		
<i>Temple, Me. Mon. con.</i>		2 86		
<i>Troy, N. Y. Coll.</i>		71 63		
<i>Tunbridge, Vt. Rev. D. H. Williston, 50; cir. conf. meet. 3,80,</i>		53 80		
<i>Turner, Me. Mon. con. for Sandw. Isl. miss.</i>		5 00		
<i>Utica, N. Y. Welsh miss. so.</i>		37 38		
<i>Uxbridge, Ms. A friend, for Sandw. Isl. miss. 50; coll. for do. 17;</i>		67 00		
<i>Washington, N. H. A friend,</i>		51 00		
<i>Waterford, N. Y. Coll.</i>		23 00		
<i>Watervliet and Nesticauna, N. Y. Aux. so.</i>		20 00		

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